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“Economic Documents of William Kennett Loftus’ First Excavation at Uruk
The Archives of the Families of Atû and Sîn-tabni”

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Introduction

Corpus characterisation

This thesis treats a selection of Neo- and late Babylonian tablets from the southern Mesopotamian city of Uruk kept in the British Museum. The tablets are the first to be brought back from Uruk from an expedition into the region and thus providing the scientific community with the opportunity for study. They are attributed to the first excavation by William Kennett Loftus in 1850, and ideally given an accession number of 1851-01-01.n.\(^1\) The tablets have subsequently been copied by either, or both, J.N. Strassmaier and G. Bertin towards the end of the 19\(^{th}\) century.\(^2\) Individual texts have been treated in regard to certain aspects of Neo- and late Babylonian economy and prosopography,\(^3\) but have never been edited in full in their wider context of related texts.

35 texts in total with Urukean provenance could be gathered for this endeavour. The majority of texts revolve around dealings of the Šīn-tabni family, and a second set of fewer texts belong to the Atû family. Five further texts could not be assigned to either set on grounds of prosopography or content. This last set of tablets finds an edition as well, even though several are no longer extant and could only be studied from copies.

It needs to be kept in mind that we principally constituted the archives of Šīn-tabni and Atû via a prosopographical approach, taking into consideration their ‘museum context’.\(^4\) H. Baker discussing the formation of a private archive of unknown provenance in antiquity and modern

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\(^1\) As C.B.F. Walker states in his yet unpublished museum catalogue, a few of the tablets have been mistakenly re-registered as belonging to the “Rich collection” in 1980. This collection came into the museum’s possession in 1825 through C.J. Rich’s wife. So BM 30123 and 30127 should not have their respective accession numbers as 1825-05-03.115 and .119. Also BM 67432 and 67419 have erroneously been re-registered in a Sippar collection with the accession number of 1882-09-18.

\(^2\) The references to the copies are given in the headings of the editions and the list of text concordances with the sigla Cam., Cyr., Dar., Nbk. and Nbn. for J.N. Strassmaier’s copies and Bertin for those by G. Bertin from 1883ff.

\(^3\) See the information provided in the list of text concordances.

\(^4\) As an excellent reference of the methods employed and caveats kept in mind in piecing together an archive of unknown provenance, see Baker 2004, 5f.
times, singles out the stages that occurred already in antiquity as: “What was written”, “tablets kept by archive-holder”, and “tablets deposited together”.\(^5\) As will become clear in the course of this thesis, the provenance of our texts is not so much unknown as it is uncertain or rather lacking sufficient information about the archaeological context. So in between “antiquity” and “modern times” we would have to insert a third time frame in which a secondary event caused at least part of the tablets to be re-deposited, together with another batch of tablets. In our case, their secondary usage as building material seems most likely.\(^6\) Due to the insecure archaeological documentation and the random circumstances leading to the formation of the overall assemblage of our tablets. We therefore can by no means claim completeness of these archives as intended by the original archive-holder(s).

We see, however, that they are typical dead business archives, in that they lack any title deeds or family documents, such as sale contracts of property or inheritance divisions.\(^7\) Both, the Atû and Sîn-tabni archives, are made up primarily of promissory notes, abstract and non-descript in nature, with a few receipts for silver and a single prebendary service contract. Among the (at least seemingly) extraneous texts are, furthermore, a record of a statement concerning a delivery of barley (No. 31) and a rental contract for a house (No. 34). The Atû archive provides some insights into the sphere of one of the lesser known and less important prebendary professions of Eanna, namely that of the gatekeeper’s prebend (atûtu). Most frequently among the prebendaries of Eanna in private archives we read about the bakers (nuhatimmu), brewers (širašû) and butchers (tâbihu), but also the temple gardeners (rab banê).\(^8\) While the Sîn-tabni archive shows a family involved in a different, mostly non-cultic, aspect of Eanna’s economy.\(^9\)

\(^5\) Baker 2004, 6 Fig. 2.1.
\(^6\) See in the following section the tablets’ archaeological context on Loftus’ so-called “Tablet terrace”.
\(^7\) Cf. GMTR 1, 57f.
\(^8\) For this notion see, e.g., Jursa 2010, 158ff. For private archives of the bakers, e.g. the Šamšēa archive, see Hunger 1970, the archive of Bēl-aplu-ūṣur, see AUWE 8, 63ff., or the Egibi archive, see AUWE 28; for the butchers, e.g. the Sîn-leqe-unninnī A archive, see for a survey Jursa – Payne 2005, 122ff.; for the temple gardeners e.g. the Gimil-Nanāya B archive in AUWE 13.
\(^9\) See the conclusions under “Prosopography of the social environment of the Atû and Sîn-tabni families”.

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History of research

Discovery

The texts of this thesis, nowadays kept in the British Museum, are all attributed to William Kennett Loftus’ visit to Uruk in the middle of the 19th century. He ventured to Uruk three times; first in early 1850 for only two days. He returned at the end of January for a month of excavations with the instructions “especially to procure specimens of the remarkable coffins of the locality, and such objects as might be easily packed for transmission to the British Museum.” He would then continue with another three months of excavation in 1854 on behalf of the Assyrian Excavation Fund. In the description of finds in his travel report and in the Transactions of the Royal Society of Literature, W.K. Loftus deals with all three of his stays in Uruk together and only sporadically attributes the findings to one expedition or the other. For the purpose of the present thesis we are most interested in the first two visits, particularly the second one, for, as far as the tablets received reliable accession numbers upon entry into the collection of the British Museum, they all correspond to 1st January 1851, after W.K. Loftus had deposited his “collection of antiquities” there in autumn the year prior.

W.K. Loftus found about 40 unbaked tablets on the so-called “Tablet terrace” whose description of their generally ill preserved exterior and size would fit well with ours. 3 more

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10 For a concise summary of W.K. Loftus’ dealings in Uruk with special emphasis on the “Parthian cemetery” see Curtis 1976.
11 3 of these brittle objects made it to the British Museum, cf. in summary Curtis 1976, 309f. These are of the type of “Pantoffelsarkophag” in AUWE 10, 166ff.
12 Loftus 1857, 139.
13 Loftus 1857.
14 Loftus 1859.
15 Loftus 1859, 4.
16 Under sigil O the “Tablet terrace” (approx. 10×1m) is marked on the map in Loftus 1857 opp. p. 160.
17 Cf. Loftus 1857, 221ff.; As it is the only information about the tablets’ finding Loftus’ (1859, 42) description of his discovery deserves to be cited in full: “The next objects in point of antiquity are those exhumed from the edge of the great platform east of the Buáriah (i.e. Eanna). I one day observed the
tablets were found nearby lying on top of a “vault” filled with rubble.¹⁸ H.C. Rawlinson gives account of the tablets’ economic nature dating from Nabopolassar to Darius I. as “referring to specific amounts in weight of gold or silver,”¹⁹ which further supports the identification of these tablets with ours.

Comparing Loftus’ map with that of the later German expeditions to Uruk,²⁰ the tablets’ find spot is located close to the outer wall of the “Vorhof” or “Unterer Hof”²¹ of Eanna²² in southeasterly direction.

**History of publication**

After the deposition of Loftus’ finds in the British Museum, J. Ménant and J. Oppert were the first to publish 5 of the tablets.²³ In their study of legal texts from 1887, they give a transliteration and translation of one text of the Atû archive and 4 of the Sîn-tabni archive.

corners of two large bricks projected from beneath the rubbish on the summit. As they possessed the vitrified appearance which generally at Warkah indicates an inscription in cuneiform, I removed them for examination, and, in doing so, exposed two small but broken tablets of unbaked clay, covered on both sides with minute Babylonian characters. On searching further I discovered others, and eventually succeeded, with a penknife, in extracting and preserving a series of about forty, more or less perfect. There were many others, but, notwithstanding all the pains taken, several were unavoidably broken, from being imbedded in tenacious earth; while some were destroyed by the shrinking of the brick pavement on which they lay disposed, in regular order, side by side. The rain has unfortunately filtered through the superimposed earth and rubbish; hence a deposit of brown mud has accumulated between the terrace or pavement and the tablets, which are on this account generally injured on one side. (…)”

¹⁸ Cf. Loftus 1859, 45.

¹⁹ Cf. Loftus 1857, 222; Loftus 1859, 47.

²⁰ See Loftus 1857 opp. p. 160 and the various overview maps in the UVB volumes (esp. UVB 16, Tafel 38).

²¹ On the map in UVB 14, Tafel 5 the two southeastern courtyards are designated A6 and A4.

²² The mound of Eanna as yet buried under sand and rubble is designated “Bouarieh” in Loftus’ map (Loftus 1857 opp. p. 160).

²³ See “Text concordances”.

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Their aim, of course, was not to discover or describe the connection between the texts beyond their chronological sequence.24

In 1883 and the following years, G. Bertin had copied a plethora of cuneiform texts in the British Museum among which are many of the documents dealt with here. Yet, he never got to publish them. In 1889 and 1890, J.N. Strassmaier followed G. Bertin’s endeavour of copying many Neo- and late Babylonian texts of the British Museum.25 Taken together we possess copies of all the texts treated in this thesis. Regardless of the many problems of these early works, foremost a habit of copying signs that, according to them, ought to be written on the tablet, but after collation clearly are not, these collections of copies are still indispensable for the study of our tablets. This is the case, not only for the obvious examples of tablets that have since been destroyed and only survive as drawn copies (Nos. 13, 15, 19, 24, 26, 32, 34 and 35), but also for texts which have deteriorated to such a degree since the late 19th century that we can only read them with any confidence thanks to J.N. Strassmaier and G. Bertin. We also had to rely entirely on the copies of Nos. 23 and 25, as we were not able to collate them because they are on public display in the King’s Library section of the British Museum.

In the course of the 20th century, similarly to J. Oppert and J. Ménant, individual texts have been studied under varying aspects. For example, M. San Nicolò treats also No. 3 (and mentions No. 6) in his discussion of prebendary shares with emphasis on the gatekeeper’s share.26 Only in 1979, H. Kümmel recognises during his work on professions in Neo- and late Babylonian Uruk the prominence of Atû family members in some of Loftus’ texts (and also in Eanna texts) and traces their family tree.27 In 2003, K. Kessler joins a branch of the Gimil-

24 Cf. Oppert – Ménant 1887, 256f. They also appear to not have seen all tablets, as they write about the texts of Loftus’ expedition: “La plupart de ces tablettes (Loftus’ findings in Uruk) sont déposées au Musée Britannique. C’est là que M. Oppert a pris la copie des textes encore inédits dont nous donnons aujourd’hui la traduction. M. G. Smith, qui avait à sa disposition les richesses du Musée Britannique, a signalé l’existence de contrats passés sous les règnes d’Evil-Mérodach et de Nériglissor; mais il n’en a fait connaître que les dates, et les textes ne sont pas encore accessibles aux savants du continent” (Oppert – Ménant 1887, 257).
25 See Fn. 2.
27 See Kümmel 1979, 47.
Nanāya family to them via a previously unknown descendant of Atû.\textsuperscript{28} Two years later, M. Jursa definitively describes the archival character of the batch of documents.\textsuperscript{29} He also recognises the significance of Madān-ahu-iddin of the Sîn-tabni family in a few of the texts which he still considers as part of the same archive.\textsuperscript{30}

\textsuperscript{28} See Kessler 2003, 238.

\textsuperscript{29} GMTR 1, 140f.

\textsuperscript{30} On the erroneous, yet upon first glance tempting, postulation of a link between the Atû and Sîn-tabni family (cf. GMTR 1, 141), see the discussion below.\textsuperscript{26}
Archives

Atû

Of the Atû archive we have 8 texts dating from Npl 10 to Dar 22 (616 to 500 B.C.) spanning ca. 116 years, and three, perhaps four, generations of the family. 7 of these texts are promissory notes for silver and one for a copper kettle. No. 8 is a rāsinūtu-contract\textsuperscript{31} for a brewer’s prebend (širašūtu). In No. 6 we can see that the family also still possessed gatekeeper’s prebends (atûtu), one of which is given as security for a silver credit in this document. The archive contains no family or property documents. After the subsequent generations of Aplâya, Nabû-bâni-ahi, Ina-šilli-Urdimmu, the texts end with Itti-Anu-balâtu who figures in the three latest tablets.

The Atû family

The tablets are evenly distributed among the various generations of the Atû family attested here. The earliest mentioned member is perhaps Aplâya/Ša-Nabû-šū, followed by his son Nabû-bâni-ahi. Nabû-bâni-ahi’s son, Ina-šilli-Urdimmu, and grandson, Itti-Anu-balâtu, figure in the later texts. Further, Itti-Anu-balâtu’s son, Bêl-iddin, is mentioned in one of the tablets. From outside the archive, Pirû, a brother of Ina-šilli-Urdimmu, and Nidintu, that of Itti-Anu-balâtu, are known.

Aplâya, son of Ša-Nabû-šū

The oldest tablet (No. 1) from Loftus’ batch bearing the name of the Atû family dates to Npl 10 at the earliest. Due to epigraphical difficulties at the beginning of the tablet, it is not certain whether Aplâya or a different family member is mentioned. The relevant lines are as follows:

obv. 1) ½ ma.na 6 gín kù.babbar a\textsuperscript{2}-(erasure of ca. ¼ line)-a\textsuperscript{2}

2) a-šú šá lšá-dru ag-šu-ú a kû.du₈ ina ugu-hî

\textsuperscript{31} See AUWE 8, 79ff. for ana rāsinūtu as the Urukean equivalent of ana ēpišanūtu, that is for contracts to have the prebendary services performed in one’s stead.
The scribe seems to have had problems organising the indication of and/or spelling the creditor’s name. A wide area, where at least the first personal name should be written, is erased. The ends of the first two lines slant slightly towards the upper edge of the tablet. We can, however, clearly make out the creditor’s patronymic and family name, thus reading PN/Ša-Nabû-šū//Atû. Another mistake also occurs after the debtor’s name at the end of line

Family tree of Atû; cf. Kessler 2004, 238 for the Gimil-Nanâya family
3 where the scribe wrote a superfluous a-šú, leaving this person, bearing a West-Semitic name, without a family name (Tammeš-ilu/Ammišu). Later, the text mentions two new individuals, Aplāya and Bēl-ahhē-iddin, in a clause denying the accrue ment of interest under certain conditions. This clause would identify said two individuals as at least closely connected to the creditor. We know an Aplāya from Nos. 2 and 3 as Nabû-bāni-ahī’s father. The erasure in line 1 is framed by a sign on either side, especially the first of which at first glance looks like MIN. This notation usually meant as placeholder for the same signs or a sign sequence in the line above would have no function in the very first line of a tablet other than being numerical, here however without a referent. We would instead tend to read it as A, as the third stroke is in this tablet often only hinted at very slightly. So we would stipulate the reading of the creditor’s name as <A-a>, Aplāya. Perhaps the scribe had at first intended to write the name syllabographically or had started writing also the father’s name and having slanted upwards realised there would not be enough space, so he erased it all and filled the line with two spaced out ‘A’s to try to make the best of his mistake, even though he forgot the personenkeil in the process.

Nabû-bāni-ahī, son of Aplāya

Nabû-bāni-ahī32 is attested from Nbk 8 until Nbn 1. He is seen as creditor of 1/3 shekel of silver for an otherwise unknown party in Nbk 12 (No. 2). A building ground at the gate of Šamaš is pledged as security for the payment. In Nbk 25 he is the creditor of 1 mina of silver to Bābia and his wife, who pledge their gatekeeper’s prebend of the Salīmu gate as security (No. 3). From this we can see that Bābia and Nabû-bāni-ahī probably knew each other from their prebendary work. As we will see below, the Atû family still held prebends of their namesake

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32 The reading of names of the pattern DN-DÚ-ŠES/URÛ is difficult (see already the attestations of Nabû-bāni-ahī and Nabû-tabni-uṣur in Tallqvist 1906, 125 and 149). In our case, H. Kümmel (1979, 47ff.) and with him K. Kessler (2003, 238) read him Nabû-bāni-ahī, whereas M. Jursa (GMTR 1, 140ff.) reads him Nabû-tabni-uṣur. In our archive we have no evidence favouring either possibility. Thissen (2014), however, points out in his survey of the onomastical use of DÚ that the logogramm appears to never be used for tabni but always for a form of banû. Thus names that do not have tabni spelled out syllabically but instead contain only the logogramm DÚ are to be understood as DN-bānî-ahī. As for example also tabni in our family name Sîn-tabni is never written with DÚ.
(gatekeeper). We know Bābia otherwise from a document recording his obligation to deliver two bronze vessels to Eanna (OIP 122 124).

Nabû-bāni-ahi is also known from several documents in Eanna. Twice he acts as scribe: once of a promissory note for silver with a house as security in Nbk 8 (Walker 1973, 126 no. 13), and then of a note invalidating a promissory note for barley in Nbk 18 (GCCI 1, 229). In Ner 1, land of Bēlet of Uruk is divided between him and a certain Ibnāya/Aplāya33 (TCL 12 64). The latest text dates to Nbn 1 where he is responsible for the date imittu of Šumu-ukîn/Bēl-zēri//Basia34 at the Innin-canal payable in the mašihu-measure of Bēltu-ša-Uruk (Sack 1994, 125f. no. 101).

Pirû, son of Nabû-bāni-ahi
Pirû is only mentioned once in a text presumably from Babylon in the (Ea)-eppēš-ilī archive B (Joannès 1980, 147 no. 2).35 Here Pirû/Nabû-bāni-ahi//Atû is the creditor of dates for Nabû-ēṭir-napšāti/Marduk-zēru-ibni//Eppēš-ilī some time during the reign of Nabonidus. Unfortunately the reverse of the tablet is mostly broken. It is yet unclear, whether Pirû had moved to Babylon or how he came to be conducting business in the area.

Ina-ṣillī-Urdimmu, son of Nabû-bāni-ahi
Ina-ṣillī-Urdimmu is attested from Nbn 16 until Dar 2. In our archive he is first seen being obliged to return a loaned bronze kettle worth ½ mina of silver within two weeks’ time in Cyr 5 (No. 4). His latest tablet, dated Dar 2, records a silver debt to Babāya/Arad-Bēl//Šigūa (No. 5).36 A year later also Ina-ṣillī-Urdimmu’s son receives a credit from her.

33 It is not certain whether he is identical with Ibnāya/Aplāya//Suppē-Bēl from the Sin-tabni archive.
34 For this ša muhhi šūti see Kümmel 1979, 102 and 106.
35 Our thanks go to C. Thissen who pointed us to this text.
36 The text is damaged at the debtor’s indication. While Ina-ṣillī-Urdimmu is the only name we can read with certainty, and also because of the spacing of the writing, he is a more likely candidate for this role, it cannot be ruled out beyond doubt that really Itti-Anu-balāṭu is the debtor, as in No. 6.
He also appears as witness to various dealings in Eanna. He is a witness to the documentation of someone having drawn a dagger against the ša rēš šarrī bēl piqitti of Eanna in Nbn 16 (TCL 12 117)37. He also appears as first witness to a promissory note for silver in Cyr 2 (GCCI 2 97). In Cyr 7 he is among the witnesses, together with Madān-ahu-iddin//Sīn-tabni, of a dispute concerning the affiliation of a female slave before the šatammu38 and bēl piqitti of Eanna (AnOr 8 56). A year later he witnesses the delivery of garments by a temple serf (širku) of Eanna (BM 114480). Under Nabonidus’ reign he vouches to produce a third party in Eanna on pain of paying 5 minas of silver (YOS 19 65). He is met with bad fortune in Cam 5, when he is described as being in iron fetters, perhaps because of an unpaid debt, and 4 other individuals vouch for him before the šatammu of Eanna on pain of Gubaru’39 punishment (YOS 7 178).

Itti-Anu-balātu, son of Ina-ṣilli-Urdimmu

Itti-Anu-balātu is attested in three tablets from Dar 3 until Dar 22. In Dar 3 he owes silver to Babāya as did his father the year before (No. 6). In Dar 21 he appears as debtor and scribe in another promissory note for silver (No. 7). In the final tablet of the Atû archive (No. 8), Itti-Anu-balātu gives his brewer’s prebend to Šamaš-mukīn-apli/Madān-ahhē-iddin//Šigûa for performance in Dar 22. Šamaš-mukīn-apli was a high temple official and came from a family closely associated to the brewer’s prebends.40

Nidintu, son of Ina-ṣilli-Urdimmu

Nidintu/Ina-ṣilli-Urdimmu//[...] appears in AUWE 13 291. K. Kessler would like to emend the damaged family name to Atû.41 This would then link the families of Atû and (a lesser known

37 See for this text, San Nicolò 1933, 76f.
38 See for the role of highest temple administrator of the šatammu GMTR 1, 50296 and Dandamayev 2006, 389f.
39 This means the case falls under state jurisdiction. For a concise description of the person of Gubaru, governor of the Babylonian province, also considering the document discussed here, see Dandamayev 1992, 73ff. and id. 2006, 376f.
40 See below under “Prosopography of persons also known from external sources”.
41 He does so in a footnote in AUWE 28 pertaining to said tablet in his discussion of the relation between the Gimil-Nanāya and Egibi families.
branch of the family of) Gimil-Nanāya via the therein mentioned matrimony between Nidintu and Turēmēnītu/Kināya//Gimil-Nanāya.\textsuperscript{42} Due to the relative uniqueness of the name of Ina-ṣilli-Urdimmu and a tendency of the priestly families to mingle amongst each other, this seems possible.

\textbf{Bēl-iddin, son of Itti-Anu-balāṭu}

Bēl-iddin appears as witness in No. 7 as son of one Itti-Anu-balāṭu. His family name is omitted, whereas those of the other two witnesses are given. Since the family name of the scribe, Itti-Anu-balāṭu/Ina-ṣilli-Urdimmu himself, is also left out, we might consider the reason for not mentioning it for Bēl-iddin that he was indeed the son of this tablet’s protagonist and scribe.\textsuperscript{43}

\textbf{Prebends}

As the family name of Atû, \textit{gatekeeper}, and Ina-ṣilli-Urdimmu’s name containing the theophoric element of the divine gatekeeper,\textsuperscript{44} might suggest, the family held prebendary shares as gatekeepers (atûtu). But, as we shall see, this was not their only prebendary field of activity.\textsuperscript{45}

The earliest mention that connects them to the atûtu is in Nbk 21 (No. 3). Nabû-bāni-ahi is given as security for his silver credit half of the prebend of the Salīmu gate by fellow gatekeeper Bābia/Marduk-ēreš and his wife. This was possible because they were colleagues, as we can infer from the evidence two generations later.\textsuperscript{46}

\textsuperscript{42} Cf. Kessler 2003, 238.

\textsuperscript{43} Also Kümmel (1979, 479) suggests this filiation.

\textsuperscript{44} Cf. Beaulieu 2003, 359.

\textsuperscript{45} For a discussion on various prebends in Uruk and their holders and performers (especially bakers \textit{nuhatimmūtu}, brewers \textit{šīrašūtu}, butchers \textit{ṭābihūtu}, and temple-enterers \textit{ērib bītūtu} see Kessler 1991, 71ff., and for the role of atûtu, \textit{ibid.}, 88f. and 94f. For a comprehensive study of prebends see van Driel 2002, 31ff.

\textsuperscript{46} To the largest part prebendary shares were inherited, cf. van Driel 2002, 39.
No. 6 indubitably confirms the family’s holding of a gatekeeper’s prebend. Herein Itti-Anu-balāṭu pledges a share of his prebend at the great gate as security for a silver loan in Dar 3.

From No. 8 we learn that at least Itti-Anu-balāṭu also had a share in the brewer’s prebend of Eanna. In Dar 22, he gives 2 ½ days to Šamaš-mukīn-apli/Madān-ahhē-iddin//Šigūa, who comes from an important family of brewers, for its performance. Brewers are by far the most numerous prebendary profession anywhere in Babylonia\(^ {47} \) and must thereby certainly have pursued an occupation of sufficient profitability, which explains why someone without the required training and suitability would want to acquire such a share.\(^ {48} \)

**The atûtu-prebend**

As already considered by H. Kümmel\(^ {49} \) and conclusively demonstrated by K. Kessler with the help of PTS 2050,\(^ {50} \) the gatekeepers of the Eanna temple were taken from among temple serfs (širku) on the one side and priests (kinaštu) or simply free citizens (mār banē) on the other.\(^ {51} \) H. Kümmel provides us with a list of at least 35 individuals acting as atû in Eanna over the span of Nabopolassar’s reign until Cambyses, many of which bear neither patronymic nor family name.\(^ {52} \) According to AnOr 8 26, as K. Kessler points out,\(^ {53} \) we find precisely 20 persons among the free atû in Nbn 11, who receive rations from Eanna.

We probably need to, furthermore, distinguish between those atû chiefly keeping the gate (maṣṣartu) and those holding a gatekeeper’s prebend (atûtu),\(^ {54} \) presumably linked to further

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\(^ {47} \) See Jursa 2010, 158ff. with further references.

\(^ {48} \) See for this phenomenon AUWE 8, 72 in Uruk, and on a wider scale Jursa 2010, 158f.

\(^ {49} \) See Kümmel 1979, 44f.

\(^ {50} \) See Kessler 1997, 159.

\(^ {51} \) For the first division of atû between širku and kinaštu see PTS 2050, and for their designation as mār banē see AnOr 8 26, 10.

\(^ {52} \) Cf. Kümmel 1979, 45ff.

\(^ {53} \) Kessler 2005, 280*17.

\(^ {54} \) Cf. the evidence in CAD A\(^2 \) 522 s.v. atûtu.
cultic functions. M. San Nicolò has illustrated this point well with the tablet YOS 7 89. In this text, the gatekeeper of the akītu-house abandons his post, subsequently valuables are carried off, and the šatammu of Eanna needs to appoint a new gatekeeper taken from among the širku. Instead of the širku of Ištar, the deserter’s cousin, Ištar-mukin-apli/Itti-Šamaš-balatu/Išinnu, wishes to be installed as guard. Thus, “ana maṣṣartu u atûtu ina bît akītu,” he is obligated to carry the god’s meal, consisting of bread and beer, to the pedestals (“naptanu (...) ana šubātu uqarrab”) and guard the premises. For his services he shall receive the rations of the gatekeeper’s prebend (“kurummatu ša atûtu). A reason for Ištar-mukin-apli’s volunteering must be a certain profitability to this, in addition to perhaps restoring the family honour.

In OIP 122 124, we could see another duty of an atû. Bābia/Marduk-ēreš, whom we know as atûtu holder from No. 3, receives together with a certain Innin-zēru-ušabši/Bēl-ibni bronze vessels that are indubitably meant for Eanna. Perhaps he does this in his capacity as gatekeeper (of the Salīmu-gate at the treasure house).

As is custom when dealing with prebends in general, also the shares in gatekeeper’s prebends are most commonly referred to with the pertaining times of service – months, days and fractions of days. As No. 3 demonstrates, an atûtu share can also be designated with the

55 Who was allowed to not only do maṣṣartu but also atûtu, apparently does not need to correspond to the distinction between širku and kinaštu, as demonstrated in the following.
56 See San Nicolò 1946.
57 The initial appointment of a new gatekeeper is phrased as follows: “PN ḫa.pakab.du (širku) ṣinnin unug$^1\text{a-na} / [m]a-aš-šar-tu₄ śa é a-ki₄-tu₄ a-na ḫi.du₄-ú-tu₄ / [în]a śa]-’ bi$ ip-qi-id” (YOS 7 89, 9ff.).
58 The degree of the atûtu’s profitability – also in terms of its social value or prestige – still needs to be ascertained. Compared to baker’s, brewer’s or temple enterer’s prebends, we have very few mentions of atûtu in private documentation. This cannot be a mere result of the limited number of physical gates available for atû duty.
59 According to YOS 17 174, which also deals with bronze, Innin-zēru-ušabši was a smith.
60 Cf. the comment to No. 3, 5).
individual door leaves. In our example a single leaf of a door is given as security for a silver loan. The actual doors of gates would have consisted of two leaves, meaning, in our case half a share in an atûtu prebend is being promised. This does, however, not necessarily mean that at the same time the other door would be guarded by another person. As far as we can see in the few sources dealing with atûtu, we find no strict mentions of atû per door (leaf), rather focusing on individual atû per gate.

Promissory notes
In the following, we give a tabular listing of the promissory notes comprising virtually the entirety of the archive’s texts. Summarily, we see dealings with neither particularly high nor low quantities of silver. The higher sums are connected with prebendary shares being pledged as security.

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Subject</th>
<th>Notes</th>
<th>Creditor/Recipient</th>
<th>Debtor/payer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Npl</td>
<td>½ m 6 š</td>
<td>due on 15.XII; interest</td>
<td>Aplāya’/Ša-Nabû-šù//</td>
<td>Tammeš-ilu// Ammišu</td>
</tr>
<tr>
<td></td>
<td>?.?.10</td>
<td>of silver</td>
<td></td>
<td>Atû</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Nbki</td>
<td>1/3 š of silver</td>
<td>building ground at gate of Šamaš as security</td>
<td>Nabû-bâni-ahi</td>
<td>Marduk-šumu-ušur/Nergal-ušallim</td>
</tr>
<tr>
<td></td>
<td>17.VII.12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Nbki</td>
<td>1 m of silver</td>
<td>one door of atûtu-prebend of Salîmu gate and other possessions as security</td>
<td>Nabû-bâni-ahi</td>
<td>Bâbia/Marduêreš and his wife</td>
</tr>
<tr>
<td></td>
<td>25.VII.21</td>
<td></td>
<td></td>
<td></td>
<td>Ša-Nanâya-šî</td>
</tr>
</tbody>
</table>

61 This may be comparable to instances in which the products designate the prebendary service, e.g. for a baker AOAT 28, no. 114/129, where daily offerings of 2 qû of the takkasû (loaf) before Usur-amassu are given as security.
<table>
<thead>
<tr>
<th>No</th>
<th>Date</th>
<th>Town</th>
<th>Item Description</th>
<th>Due Date</th>
<th>Payee</th>
<th>Receiver</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Cyr 23.VIII.5</td>
<td>bronze kettle</td>
<td>due on 7.IX or ½ m of silver</td>
<td>Innin-ahhē-iddin/Ina-tēšī-ēṭir</td>
<td>Ina-ṣillī-Urdimmu</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Dar 8.VI.2</td>
<td>½ m of silver</td>
<td>due in VI</td>
<td>Ṭabāya/Arad-Bēl/Šīgūa</td>
<td>Ina-ṣillī-Urdimmu</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Dar 8.VI.3</td>
<td>1 1/3 m of silver</td>
<td>atūtu-prebend of great gate as security</td>
<td>Ṭabāya/Arad-Bēl/Šīgūa</td>
<td>Itti-Anu-balāṭu</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Dar 10.IV.21</td>
<td>18 ½ š of stamped silver</td>
<td>due on 15.V</td>
<td>Anu-abu-uṣur/Rēmūtu/Nūr-Nanāya</td>
<td>Itti-Anu-balāṭu</td>
<td></td>
</tr>
</tbody>
</table>
Sîn-tabni

We possess 19 individual texts from the Sîn-tabni archive, 2 of which have copies totalling 21 tablets, dating from Nbn 5 to Cam 2 (551 to 528 BC) spanning ca. 23 years and essentially one generation in close interaction with the previous one. Only in No. 12 do we see father and mother acting alone. The texts comprise almost exclusively promissory notes about silver. There are 4 receipts (Nos. 12, 20, 28, 29) of silver debts. Never is there an explicit statement of the obligation to pay interest on the silver loans. Only in No. 23 is this point addressed, where the debt is to be paid without interest until a specified date. In Nos. 14+15, and 23, we can also observe prominently a business venture (harrânû) from Nbn 15 till Cyr 3. No family or property documents are contained in the archive.

Kabtia, his wife Baba-enqet, and their three sons, Madān-ahu-iddin, Šamaš-zēru-iddin and Rēmūt-Nabû engage in various silver transactions. Madān-ahu-iddin is the principal figure of the archive, being the protagonist (sometimes together with his brothers) in at least 14 of the texts. His brother Rēmūt-Nabû is never seen without him and Šamaš-zēru-iddin appears alone only as scribe in Nos. 11 and 13.

The Sîn-tabni family

The principal protagonist of the archive is Madān-ahu-iddin, but he is often seen working closely with his brothers, Šamaš-zēru-iddin and Rēmūt-Nabû, and dealing with affairs related to their father, Kabtia. In one tablet Kabtia is acting independently from his sons together with his wife. Given the order in which the sons are listed when acting together Madān-ahu-iddin would appear to be the eldest, followed by Šamaš-zēru-iddin and then Rēmūt-Nabû as the youngest. The entire family appears to be heavily involved in silver credits for businesses of unknown particularities. They appear to be quite well connected in the temple sphere but also among royal officials in Uruk. Towards the end of the archive’s record Kabtia seems still to be active beside his sons but with limited success, so that his sons have to aid him in his endeavours (e.g. No. 25).
Kabtia, son of Bēl-lēˀû, husband of Baba-enqet

Kabtia as an individual is attested from Nbn 12 till Cam 1. In the only text that shows Kabtia acting without the involvement of his sons, he pays back a considerable debt of 2 minas of silver together with his wife Baba-enqet in Nbn 14 (No. 12). Following this the creditor swears upon the fact that he has lost the relevant promissory notes and so cannot return them to Kabtia in order for him to have proof of the payment. This event appears to have been of some import not only due to the relatively high amount of silver involved but also reflected by the prestigious figures surrounding it. The first witness is a high Eanna official, Bēl-ibni/Bulluṭu//Bāˀiru, and likewise is the scribe, Nabû-nādin-apli/Bānia//Bāˀiru, who at one point had even been appointed šatammu of Eanna.

In the early days of his sons’ activities, Kabtia occasionally vouches for the payment of their debts, namely in Nbn 5 (No. 9) and Nbn 12 (No. 11). He furthermore appears as witness to their transactions in Cyr 3 (No. 21), and maybe also in Nbn 16 (No. 18) and Cam 1 (No. 27). Kabtia also appears as a leading figure in the business venture with Ibnāya/Aplāya//Suppê-Bēl, in which his sons got to play a significant role (Nos. 14+15 and 23).
Madān-ahu-iddin, son of Kabtia

Madān-ahu-iddin⁶² is attested from Nbn 5 until Cam 2 and figures in all but three of the texts (Nos. 10, 12, 19). He is most often seen dealing with silver debts of a value of up to 3 minas when acting alone. This is the case in his first silver loan in Nbn 5, when Ibnāya/Aplāya//Suppê-Bēl credits him this high amount of money (No. 9). Later on we know this particular individual from his business venture with the Sîn-tabni family. In Cyr 2, Madān-ahu-iddin is responsible for the ilku-obligation of a certain Bunene-šarru-uṣur/Šumu-ukīn (No. 20). He is seen interacting with fairly prominent officials of Eanna and the state: in Nbn 16 with Šulāya/Tābia//Hunzû, future governor of Uruk and son of a former one, together with his brother and another party (Nos. 16+17); in Cam 2 (No. 28) with Bēl-iqiša/Bānia//Bā’iru, son of a former šatammu of Eanna, and Mušallim-Marduk/Arad-Nabû//Šangû-Nabû, a priest of Eanna; with the latter again later the same month (No. 29).

Outside the archive, he is known only once: In Cyr 7 he is among the witnesses – together with Ina-šilli-Urdimmu//Atû – of a dispute concerning the affiliation of a female slave before the šatammu and bēl piqitti of Eanna (AnOr 8 56).

Šamaš-zēru-iddin, son of Kabtia

Šamaš-zēru-iddin is attested from Nbn 9 till Cyr 7. He is the scribe of Nos. 10 and 13 in Nbn 9 and 14 respectively, and perhaps also of No. 19 in Cyr 2. He appears together with his brothers only in the context of the family business venture with Ibnāya/Aplāya//Suppê-Bēl in Cyr 3 (No. 23) and paying their father’s debts in Cyr 7 (No. 25).

Rēmūt-Nabû, son of Kabtia

Rēmūt-Nabû is attested from Nbn 12 till Cam 2, only ever alongside Madān-ahu-iddin. Predominantly, he works together with him in the business venture with Ibnāya/Aplāya//Suppê-Bēl (Nos. 14+15 and 23), in dealing with that of the son of Ahhēšu in

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⁶² It is uncertain whether his name is to be understood as Madān-ahu-iddin or Madān-ahhē-iddin. In fewer than a third of the cases, the middle element of his name is written šešmeš, in the remaining instances without the plural marker. He is scribe to his own promissory notes three times. In No. 9 he writes his own name with šešmeš, in the other cases, Nos. 21 and 27, only šeš.
Nbn 16 (No. 18), and with their father’s debt in Cyr 7 (No. 25), and whenever larger sums of silver are involved (i.e. Nos. 11, 16+17, 21, 22, 29).

### Silver credits

In the following, we give a tabular listing of the promissory notes (u’ilitu) and few receipts comprising the totality of the archive’s texts insofar as the tablets are sufficiently preserved to allow for such an ascription. Subsequently, individual topics as seen through these promissory notes will be discussed in more detail. Summarily, the silver quantities dealt with can be relatively high and the gained impression of the business behind these silver credits is variegated.

<table>
<thead>
<tr>
<th>No.</th>
<th>Type</th>
<th>Date</th>
<th>Subject</th>
<th>Notes</th>
<th>Creditor/Recipient</th>
<th>Debtor/payer</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>promissory note</td>
<td>Nbn 22.IV.5</td>
<td>3 m of silver</td>
<td>instalments of 2/3 m in VII.5, 2 m in XII.5 and 1/3 in IV.6; Kabtia vouches for payment; rent of house</td>
<td>Ibnāya/Aplāya//Suppē-Bēl</td>
<td>Madān-ahu-iddin</td>
</tr>
<tr>
<td>10</td>
<td>promissory note</td>
<td>Nbn 6.XI.9</td>
<td>6 m of silver of 1/8 alloy context broken; Šamaš-zēru-iddin is scribe</td>
<td>[...]</td>
<td>[...]</td>
<td>[...</td>
</tr>
<tr>
<td>11</td>
<td>promissory note</td>
<td>Nbn 1.VI.12</td>
<td>1/3 m 5 š of silver due in I; Kabtia vouches for payment</td>
<td>Bēl[...], slave of Nabû-šarru-uṣur</td>
<td>Madān-ahu-iddin and Rēmūt-Nabû</td>
<td>[...</td>
</tr>
<tr>
<td>No.</td>
<td>Description</td>
<td>Text</td>
<td>Quantity</td>
<td>Nature of Payment</td>
<td>Amount</td>
<td>Details</td>
</tr>
<tr>
<td>-----</td>
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<td>------------------------------------</td>
<td>-----------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>12</td>
<td>receipt</td>
<td>Nbn 20.VI.14</td>
<td>2 m of</td>
<td>oath concerning lost promissory</td>
<td>Nabû-bâni-ahi</td>
<td>Kabtia, and his wife Baba-enqet</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>silver</td>
<td>notes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14/15</td>
<td>promissory note</td>
<td>Nbn 30.I.15</td>
<td>3 m</td>
<td>harrānu of Ibnāya/Aplāya //Suppê-Bēl;</td>
<td>Kabtia</td>
<td>Madân-ahu-iddin and Rēmût-Nabû</td>
</tr>
<tr>
<td></td>
<td>(harrānu)</td>
<td></td>
<td></td>
<td>due in XII; clauses against earlier promissory notes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16/17</td>
<td>promissory note</td>
<td>Nbn 6.I.16</td>
<td>2 m of</td>
<td>2 m of silver of the king; 50 š of rent; due in I; clauses for repair work and against earlier promissory notes</td>
<td>Šulāya/Tābia // Hunzū</td>
<td>Kînāya/Nabû-ahhē-iddin//Šumu-libši, Madân-ahu-iddin and Rēmût-Nabû</td>
</tr>
<tr>
<td></td>
<td>(kaspu ša šarri)</td>
<td></td>
<td>silver</td>
<td>plus 50 š</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>promissory note</td>
<td>Nbn 6.VI.16</td>
<td>5 ½ š of silver</td>
<td>due on 15.IV; harrānu of [...]/Ahhēšu; silver for a soldier of the king</td>
<td>Marduk-[…]//Bēl-uşuršu and Nabû-ŠEŠ-[…]//Nabû-šumu-şur</td>
<td>Madân-ahu-iddin and Rēmût-Nabû</td>
</tr>
<tr>
<td></td>
<td>(harrānu)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>promissory note?</td>
<td>Cyr 27.V.2</td>
<td>1 m of</td>
<td>context broken; [...]/Kabtia is scribe</td>
<td>[...]/Šaddûnu</td>
<td>Marduk-[…]</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>silver of 1/8 alloy</td>
<td></td>
<td></td>
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<tr>
<td>No.</td>
<td>Textual Content</td>
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</tr>
<tr>
<td>20</td>
<td>Receipt (ilkū)</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>Cyr 27.XII.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 š of silver</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ĺlkū-obligation of Bunene-šarru-ūsur/Šumu-ukin from I.3 till XII.3</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Madān-ahu-iddin</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Etel-pī/Nabû-bānī-ahi, on behalf of Bunene-šarru-ūsur</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Promissory note</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Cyr 17.I.3</td>
<td></td>
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<tr>
<td></td>
<td>2 1/3 m š of silver</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>due in XII; nūptu-payement of IV and IX received</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Šamaš-ahhē-erība/Nabû-šumu-ēreš and [...]/Babuttu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Madān-ahu-iddin and Rēmūt-Nabû</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Promissory note</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cyr 28.XII.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8 š of silver</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>due in IV; claim paid</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Marduk-aplu-ūsur/Kabtia//Šigûa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Madān-ahu-iddin and Rēmūt-Nabû</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Promissory note (settlement ĥarrānu)</td>
<td></td>
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<td></td>
<td></td>
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<td>Cyr 28.XII.3</td>
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<td>2 m of silver (remainder of 6 m)</td>
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<td></td>
<td>ĥarrānu of Ibnāya; due in IV, interest-free; clauses against further claims</td>
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<tr>
<td></td>
<td>Ibnāya/Aplāya/Suppê-Bēl</td>
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<tr>
<td></td>
<td>Kabtia, Madān-ahu-iddin, Šamaš-zēru-iddin and Rēmūt-Nabû</td>
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<td>24</td>
<td>Promissory note</td>
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<td>Cyr ??.6</td>
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<td></td>
<td>Marduk-ūsur/Aplāya//Iddin-Amurru</td>
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<td>Madān-ahu-iddin</td>
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<tr>
<td>25</td>
<td>Promissory note(s) (nishu)</td>
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<td>1 m of silver</td>
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<tr>
<td></td>
<td>2 transactions for payment of Kabtia’s debt to Mušēzib-Bēl/Bārik-ili</td>
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<tr>
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<td>Iddin-Nabû/Apkallum//Išparu and Šamaš-šumu-īšir/Nabû-bēl-šumāti//Sîn-tabni</td>
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<td></td>
<td>Madān-ahu-iddin, Šamaš-zēru-iddin and Rēmūt-Nabû</td>
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</tbody>
</table>
The business relationship between father and sons (No. 25)

From this text (No. 25) we might be able to get some insight into the relationship between Madān-ahu-iddin, Šamaš-zēru-iddin, and Rēmūt-Nabû and their father in these later times of their respective careers (Cyr 7). Kabtia appears to be in financial trouble and the relationship with his sons strained.

We learn that Kabtia had borrowed 1 mina of silver from Mušēzib-Bēl/Bārī-ili to use for investments. Yet, he apparently is incapable of repaying the debt, so his sons Madān-ahu-iddin and Rēmūt-Bēl are asked to come to his aid. For that purpose they detract silver that is part of a business venture they have with the otherwise unknown Iddin-Nabû/Apkallum//Išparu and Šamaš-šumu-lišir/Nabû-bēl-šumāti//Sîn-tabni. Having paid Kabtia’s creditor, they are then to claim the silver Kabtia invested but failed to collect himself, in order to repay Iddin-Nabû and Šamaš-šumu-lišir. As assurance for Madān-ahu-iddin and his brothers, Kabtia swears in a broken section, (maybe) to repay them at some point.

Perhaps this is not the only instance of Kabtia in dire straits, which is why his sons want some additional reassurance for their support.
The problem of the recipient in No. 28 and the purport of u’îltu

The operative section of No. 28 reads: “1 ½ šiqîl kasap Bēl-iqīša/Bānia//Bāʾiru ina uʾîltišu ša ina muhhi Mušallim-Marduk/Arad-Nabû//Šangû-Nabû ina qāt Madân-ahu-iddin/Kabtia//Šin-tabni ana muhhišu(!) Mušallim-Marduk mahir.” We understand the reception phrase to mean Bēl-iqīša (the creditor) received the silver from Madân-ahu-iddin on behalf of Mušallim-Marduk (the debtor). If ana muhhišu, as written on the tablet, was taken seriously, one would have to read that Mušallim-Marduk was the one to receive the silver on Bēl-iqīša’s behalf. So one could suppose that this document confirms the actual reception by Mušallim-Marduk of the silver credit. However, the Babylonian perception of uʾîltu, i.e. the initial promissory note and debt, makes this notion untenable. As H. Petschow explicates, the uʾîltu itself “beurkundet (...) nicht den Abschluß des Rechtsgeschäfts, also z.B. die Darlehensgewährung, Übergabe oder Empfang des Schuldgegenstandes, sondern vielmehr völlig neutral das Bestehen einer Schuldverbindlichkeit.”63 Thus, what the Babylonians deemed necessary to record was the abstract obligation of the debtor resulting from and constituted by the issuance of the uʾîltu document. The factual transaction was then trivial and a matter of course. Furthermore, that ana muhhi refers to Mušallim-Marduk is corroborated by the fact that Bēl-iqīša is the scribe of the document.64 In conclusion, the possessive pronoun on ana muhhi should be seen as a scribal error and this document as a typical receipt of a silver debt.

Prebends (No. 27)

In Cam 1 we find an allusion to Madân-ahu-iddin’s involvement in activities of the brewer’s prebend (No. 27). A delivery of vats of guqqû-offerings is mentioned as still outstanding in addition to this document’s silver debt owed by him.

63 Petschow 1956, 18.
64 Already Petschow (1956, 11ff.) points out that among the acting parties only those that abandon a right or grant it to another, i.e. the debtor, recipient or seller/lessor of property, could act as the scribe.
Business ventures (harrānu)

We have clues to quite a few business ventures with the involvement of the Sîn-tabni family. These harrānus were long-term partnerships intended to increase the invested capital by whatever trade they were able to conduct. Since they are usually documented by simple promissory notes, oftentimes little knowledge concerning the exact business conducted can be gleaned from the documents, as is also the case with the texts of our archive. From the Sîn-tabni family, we do not even possess the documents about the formation of the various business ventures. Most prominently in our texts features the business venture between Kabtia and Ibnāya/Aplāya//Suppê-Bēl.

The business venture (harrānu) that Kabtia had formed with Ibnāya as investor ran already in Nbn 15 (Nos. 14+15). Kabtia gave the corresponding work over to his sons Madân-ahu-iddin and Rēmūt-Nabû, who according to clauses concerning earlier promissory notes had been doing this for some time.

Perhaps a similar relationship towards Ibnāya already stood in Nbn 5 (No. 9), when Madân-ahu-iddin repays in instalments the considerable amount of 3 minas of silver to him, with Kabtia vouching for the affair. According to the final clause of the document, the silver was paid to Kabtia for 10 months of rent for a house. Considering the unusually high amount of silver, the rented real estate ought to have been comparatively large. Perhaps it was intended for storage or otherwise linked to business conducted by Madân-ahu-iddin under the direction of Kabtia and Ibnāya.

Approximately 6 years after the first mention of the harrānu in Cyr 3 (No. 23), we see it resolved. By this point also Šamaš-zēru-iddin had been included in the activities. Since Madân-ahu-iddin, Šamaš-zēru-iddin and Rēmūt-Nabû are mentioned alongside their father as debtors of 6 minas of silver in total to Ibnāya, they were now treated equally to Kabtia in the harrānu and completed it together (“itti ahameš qatû”). No indications as to the exact nature of the business venture is given.

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65 Cf. Jursa 2010, 206ff. for a concise description of this type of activity that evolved from the Old Babylonian/Old Assyrian long distance trade, thus the designation harrānu „journey”; for the latter point see Jursa 2010, 208f. Lanz 1976 is the standard work about the Neo-Babylonian harrānu.

66 Cf. Lanz 1976, 7ff. („Typ A“).
In Nbn 16 (No. 18), Madân-ahu-iddin and Rēmût-Nabû use money of another business venture in unclear dealings with a soldier of the king. They perhaps used the money for a soldier’s equipment.

From the credit of “silver for expenses (nîshu)” in Cyr 7 (No. 25), mentioned above, we can deduce the existence of another business venture between Kabtia’s sons and Iddin-Nabû/Apkallum//Išparu and Šamaš-šumu-lišir//Nabû-bēl-šumâti//Sîn-tabni.

Although we do not see the exact nature of trading in which the Sîn-tabni family was involved, especially Nos. 14+15, 23 and 25 show us yet again that the Sîn-tabni family was dealing with high amounts of silver.

**The connection between the families of Sîn-tabni and Atû**

Considering the find-spot of all our texts one has to pose the question as to the connection between them and whether it goes beyond the simple surmise of neighbourship of the Atû and Sîn-tabni families, plus a few coincidental tablets. Without further evidence this would appear at least initially as an easily defensible working hypothesis. Unfortunately, prosopography helps us very little in this regard since none of the parties mentioned in any of the texts (or outside)\(^67\) appear in both the archive of Atû and Sîn-tabni.

Moreover, the economic nature of the two families is different to a certain degree. The members of Atû are mainly prebendaries in Eanna, and those of Sîn-tabni engaged in non-cultic business. While involved in Eanna as well, the Sîn-tabni family also acts outside its sphere of influence.

The temporal diffusion of the documents is relevant for this aspect as well. The Atû texts are dated to the reigns of Nabopolassar and Nebuchadnezzar with a lacuna of 63 years – with one outlier under Cyrus (No. 4) – until the beginning of Darius’ reign (i.e. spanning 116 years), while the Sîn-tabni texts are dated only from Nabonidus’ to Cambyses’ reigns (i.e. spanning 23 years).

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\(^67\) See below, “Prosopography of the social environment of the Atû and Sîn-tabni families”.

According to GMTR 1, 141 a certain Etel-pî/Nabû-bâni-ahi provides a direct link between the Atû and Sîn-tabni families in Cyr 2 (No. 20). In this text, Etel-pî acts as intermediary for the receipt of an *ilku*-obligation by Madân-ahu-iddin. Yet upon closer examination of both archives there is no conclusive evidence to identify Etel-pî’s father, bearing a fairly common name, with Nabû-bâni-ahi of the Atû family. In the Sîn-tabni archive alone we find 5 other persons called Nabû-bâni-ahi from altogether different families.

The only thing we can claim with certainty is that Madân-ahu-iddin and Ina-ṣilli-Urdimmu knew each other, however fleetingly. As mentioned above, they both appear as the last witnesses in a dispute of ownership of a female slave before the leaders of Eanna in Cyr 7 (AnOr 8 56). The supposition of any further connection between the families, beyond their dealings in sometimes similar milieus, does not seem feasible from the current evidence.

W.K. Loftus’ comment on the tablets’ find spot that “they were disposed in rows and imbedded upon a brick pavement” could be understood as the tablets having been secondarily used as construction material, which is sometimes the case in Mesopotamian cities. This, of course, would render most considerations in respect to their interconnection, kindled by the texts’ archaeological background, to be of no avail.

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68 See Holtz 2009, 283f. for the content of this text and a translation of l. 7-14.

69 Loftus 1857, 221. But compare also his longer description as cited above from Loftus 1859, 42.

70 For Urukian examples of this practice common throughout Mesopotamia see e.g. the find list in AUWE 17, 423ff. for tablets found usually inside the walls of buildings or as fillings of foundation pits.
Prosopography of the social environment of the Atû and Sîn-tabni families

We hope to provide in this section a useful tool for the specialists that are interested in this particular type of texts and the social networks surrounding them. Due to the limited scale of our corpus, we did not undertake a study on the superb level of microhistory as M. Waerzeggers did for Marduk-rēmanni from Sippar,71 but try to live up to M. Jursa’s approach for the Sipparean archive of Bēl-rēmanni72 in our own narrow scope.

For that purpose, we give short descriptions of persons known from our texts and list their occurrences outside our corpus. Text references in italics indicate the person’s occurrence as a witness.

Bābia/Marduk-ēreš: OIP 122 124 (receipt of two bronze vessels; Eanna); No. 3: for the silver credit for his wife Ša-Nanāya-šī and himself he gives part of the gatekeeper’s prebend as security to Nabû-bāni-ahi.

Bēl-ahhē-iddin/Gudadû//(Sîn-leqe-unnîni) pledged real estate as security to Eanna which in due time came into its possession: UCP 9/1 74 (sale of a field given as security?; Eanna [Nbk 12]); AnOr 8 58 (his house in lieu of cattle to Eanna [Cyr 7]); BIN 2 134 (his grandchildren’s [Arad-Innin/Šākin-šumi, Kalbāya/Silim-Bēl and Šamaš-iddin/Bēl-iddin] dispute about that house; Eanna); No. 3; For his Arabic patronym see Zadok 2003, 492 no. 24, and id. 2013, 318 no. 2.

Bēl-ibni/Bulluṭu//Bāʾiru was an official of Eanna dealing with the temple’s resources, cf. AUWE 8, 119: AnOr 8 23 (seller of date orchard); Kleber 2008, 96 no. 12; AUWE 8 10 (creditor for barley for the bakers); BM 1144567, 114653; GCCI 1 65, 394; Iraq 59, 18f. no. 8; NCBT 691, 873; PTS 2105, 2245; YBC 9252, 9526 (rations of the king as provisions from šatammu of Eanna); YNER 1 3; YOS 6 57, 58, 92, 143 (second witness with seal to division of inheritance), 213, 215, 225; YOS 19 2 (scribe), 91, 92; No. 12, 14, 15: he is the scribe of a tablet and its copy

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71 Waerzeggers 2014.
72 See Jursa 1999, 119ff.
concerning the business venture (harrānu) between the Sîn-tabni family and Ibnāya/Aplāya//Suppê-Bēl.

Bēl-iqiša/Bānia//Bāʾiru, whose father (Bānia/Tabnēa) was šatammu of Eanna during Neriglissar’s reign and at the beginning of that of Nabonidus (cf. Kümmel 1979, 112), was a scribe. He appears in: BIN 1 102 (scribe for date imittu; Eanna), 103, 119, 128?, 129 (scribe); Stigers 1976 [JCS 28] 57; TCL 13 182; YOS 7 151 (concerning fish), 181 (scribe for date imittu; Eanna); No. 28: he acts as scribe and recipient in this receipt of silver.

Ibnāya/Aplāya//Suppê-Bēl’s father (Aplāya/Ahu-lūmur) might appear as witness in YOS 17 12 (Nūr-Sîn archive) in the year Nbk 5; No. 9, 14, 15, 23: the Sîn-tabni family is in a business venture (harrānu) with him.

Iddin-Nabû/Apkallu//Išparu appears as witness to Eanna’s confiscation and rental of a house: AnOr 8 57; No. 25: he is among the creditors of Kabtia’s sons in order to pay their father’s debt to a third party.

Itti-Anu-balāṭu/Bēlšunu//Sîn-leqe-unnīnī appears as scribe (patronymic Nabû-bēlšunu) of a promissory note for barley in BM 114623 in Nbn 12 (perhaps Eanna); No. 5

Lābāši/Bēlšunu//Rāb-banē is not to be confused with a descendant of the same name who appears ca. 100 years later leasing real estate for construction of a reed house in OIP 122 16 (Art 31); No. 21

Marduk-aplu-uṣur/Kabtia//Šigûa appears as mid-level official in Eanna, often witness to various dealings and once issuing wool of Eanna: BM 114544 (receipt of barley and dates; Eanna); NCBT 360; OIP 122 36 (mār banē in Eanna about new prebendary); YOS 6 137 (interrogation [mašaltu] about theft of sheep; Eanna); YOS 7 20 (protocol; Eanna), 33 (vouching to produce person in Eanna), 60 (first witness to order to produce slaves in Eanna),
76 (creditor of wool; Eanna), 133 (receipt of wool; Eanna); No. 22: he credits Madān-ahu-iddin and Rēmūt-Nabû silver.

**Marduk-šumu-iddin/Nādin//Suiti** most frequently appears as witness to date imittus, but also other dealings in the sphere of Eanna. In TCL 13 177 he estimates the date yield, cf. Kümmel 1979, 107: Walker 1973, 127 no. 17; BIN 1 98, 102, 103, 105, 111, 115; BM 113430, 114641, 114643; GCCI 2 117, 407; Stigers 1976 [JCS 28], 43 no. 35; NCBT 552, 562, 991; PTS 3007; TCL 13 154 (responsible for captured širkū of Ištar), 177 (concerning date imittu); YBC 11634; YNER 1 2 (witness to oath), 4; YOS 7 72, 135, 136, 149 (theft of cow), 175, 181, 195; No. 22

**Marduk-uṣur/Aplāya//Iddin-Amurru**’s father (Aplāya/Mušallim-Marduk) appears in YOS 7 19 (dispute protocol; Eanna); No. 24: he is Madān-ahu-iddin’s creditor for 12 ½ shekels of silver.

**Mušallim-Marduk/Arad-Nabû//Šangû-Nabû** is among the priests (*kinaštu*) of Eanna and often seen dealing with wool and sheep: AnOr 8 48 (adoption and bequest of temple enterer’s prebend; Eanna); BM 114471; OIP 122 36 (mār banē in Eanna about new prebendary); PTS 2692; TCL 12 44 (lessor of ewe); YBC 9253 (debt of silver for wool of Bēltu of Uruk); YOS 6 71; YOS 7 20 (protocol; Eanna), 31 (dispute about sheep; Eanna); 33 (vouching to produce person in Eanna), 118 (vouching concerning return of a sheep), 170 (vouching concerning theft of silver vessel from temple of Gula); No. 28, 29: Madān-ahu-iddin (and in No. 29 also Rēmūt-Nabû) acts as intermediary in the payment and collection of Mušallim-Marduk’s debts.

**Mušēzib-Bēl/Barīk-ili**, the third man (*taššišu*), requests barley from the šatammu and bēl piqitti of Eanna in Cam 1, which a carrier is paid from a house in Uruk belonging to the ša muhhi sūti of Bēltu of Uruk: AnOr 8 66; In No. 25 he appears as creditor for Kabtia’s investments. For his Westsemitic patronym see Zadok 2003, 493 no. 52.

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73 See for the function of *taššišu* as temple guard and in supervising roles Kleber 2008, 114f.
Mušēzib-Bēl/Mušallim-Marduk: YBC 6926 (settlement about sheep, wool, and birds for sattukku-offering; Eanna); No. 31

Mušēzib-Bēl/Nanāya-ēreš: BM 114531 (seller of house [among the neighbours is the šakin mât tâmtî] in Uruk); YOS 6 92 (concerning same house sale; Eanna); No. 3 (scribe)

Nabû-nādin-ahi/Arad-Bēl//Iddin-Papsukkal: AnOr 8 71 (mār banē witness to statement to the šatammu of Eanna); TCL 13 158 (obligation to produce plough oxen; Eanna), 182 (lease of fields of Eanna); YOS 7 140 (dispute about sheep; Eanna), 146 (concerning theft of sheep; Eanna), 152 (concerning bribery; Eanna), 167 (concerning purity for gullubu), 171 (barley debt; Eanna), 176 (vouching to produce person in Eanna); No. 6

Nabû-nādin-apli/Bânia//Bāʾiru, whose father (Bānia = Ea-bāni-zēri/Tabnēa) was šatammu of Eanna during Neriglissar’s reign and at the beginning of that of Nabonidus (cf. Kümmel 1979, 112), was a temple scribe; cf. Kümmel 1979, 120f., 127. AnOr 8 3 (house sale), 21 (statement against criminals against Eanna), 66 (receipt of barley; Eanna); OIP 122 36 (mār banē in Eanna about new prebendary); PTS 3054 (concerning house as security for slave purchase); YOS 7 20 (scribe of protocol; Eanna), 41 (protocol), 58 (first witness to silver debt; Eanna), 90 (concerning fisher’s prebend), 97 (protocol of prison break); No. 12

Pirʾu/Eanna-šumu-ibni appears most often as a scribe in Eanna. AnOr 8 45 (scribe of adoption and bequest of temple enterer’s prebend; Eanna), 58 (scribe of confiscation of house; Eanna); GCCI 2 103 (vouching for guard of Eanna); NCBT 540 (scribe); Stigers 1976, 42 no. 32 (scribe; Eanna); YOS 7 58 (scribe of silver debt; Eanna), 69 (scribe concerning service of fowlers; Eanna), 93 (scribe of oath concerning stolen goods; Eanna), 125 (concerning a cow brought by him to Eanna), 302 (scribe); No. 4: he acts as scribe to the promissory note for a bronze kettle owed by Ina-šilli-Urdimmu to Innin-ahhē-iddin.
Pirʾu/Tabnêa//Bāʾiru, whose brother Bānia was šatammu of Eanna for a time, appears prominently in the administration of Eanna, often in connection with wool production: AnOr 8 23 (sale of date orchard), 25 (witness to statement concerning silver); AUWE 8 31 (scribe; Bēl-aplu-uṣur archive); GCCI 1 63 (promissory note for sheep and goats; Eanna); PTS 3054 (concerning house [formerly his] as security for slave purchase); UCP 10/10 (witness to statement); YOS 6 77 (interrogation [mošaltu] about theft of sheep; Eanna), 145 (promissory note; Eanna), 153 (order to produce debtor; Sîn-leqe-unnīnī archive), 191 (false statement); No. 14: he is the first witness to the business venture (harrānu) document of the Sîn-tabni family and Ibnāya/Aplāya//Suppê-Bēl.

Šamaš-mukīn-apli/Madān-ahhē-iddin//Šigūa owned, like his father (Madān-ahhē-iddin/Gimillu; cf. Freydank 1971, 17f.), brewer's prebends and was according to TCL 13 182 overseer (šāpiru) of the brewers in the year Dar 2, cf. Kümmel 1979, 149ff: AnOr 8 43 (witness to statement), 44 (concerning brewer's prebend), 46 (witness to vouching for person to go to Babylon; Eanna), 48 (adoption and bequest of temple enterer's prebend in Eanna), 71 (mār banê-witness to statement; Eanna); AnOr 9 15 (house in lieu for wool to Eanna); BIN 2 114, 130 (house in lieu of 6 minas of silver to Eanna); BM 114435, 114447, 114486 (lease of ship), 114544 (receipt of barley and dates; Eanna), 114551, 114576; Kleber 2008, 270 no. 33 (statement about the king's [Cambyses] wish to see old inscriptions in Eanna); GCCI 2 113; Iraq 13, 95ff.; NCBT 360; PTS 2086 (statement); SAKF 164; TCL 13 182; YNER 1 1 (loyalty oath of Eanna craftsmen; cf. Payne 2008), 7; YOS 7 20 (protocol; Eanna), 63 (silver for goods from Syria to Babylon; Eanna), 65, 94, 132, 138, 141, 144, 149 (theft of cow), 154, 160, 163, 168, 176 (witness to vouching for person), 177; YOS 17 126 (dealing with sheep distributed to various parties), 302; No. 8: Itti-Anu-balâṭu gives a brewer's prebend to him for performance.

Šamaš-šumu-lišir/Nabû-bēl-šumāti//Sîn-tabni’s family members are involved in shady business surrounding Eanna: YOS 6 193 (first witness to his nephew’s [Šamaš-zēru-lišir/Aplāya] conditional sentencing; Eanna); YOS 7 28 (house falsely given as security to his brother [Bēl-ahhē-iqīša] and returned to Eanna); No. 25: he is among the creditors of Kabtia's sons in order to pay their father’s debt to a third party.
Šulāya/Ṭābia//Hunzû will become šākin ṭēmi²⁴ of Uruk at the beginning of Cyrus’ reign (TCL 13, 124; BIN 2 115; AnOr 8 38). His father Ṭābia/Nabû-nādin-šumi//Hunzû held this office from the years Nbn 6 to 13 (TCL 12 123; YOS 6 154); cf. Kümmel 1979, 140, 146 and Frame 1991, 80. Given the dealings with silver of the king in No. 16, Šulāya had already a firm standing in Uruk in the year Nbn 16.

Suqāya/Balātu//Kidin-Marduk: appears dealing with sesame in the Egibi archive: AUWE 28 70 (debtor of sesame), 126 (debtor of sesame?); No. 7

Conclusions

Judging from the little evidence to be gained, the Atû-family appears deeply rooted in the prebendary collegium of Eanna. They are dealing with people such as Nabû-nādin-ahi/Arad-Bēl//Iddin-Papsukkal who bears witness to the initiation of a new prebendary, or Šamaš-mukīn-apli/Madān-ahhē-iddin//Šīgūa, an important brewer of Eanna, in addition to the immediate atûtu-colleague Bābia/Marduk-ēreš.

The personages in contact with the Sîn-tabni family are also principally to be situated in the institution of Eanna, yet less so in a prebendary context. Among them figure officials, such as the third man, Mušēzib-Bēl/Bārīk-ili, or Bēl-ibni/Bulluṭu//Bāʾiru, a sort of resource manager, and scribes like Bēl-iqiṣa/Bānia//Bāʾiru and Nabû-nādin-apli/Bānia//Bāʾiru. The Sîn-tabni family also worked for the former governor’s son, Šulāya/Tabia//Hunzû. Evidently, they were predominantly engaged on an administrative rather than prebendary or cultic level.

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Text editions

General caveats: In certain cases the tablets appear to have taken damage between the time of their copying by Strassmaier and Bertin and the present day. In such a case, we proceed to give the therein copied signs that nowadays are no longer extant in brackets [x] as in all other cases, but mention the fact in the comments. Many thanks go to C.B.F. Walker who made available a transcript of Leichty’s notes concerning his readings of Bertin’s copies.

All of the preserved texts could be collated by us with the exception of Nos. 23 and 25 which are being exhibited in the King’s Library section of the British Museum.

Atû

No. 1 – Npl ?.?.10[+x] (<616 BC) [Npl. 7 (p. 139)/Bertin 5; BM 30177, 1851-01-01.1659]*

obv. 1) ½ ma. na 6 gîn kû. babbar a²-(erasure)-a³
2) a-šú šá ʾšá-d²-ag-šu-ú a ḫî. du₂ i-na ugu-hi
3) ‘tam-meš-i-lu a-šú šá ‘am-mi-šu <<a-šú>>
4) ud.15.kam šá ḫîšē i-nam-dîn
5) ʾud.15’.kam šá ḫîšē la it-tan-nî
6) [... ... ... ...] ḫîšá’

[remainder of obv. and beginning of rev. broken off]

1’) [... ... ... ...].ʾkam mu’.10+[x.k]am
2’) ḫî-ag-a-pap lugal tin.tirkish
3’) ki-i ud.15.<kam> šá ḫîšē ʾa-a ḫî-en-šešme-mu
4’) la it-talî-ku-nim-ma kû. babbar-šú-nu
5’) la it-tašu-ú kû. babbar-šú-nu
6’) i-na sag. du i-nam-šu-ú

“1/2 mina 6 shekels of silver Aplâya?, son of Ša-Nabû-šû, descendant of Atû are owed by Tammeš-ilu, son of Ammišu. (On) the 15th day of Addâru (XII) he will give (it). (If) he does note
give it (on) the 15th day of Addāru [...]. [...] Witnesses and scribe lost.] [Month y, day z] of the 10+xth year of Nabopolossar, king of Babylon. If on the 15th day Aplāya (and?) Bēl-ahhē-iddin do not come, (and) don’t take their silver, they will take their silver in the capital amount.”

Commentary:

obv. 1) What the scribe intended to do in the place of the creditor’s name is not entirely clear; see discussion above, 7ff.

3) See for this Westsemitic name Zadok 2003, 501 (“Taš-miš-i-lu s. of Am-mi-ṣū”).

The scribe mistakenly wrote a-šú on the r.e. after Ammiṣù. Perhaps this is connected with the confusing erasure where the creditor’s name should be.

5) The expected kī at the beginning of this line, as copied by Strassmaier, is not there.

rev. 3’)-6’) This clause denotes no accruing of interest if the creditors do not pick up their money on the agreed date.

No. 2 – Nbk 17.VII.12 (593 BC) [Nbk. 95/Bertin 72; BM 30174, 1851-01-01.124]*

obv. 1) 1/3 gín kù.babbar šá id-ag-dú-šeš a-šú šá 'ap-la-a

2) ina ugu-hi id.amar.utu-mu-urù a-šú šá id.u.gur-gi

3) é-su ki-šub-ba-a ki-ti ká-gal du.tu

4) uš an-ū imsi.sá da é 'tab-né-e-a

5) a-šú šá ʾka-ṣi-ta-a uš ki-ū imu38.[lu]
"1/3 shekel of silver belonging to Nabû-bâni-ahī, son of Aplāya, is owed by Marduk-šumu-uṣur, son of Nergal-ušallīm. His house, a building ground, at the gate of Šamaš, whose upper side to the north is next to the house of Tabnēa, son of Kašītāya, lower side to the south is next to the house of Bēl-uballīt, son of ...[of ...], upper front to the west is next to a street, the thoroughfare of the people[e ...], lower front to the east ... is the security of] Nabû-bâni-ahī. [...] [No other] creditor [shall have disposal over it]. [Witnesses:] Nabû-...[...], Aplāya, Marduk-zēru-...[, ...], Nabû-...[... son] of Nabû-ŠĒŠ-...[, ...]; [scribe:] Bēl-uballīt, son of MU-...[...]. [Uruk,] Tašrītu (VII), 17th day, 12th year of Nebuchadnezzar, king of Babylon."
Commentary: pin sharp script

8) The tablet gives QA but must most certainly mean SIG.

No. 3 – Nbk 25.VII.21 (584 BC) [Nbk. 129; BM 92707, 1851-01-01.161]*

1) 1 ma.na kù.babbar šá ld+ag-dù-šeš a-šú šá 1-a-a
2) a lúš.ina ugu-hi 1ba-bi-ia
3) a-šú šá ld.amar.utu-kam u munusšá-4na-na-a-ši-i
4) dam-šú 1set pšig šá lúš.dus-ú-tu
5) šá ká sa-li-mu u mim-mu-šú
6) šá uru u edin ma-la ba-šu-ú
7) maš-ka-nu šá ld+ag-dù-šeš
rev. 8) lúš.m-u-kin-né ld+en-šešmeš-mu
9) a-šú šá 1gu-da-du-ú 1ld+ag-numun-du
10) a-šú šá 1šu-ma-a ld+ag-numun-ia
11) a-šú šá 1nad-na-a u lúš.umbisag 1mu-še-zib-4en
12) a-šú šá ld-na-na-a-kam unugκ
13) ld+duš ud.25.kam mu.21.kam
14) ld+ag-níg.du-urù lugal tin.tirκ

"1 mina of silver of Nabû-bâni-ahi, son of Aplâya, descendant of Atû, is owed by Bâbia, son of Marduk-ëreš, and Iša-Nânâya-ši, his wife. One door of the gatekeeper’s prebend of the Salîmu gate and his everything in city and land, as much as there is, stands as security for Nabû-bâni-ahi. Witnesses: Bêl-ahhê-iddin, son of Gudadû; Nabû-zêru-ukîn, son of Šumâya; Nabû-zêria, son of Nadnâya; and the scribe Mušêzib-Bêl, son of Nanâya-ëreš. Uruk, Tašritu (VII), 25th day, 21st year of Nebuchadnezzar, king of Babylon."
Commentary: sharp script

obv. 5) According to FLP 1588, the treasure house (é.níg.ga) is located at the Salīmu gate. In this document from Nbn 26, the payment of construction workers of that building is recorded. Other instances of the mention of the Salīmu gate: YOS 6 77, 1+27; YOS 6 236, 7; YOS 7 7, 81; YOS 7 42, 4; YOS 7 78, 4+10; YOS 7 88, 11.

No. 4 – Cyr 23.VIII.5 (534 BC) [Cyr. 203/Bertin 802; BM 30141, 1851-01-01.]*

obv. 1) [...] 20-tu-šu [...]

2) [...] šá {i}n in. {i}n in. {šeš}meš {mu}

3) a-šú šá {i}na-sùh-sur ina ugu-hi {i}n ina-giš {i}g [i]6 {i}d {i}ur.idim

4) a-šú šá {i}d+ag-dù-šeš a {lú}.dus* [ (x) ]

5) ud.7.kam šá {ilt} [g]an i-nam-din

6) ki-i ud.7.kam ū-ū-du duabar (UD-KA-BAR)

7) la it-tan-na ½ ma.na kù.babbar

8) {i}na-giš {i}6 {i}d {i}ur* .idim ku-um* du-ū-du

9) [a]-na {i}dinnin* -na-šeš {meš} -mu

lo.e. 10) [i]-nam-din du-ū-du šá a-na paq-da

11) [i-na ig]i-šù ma-[nu]-ū

rev. 12) "lúmu-kin-nu l{x}-UD-ú?" a-šú

13) šá {i}r ki-dí-na " a {lú}bur.gul

14) {id}`amar.utu {i}mu-urù a-šú šá {id}na-naa-mu

15) {id}+en-mu-kam a-šú šá {id}+ag-šeš-mu

16) {lú}umbisag {p}ir-{u} a-šú šá {l}é.an.na-m[u-dù]

17) unug {k}i {il}apin ud.23.kam

18) mu.5.kam {ku-ra-áš} lugal {tin.tir ki}
“[A bronze kettle of ...] ... [Inninand] ... Innin-ahhē-iddin, son of Ina-tēšē-ēṭir, is owed by Ina-ṣilliurdimmu, son of Nabû-bāni-ahi, descendant of Atū. On the 7th day of Kislimu (IX) he will give (it). If, on the 7th day, he does not give the bronze kettle, Ina-ṣilli-Urdimmu will pay ½ mina of silver in lieu of the kettle to Innin-ahhē-iddin. The kettle is given as deposit at his disposal.

Witnesses: [...], son of Kidinnu, descendant of Parkullu; Marduk-šumu-uṣur, son of Nanāyaiddin; Bēl-šumu-ēreš, son of Nabû-ahu-iddin; the scribe Pirû, son of Eanna-šumu-[ibni]. Uruk, Arahsamnu (VIII), 23rd day, 5th year, Cyrus, king of Babylon and the lands.”

Commentary

rev. 16) The patronym is restored to Pirû/Eanna-šumu-ibni according to Kümmel 1979, 123 and 134.

No. 5 – Dar 8.VI.2 (520 BC) [Dar. 39/Bertin 1934; BM 30151, 1851-01-01.?]*

obv. 1) ½ ma.na kù.babbar šá munus\textsuperscript{r} ba-ba-a dumu\textsuperscript{munus}-[šú šá]

2) ḫir-\textsuperscript{d}en a ḫi-gu-a ina u[gu-hī]

3) īna-giš.giš-\textsuperscript{d}[u]r.\textsuperscript{r} idim-mu a ˜-šú šá [\textsuperscript{d}ag-dū-šēš]

4) [...] [...] [...]

5) [...] īkin i-nam-din [...]

6) [...] [...]

(the end of the obv., lo.e. and the beginning of the rev. are lost)

rev. 9) a ḫiškur-li-[... ...]

10) a-šú šá b'na-\textsuperscript{i}-\textsuperscript{a} [...] ḫA NU \textsuperscript{d}e\textsuperscript{r}n-

11) ḫd\textsuperscript{30}-su a-šú šá ḫdutu-mu-mu a \textsuperscript{KUR-} [...]

12) ḫi-\textsuperscript{d}1-tin a-šú šá 'en-šú-\textsuperscript{nu} a ḫd\textsuperscript{30}-ti.a*-\textsuperscript{unnīnī²}

13) lūumbisag ḫd\textsuperscript{ag}-a-mu a-šú šá ḫd\textsuperscript{ag}-numun-giš

Commentary: obv. heavily effaced

obv. 3) In No. 6 Ina-šilli-Urdimmu’s son, Itti-Anu-balāṭu, owes silver to Babāya, cf. also above, 1036.

No. 6 – Dar 8.VI.3 (519 BC) [Dar. 77; BM 30165, 1851-01-01.?]*

obv. 1) 1 1/3 ma.na kù.babbar šá munus ba-ba-a

2) dumu munus-šu šá 'īr-d'en a 'iši-gu-ʾú-ʾa

3) ina ugu 'kī-a.nim-tin a-šu šá

4) ['ina-]giš.gis-ur.dim a luḫ.du₈

5) [...] giš.šub.ba-šu luḫ.du₈-ʾu-tuˆ

6) [šá ká g]al-i maš-ka-nu šá munus₈ ba-ba-a

7) [...ú-il]-ti šá ina ugu-hi [...]

8) [ina igi]r munus₈ ba-ba-aˆ

lo.e. 9) [en kù.babbar-šu t]-a-šal-lim-m[u [x]

rev. 10) [...]
“1 1/3 mina of silver of 'Babāya, daughter of Arad-Bēl, descendant of Šigûa, is owed by Itti-Anu-balāṭu, son of Ina-sillī-Urdimmu, descendant of Atû. [...] his gatekeeper’s prebend [of the gate] stands as security for 'Babāya. [Apart from a promissory note] against [...] that is at] 'Babāya’s disposal [until his silver is] paid. [...] of Itti-Anu-balāṭu. [...] descendant of Iliā; Nabû-šumu-uṣur, son of Arad-Bēl, descendant of Iddin-Papsukkal; ... son of ...; the scribe Nabû-erība, son of Bēl-... Uruk, Ulūlu (VI), 8th day, 3rd year of Darius, king of Babylon and the lands.”

Commentary:

obv. 5) M. San Nicolò (1946, 50827) considers reading this line “[1st is] dal it isqi-šû atû-ú-tu (...)”. Today, there are no traces of a possible IG-sign left.

No. 7 – Dar 10.IV.21 (501 BC) [Dar. 524/Bertin 2464; BM 67432, 1882-09-18.7429]*

obv. 1) [18] ½ gín kū.babbar šá ’gin’-nu

2) šá ̃d1-ad-urû a-šû šá

3) ̃re-mut dumu ́zálag- ̃d na- ̃na-a

4) ina ugu-hi ̃ki- ̃d1-tin a- ̃šú
“18 ½ shekels of stamped silver of Anu-abu-uṣur, son of Rēmūtu, descendant of Nūr-Nanāya, are owed by Itti-Anu-balāṭu, son of Ina-šilli-Urdimmu, descendant of Atū. He is to give said stamped silver (in the amount of) 18 ½ shekels on the 15th day of Abu (V). Witnesses: Sūqāya, son of Balāṭu, descendant of Kidin-Marduk; Nidintu, son of Nabū-balāssu-iqbi, descendant of Hunzū; Bēl-iddin, son of Itti-Anu-balāṭu; the scribe Itti-Anu-balāṭu, son of Ina-šilli-Urdimmu. Uruk, Dūzu (IV), 10th day, 21st year of Darius, king of Babylon, king of the lands.”

Commentary: The reverse is almost entirely chipped off, thus the reading follows Strassmaier’s copy.

obv. 1), 8) The reading of the owed sum follows Strassmaier’s copy.
No. 8 – Dar 24.III.22 (500 BC) [Dar. 543/Bertin 2480; BM 67419, 1851-01-01.]*

obv. 1) 1+en dan-nu gu-qu-ú lúl[ungā́-ú-tu ...]

2) ud.5.kam šá iliš.e.ziz NI ‘AN` [ ... ]dše
ten

3) ud.4.kam ud.5.kam ½ u₄-mu lúl[ungā́-ú-tu

4) ití[sg4 pa-ní]ґ gašan šá sag-šú

5) šá ¹ki-d¹-tin a-šú šá ¹ina-giš.gi₆-d [u]r.idim

6) a lú[i].du₈ a-na e-piš-a[n-n]u-tu

7) a-na id[utu-gin-dumu.]nita` a-šú šá

8) id[di.kud-šešmel-mu a (over erasure [ID]) ]ši-gu-ú-”a”

9) ’id’-din pu-ut ’la? bat?’(over erasure)-lu šá lú,š[ungā]-ú-tu]

10) šá u₄-mu[meš unsubscribe] ú tū-ú-bu šá ’kaš.’[(...)]

11) id[utu-gin-dumu.nita na-ši

lo.e. 12) ša-bu-ú ra-si-in[me][

13) šá é.an-na pap-”a”-su […]

14) a-na ¹ki-d¹-tin i-[nam-din-nu-”u]

rev. 15) […] […] […]

16) ’nu’- […] […] […]

17) […] […] […]

18) ⁴ ’5²’ […] […] […]

19) šá TAB⁵ […] […] […]

20) šá […] […] […]

21-22) effaced

23) […] 1+en]-a-ta il-qu
“(Concerning) 1 vat of guqqû-offerings of [the brewer’s prebend], the 5th day of Addâru [... before] Bêl, the 4th and 5th day, half a day, of the brewer’s prebend of Simânu (III) before Bêltu-ša-Rêš of Itti-Anu-balâṭu, son of Ina-šilli-Urdimmu, descendant of Atû. He gave it for performance to Šamaš-mukîn-apli, son of Madân-ahhê-iddin, descendant of Šigûa. Šamaš-mukîn-apli bears responsibility for not interrupting the brewer’s prebend of the days and the quality of the beer. Among the prebendary performers of Eanna, the income [...] [they?] will give it] to Itti-Anu-balâṭu. [...] They took a (copy). [Witnesses: [...] [...] descendant of Ahûtu; Zêria, son of Nabû-šumu-usur, descendant of [...] ; Lîširu, son of Šamaš-nâšir, descendant of [...] ; Itti-Nabû-balâṭu, son of Lâbâši-[Marduk], descendant of Šangû-Adad; the scribe Balâṭu, son of Nabû-napištu- [...]. Uruk, Simânu (III), 24th day, 22nd year of Darius, king of Babylon and the lands.”

Commentary:

rev. 23) The line wraps around to obv.

29) The theophoric element could conceivably read either Marduk or Šamaš, but we would suggest Marduk on onomastical grounds; for Lâbâši-Marduk see Tallqvist 1906, 93ff.

31) Balâṭu is restored according to Strassmaier’s copy.
Sîn-tabni

No. 9 – Nbn 22.IV.5 (551 BC) [Bertin 1305; BM 30172, 1851-01-01.?

obv. 1) 3 ma-na kù.babbar šá 1dù-a a-[šú šá]

2) 1a-a a 1su-pe-e-du[a]

3) ina ugu-hi šá-di.kud-šešmeš-mu a-šú šá

4) 1idim-ia ina ša-bi 2/3 ma-na kù.babbar

5) ina ši-di.6 i-nam-din 2 ma-na kù.babbar

6) ina šiše i-nam-din urile ihe-te ti

7) 1/3 gín kù.babbar ina šušû šá ūmu.6.kam

8) šdi-ag-i lugal tin-tiški ši-nam-din

rev. 9) 1idim-ia a-šú šá šdi-en-da pu-ut kar

10) šá kù.babbar a4 3 ma-na na-ás-ši

11) šù mu-kin-nu šir-ia a-šú šá šdi-en-šešmeš-ši

12) ši-di-ia a-šú šá šman*-da-* ha’-šú

13) šù ši umbisag šdi.kud-šešmeš-mu a-šú šá

14) šidim-ia šušû ud.22.kam

15) mu.7.kam šdi-ag-i lugal tin.tiški

16) šulù diš* é uluššu šá mu.*5*[kam]

17) ša-diš ud.1.kam šá šušû šá mu. *6*[kam]

u.e. 18) šdi-ag*-ši lugal tin.tiški šidim-ia

19) šulù šidim-ia šdi.kud-šešmeš-mu

20) škar

“3 minas of silver of Ibnāya, son of Aplāya, descendant of Suppê-Bēl, are owed by Madān-ahhē-iddin, son of Kabtia. Thereof he will pay 2/3 mina of silver in Tašrītu (VII), 2 minas of
silver in Addāru (XII) (of the 5th year), and the remaining 1/3 shekel of silver in Dûzu (IV) of the 6th year of Nabonidus, king of Babylon. Kabtia, son of Bēl-lēʾū bears responsibility for the payment of said silver (in the amount of) 3 minas. Witnesses: Ardia, son of Bēl-ahhē-iqiša; Idia, son of Mandahašu; and the scribe Madān-ahhē-iddin, son of Kabtia. Uruk, Dûzu (IV), 22nd day, 5th year of Nabonidus, king of Babylon. [It is the rent of the house from Dûzu of the 5th year to the] 1st day of Ayyāru (II) of the 6th year of Nabonidus, king of Babylon. Kabtia was paid it by Madān-ahu-iddin.”

Commentary:

rev. 12) Only the lower oblique stroke of the suggested HA is visible in the name Mandahašu. We do not know how to interpret this name.

16ff.) For the significance of this clause see the discussion above, 24.

**No. 10 – Nbn 6.XI.9 (546 BC) [Nbn. 377/Bertin 482; BM 30158, 1851-01-01.?]**

*obv. 1) 6 ma.na kù.babbar šá ina 1 gur bit- qa (x)-ur- ’x’

2) ’a’-šú ’šá’ [x]-’x-x-x’ a ’x- [...] [...]’

*rev. 3-12 too effaced for reading*

*lo.e. 13) [...] liir x’ [...] [...]*

*14) [...] [...]*

*rev. 15-17 too effaced for reading*

*rev. 19) [...] MU a-šú šá [Id+a]g-dū-šeš [...]*

*20) a ’šú- [...] [K]AL [...] [...] lu.umbisag]*

*21) Idutu-numun-mu a-šú šá [lak-bi]-ia*

*22) a Id30-tab-ni unrhu-še-e-ti*

*23) šá ‹Idxag›-un-na-a-α iziz ud.6.kam*

*24) mu.9.kam ‹Idxag›-i’ lugal tin.tir^ki*

Commentary:

rev. 21) Strassmaier copies numun-ia as the patronym, but it must certainly have read Kabtia.

No. 11 – Nbn 1.VI.12 (544) [Nbn. 621/Bertin 571; BM 30161, 1851-01-01.?]*

obv. 1) 1/3 5 gín kù.babbar šá Id+en-[…]-tín`
2) ḫqal-la šá Id+ag-lugal-urū [(x x)]
3) ina ugu-hi Id+kud-šēšmeš-mu ṣu
4) ḫre-mut Id+ag dumušaš maš Idim-ia
5) a Id30-tab-nin Idbāra
6) kù.babbar a₄ 1/3 5 gín šá ina 1 ḫgín bit-qan`
7) i-nam-din-nu-û³ 1-en pu-ut
8) 2-i na-aš-šu-û⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻‥⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻‥⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻‥⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻‥⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻‥⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻‥⁻⁻⁻⁻⁻⁻‥⁻⁻‥⁻⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥⁻‥=-

rev. 11) 1/3 5 gín na-ši
12) ḫmu-kin-nu ḫna-din a-šú šá ḫnig.du
13) a ḫsanga-dam[ar.utu]? ḫidutu-ḏu‘
14) a-šú šá ḫamar.utu-‘id-din`
15) u ḫumibîṣag ḫx-‘na-na-ḫ a-šú
16) šá […..] a ḫšu-‘na-na-‘a`
17) ḫunug ḫkin ud.1.kam

47
“1/3 (mina) 5 shekels of silver of Bēl-[…] the slave of Nabû-šarru-uṣur, are owed by Madān-ahhē-iddin and Rēmūt-Nabû, sons of Kabtia, descendant of Sîn-tabni. In Nisannu (I) they will pay said silver (in the amount of) 1/3 (mina) 5 shekels of 1/8 alloy. One bears responsibility for the other. Kabtia, son of Bēl-lēˀû, descendant of Sîn-tabni bears the responsibility for the payment of said silver (in the amount of) 1/3 (mina) 5 shekels. Witnesses: Nādin, son of Kudurru, descendant of Šangû-Marduk; Šamaš-ibni, son of Marduk-iddin; and the scribe […]-Nanāya, son of […]. Uruk!? Ulūlu (VI), 1st day, 12th year of Nabonidus, king of Babylon.”

Commentary:

rev. 15) The reading of the name of Ḫ-na-na-a is uncertain. We do not know how to interpret it, the first sign seems to most closely resemble ÚR.
“(Concerning:) 2 minas of silver of Nabû-bānī-ahi, son of [...], descendant of [...] that were owed by Kabtia, son of Bēl-lēʾû, descendant of Sîn-tabni and Baba-enqet, daughter of [...]-zēru-iqīša, the wife of Kabtia: Later Kabtia paid said silver to Nabû-bānī-ahi. Kabtia settled the debt with Nabû-bānī-ahi. And Nabû-bānī-ahi swears an oath to Kabtia by Šamaš in the assembly stating: ‘The promissory note [...] against [Kabtia and Baba-enqet] [...] is lost [...] and in Ayāru of [year x [...] the promissory notes, may they be for [g]old, may they be for [...] that are against] Kabtia and Baba-enqet, wife [of Kabtia] [which] may come up, they are Kabtia’s. And [the promissory note] that will come up before me [...] I will surely give (it) to Kabtia.’ Witnesses: Bēl-ibni, son of Bulluṭ[u, descendant of Bāʾiru]; [...]Šumu-iškun, son of Bēl-iddin; ... Nanāya ..., descendant of Bēl-ušallim; [...]-Marduk; Šamaš-bānī-[ahi], son of Nabû-[...]; [...]-zēru-uššabī, son of [...], descendant of Bēl-[a]plu- [...] Nanāya-ippuš, descendant of Gimil-Nanāya; [...] [...]; Scribe: Nabû-nadin-apli, son of [Bānia], descendant of Bāʾiru. Uruk, Ulūlu (VI), 20th day, 14th year of Nabonidus, king of Babylon.”
Commentary: Seal impressions showing human figures and a single finger-nail mark on rev. between the end of the witness list and the dating. The captions are all but lost; cf. Nisaba 28, no. 683.

obv. 6) The verbal form concluding the introductory formula for the oath might be derived from šūlû, cf. Sandowicz 2012, 16.

11) The logogramm DAM references Kabtia, but it is unclear whether the possessive suffix is to be restored, in order to read aššasu or aššat Kabtia.

14) For the use of (ki) adî in oaths see Sandowicz 2012, 23ff.

rev. 15) The restoration of the family name is suggested on the basis of this individual also appearing in nos. 14 and 15.

22') Bertin copies ldâag-x for the patronym of this well-known Eanna officia, Nabû-nadin-aplî/Bânia(=Ea-bâni-zêri)//Bâ’îru.

No. 13 – Nbn 17.XI.14 (541) [Bertin 637; written off?]

rev. 1') lû\*mu-ki\*n, ldâag-ba[-šâ]

2') a-šú šá lšeš’nu-úru’

3') lšul-lum-mu a-šú šá ldâinnîš-šešmeš-mu

4') lû\*umbisag ld\*utu-numun-mu

5') a-šú šá lidim\*ia a ld\*30-tab-nî

6') unugâ\*ki\*(copy: tin.tir\*ki) litzîz ud.17.kam

7') mu.14.kam ld\*ag-nî.tuk

8') lugal tin.tir\*ki

9') [...]

10') [...]

50
“[...] Witnesses: Nabû-ıqiša, son of Ahu-nūru; Šullum, son of Ištar-ahhē-iddin; scribe: Šamaš-zēru-iddin, son of Kabtia, descendant of Šīn-tabni. Uruk?, Šabātu (XI), 17th day, 14th year of Nabonidus, king of Babylon. [...]”

Commentary: The obverse is completely effaced according to Bertin’s copy.

6’) Since Bertin has copied Babylon wrongly in place of Uruk in some instances, this should be considered a possibility here as well; also because Šamaš-zēru-iddin/Kabtia//Šīn-tabni acts as scribe.

No. 14 – Nbn [30].I.15 (541) [Bertin 1560; BM 30171, 1851-01-01.?]*

obv. 1) [3 ma-na kù.bab]bar šá 'kab-ti-a a-šú šá
2) [ld+]e[n-d]a a ld30-tab-ni šá kaskal| šá
3) lđ-u-a a-šú šá 'a-a-l a 'su-pe-d+]en
4) ina ugu-hi ld[di.kud]-šeš-mu u 're-mut-d+]ag
5) dumum|eš šá 'r' kab'|-ti-a a ld30-tab-ni
6) ina îiše kù.babbar a₄ 3 ma.na i-nam-di-nu-'u
7) 1+en pu-ut 2-i na-aš-šu-ú ú-il-ti
8) mah-ri-i-ti šá ina ugu-hi ld[di.kud]-šeš-mu
9) a-na e-lat-šú šá ina é 'kab-ti-ia
10) te-la-'a hi-pat-ti e-ṭir-t[i]
11) [šá] ld[di.kud]-šeš-mu ši-i [û]
lo.e. 12) ú-il-t|mëš mah-re-e-t[i]
13) ina ugu-hi ld[di.kud]-šeš-mu û
rev. 14) 're-mut-d]ag ša ina é
15) 'kab-ti-ia il-la-a' hu-ub-ba-a
16) e-ṭir-e-ti šá ld[di.kud]-šeš-mu û
“3 minas of Kabtia, son of Bēl-lēˀû, descendant of Sîn-tabnî of the business-venture of Ibnāya, son of Aplāya, descendant of Suppē-Bēl, are owed by Madān-ahu-iddin and Rēmūt-Nabû, sons of Kabtia, descendant of Sîn-tabnî. In Addāru (XII) they will give the 3 minas of silver. One bears responsibility for the other. An earlier promissory note against Madān-ahu-iddin only that might come up in the house of Kabtia is invalidated and paid, which belongs to Madān-ahu-iddin. And earlier promissory notes against Madān-ahu-iddin and Rēmūt-Nabû that might come up in the house of Kabtia are invalidated and paid, which belong to Madān-ahu-iddin and Rēmūt-Nabû. Witnesses: Pirˀu, son of Tabnêa, descendant of Bāˀiru; Balāṭu, son of Innin-zēru-iqīša, descendant of Bēl-aplu-uṣur; Zēria, son of Amīl-Nabû, descendant of Ahûtu; the scribe Bēl-ibni, son of Bulluṭu, [descendant of PN]. Uruk, Nisannu (I), [30th day], 15th year of Nabonidus, king of Babylon.”

Commentary: No. 15 is a copy of this document.

rev. 15) hu-ub-ba-a is obviously derived from hēpû “to break, to invalidate a tablet”.

24) In light of no. 15 the day of issue is restored as the 30th.
No. 15 – Nbn 30.l.15 (541 BC) [Bertin 646; -, 1851-01-01.137 (written off)]

obv. 1) 3 ma.na kù.babbar šá 'kab-ti-ia a-šú

2) šá id+en-da a id30-tab-’ni šá1 kaskāl1[II]

3) ’šá’ idū-a a-šú šá1 a-a a1s[u-uppē-d’en]

4) ina ugu-hi1di.kud-šeš-mu ’u1re’[-mut-d’ag]

5) dumumēk śá1 káb-ti-ia a id[30-tab-ni]

6) ina ītiše kù.babbar a4 3 ma.na i-nam-[din]

7) 1+en pu-ut 2-i na-šu-ú [ú-il-ti]

8) ina mah-ri-[-ti] šá ina ugu-hi1di.kud-[šeš-mu]

9) a-na e-[lat-šú šá ina é] 1kab-ti-ia

(Approximately 12 lines effaced)

rev.2 1’) lùumbisag id+en-du1 a-šú šá ['bul-ṭu]

2’) ’unug1[ki] ītiša ud.30.kam

3’) mu.15.kam id+ag-ní.tuk

4’) lugal tin.tir[ki]

“3 minas of silver of Kabtia, son of Bēl-lē₂û, descendant of Šin-tabni [of the business venture of] Ibnàȳa, son of Aplāya, descendant of [Suppē-Bēl], are owed by Madān-ahu-iddin and Rēmūt-Nabû sons of Kabtia, [descendant of Šintabni]. In Addāru (XII) he is to give the 3 minas of silver. One bears responsibility for the other. [...] earlier [...] that is owed by Madān-[ahhē-iddin exclusively], which [may come up in the house of] Kabtia [...] [. ... ... ]; the scribe Bēl-ibni, son of [Bulluṭu] Uruk, Nisannu (I), 30th day, 15th day of Nabonidus, king of Babylon.”

Commentary: Original tablet no longer extant; copy no. 14
obv. 2) Certainly the mention of the *harrānu* between Kabtia and Ibnāya is to be restored at the end of this line (cf. no. 14).

obv 4-7) Due to the presence of the responsibility clause for 2 debtors and in light of no. 14, Madān-ahu-iddin’s brother, Rēmūt-Nabû, is restored here, against Bertin’s copy.

rev. 1') In light of no. 14, the scribe’s name is to be read *Id+en-* against Bertin’s *Id+en-gi.*

rev. 2') The shaded Babylon in Bertin’s copy should rather be read as Uruk.

**No. 16 – Nbn [6].I.16 (540 BC) [Bertin 668; BM 30132, -]**

**obv. 1) [2 ma.na kù.babbar šá] *šu-la-a* a-šú šá**

2) *[‘ta-bi-ia a] *hu-un*-[z]u-ū

3) *[ina] ’kù’. [babbar šá lugal] šá [ina igi-šú ina ugu]-hi

4) *[‘kt]-‘na’-[a a]-šű šá *rd+*-a[γ-šēšmek-mu a ’mu-li]b-ši

5) *[u ]d*di.kudˇ-šēšmekˇ-muˇ u ’re-mut-[d+ag]

6) *[dumuˇmekˇ] šá ’kabˇ-‘tiˇ-ia a ldrˇ30ˇ-[tab-nl]

7) *[ud.1.kam šá ]kù.bára kù.babbarˇ a₄ 2 ’maˇ.[na]

8) ’a-diˇ [50 gín˚] ’kù’. [babbar] šá i-diˇ ‘éˇ šá ’a-naˇ’

9) ’ašˇ-šáˇ-‘bu-tuˇ ina šáˇbiˇ a-šáˇ-[bi i]-’namˇ-’din

10) ’1†enˇ pu-ut 2-i naˇ ’šu-ū ūˇ-[ru]

lo.e. 11) *[i]-’šáˇ-an-nu-u ba-at-qu šá aˇ-’surˇ-’ru-u

12) i-šabˇ-baˇ-‘tuˇ-u

rev. 13) ’úˇ-‘lˇ-ti igiˇ-‘tu₄ˇ šá ina ’éˇ šá *[šu-la-a]

14) šá ina [ugu]-hi ’ki-na-a u ldrdi.[k]udˇ-[šēšmekˇ-mu]

15) t[e]-[aˇ]aˇ ’e-širˇ-ti šá ’ki-na-[a]

16) u ldrˇdi.kudˇ-šēšmekˇ-mu ši-i
"2 minas of silver of Šulāya, son of Šulāya, descendant of Hunzû, from the silver of the king that is at his disposal, are owed by Kīnāya, son of Nabû-ahhē-iddin, descendant of Šumu-libši, and Madān-ahhē-iddin and Rēmūt-Nabû, sons of Kabtia, descendants of Sîn-tabni. On the 1st day of Nisannu (I) they will give the 2 minas of silver plus 50 shekels of silver from the rent of the house that is for them to live in. One bears responsibility for the other. They will renew the roof and carry out the repairs to the drainage system. An earlier promissory note that [may come up] in the house of Šulāya against Kīnāya and Madān-ahhē-iddin is paid (and) is that of Kīnāya and Madān-ahhē-iddin. Witnesses: Kidinnu, son of Nabû-bāni-ahi, descendant of Ekur-zakir; Nabû-bāni-ahi, son of Bēl-ušallim, descendant of [...] Nergal-iddin, son of Zēria, descendant of Hunzû and the scribe Širiktu-Šamaš, son of Nādin-ahi, descendant of Gimil-Nanāya. Uruk, Nisannu, [6th day], 16th year of Nabonidus, king of Babylon."

Commentary: heavily effaced; no. 17 is a copy with a few variations

obv. 2) Šulāya’s filiation is restored according to no. 17.

3) Most commonly we find silver of the king for the purpose of making bricks, as in the administrative notes from Eanna UCP 9/1, 9 and NBC 4786. Kīnāya and Madān-ahhē-iddin apparently received the money for the execution of an unspecified work which necessitated the lease of a house.

rev. 13)-16) This clause is missing in no. 17.
No. 17 – Nbn 6.I.16 (540 BC) [Bertin 669; BM 30173, 1851-01-01.121]*

obv. 1) 2 ma.na kù.babbar šá UnitOfWork a-šú

2) šá 1ṭa-bi-ia a 1hu-un-zu-ū

3) ina kù.babbar šá lugal šá ina igtū ina ugu-hi

4) ki-na-’-a’ a-šū šá ld+ag-šesmez-mu

5) a ‘mu-’ libši u ld+di.kud-šešmez-mu

6) u’re-mut-d[a[g] a’mez šá 1kab-ti-ia

7) a ld30-tab-ni ud.1.kam šá ilibara

8) ‘kù.babbar’ 1a 2 ma.na a-di 50 gín kù.babbar

lo.e. 9) [šá] ’i’-di é šá a-na áš-šá-bu-tu ina šà-bi a-šá-bi

10) i-nam-din-’u 1+en pu-ut 2-i

11) [na]-’šu’-ū

rev. 12) [û]-’ra’ i-ša-[an-nu-u] ba-at-qu šá a-sur’-ru’-[u]

13) i-ṣab-bat-[u-u] (remainder of line blank)

14) lu’mu-kin-nu ’ki’-di’-nu a-šū šá

15) ld+ag-dü-šeš a l’é.kur.za-kir

16) ld+ag-dü’-šeš’ a-šū šá ’rd+ag-gi’ a ’en’-x x-x’

17) ld.u.gur-mu a-šú šá 1numun-ia a 1hu-un-zu-u

(half a line blank)

18) ú lu’umbisag ’ši-rik-tú-dutu a-šú šá ’sum-na-šeš

19) a ’šu-dna-na-a unugk ilibára

20) ud.6.kam mu.16.kam ld+ag-ní.tuk

u.e. 21) lugal tin.tirki
“2 minas of silver of Šulāya, son of Ṭābia, descendant of Hunzû, from the silver of the king that is at his disposal, are owed by Kīnāya, son of Nabû-ahhē-iddin, descendant of Šumu-libši, and Madān-ahhē-iddin and Rēmūt-Nabû, sons of Kabtia, descendants of Sīn-tabni. On the 1st day of Nisannu (I) they will give the 2 minas of silver plus 50 shekels of silver from the rent of the house that is for them to live in. One bears responsibility for the other. They will renew the roof and carry out repairs on the drains. Witnesses: Kidinnu, son of Nabû-bāni-ahi, descendant of Ekur-zākir; Nabû-bāni-ahi, son of Bēl-ušallim, descendant of Bēl-[…]; Nergal-iddin, son of Zēria, descendant of Hunzû; and the scribe Širiktu-Šamaš, son of Nādin-ahi, son of Gimil-Nanāya. Uruk, Nisannu (I), 6th day, 16th year of Nabonidus, king of Babylon.”

Commentary: The text is identical to No. 16 with the exception of the clause in No. 16, 13)-16) missing. A few, mostly orthographical, restorations could be gleaned from No. 16, although the general state of that text is far worse than No. 17.

No. 18 – Nbn 6.VI.16 (540 BC) [Nbn. 977/Bertin 677; BM 30144, 1851-01-01.136]*

obv. 1) 5 ½ gín kù.babbar šá ʰdr. ʰamar. ʰutu’-[…]

2) ʰdr-ᵉn-ᵘ-šur-šū u ʰdr. ʰag-[ŠEŠ-…]

3) ʰdr. ʰag-mu-urū ’šá kaskališ šá ʰ¹ […]

4) a-šū šá ʰšešمى.‑e-šū∗ ina ’ugu’-hi

5) ʰdr. di.kud-šeš∗-mu u ’re-mut-ᵈᵉ-ag

6) dumuمى šá ʰidim-ia ud.15.kam

7) šá ʰdr.šu’ ʰi-nam-din-nu’-⁹u’­

8) 1+en pu-tú 2-i na-[šû]

lo.e. 9) [kù.babbar] šá a-na šá[m …]

10) a-na ugu-hi ʰdr. di.kud’-še[š-mu]

rev. 11) a-šū šá ʰidim-ia a’‑na ’za-an-zî’-[ri …]

12) ʰdr. ʰerîn∗-lugal’‑šú sum-⁹u (half a line left blank)
13) 
\[\text{I}^{\text{i}}\text{mu-kin-nu I}^{\text{idim-ia}} \text{a-\text{s}ú \text{šá I}^{\text{[d\text{e}n-da}}}\]

14) \[\text{I}^{\text{za-an-zir-i}} \text{a-\text{s}ú \text{šá I}^{\text{zálag}^-[d...?}}}\]

15) \[\text{u I}^{\text{idumisag I}^{\text{idigi.du-šeš*}}-\text{mu a-\text{sú [šá I...]}}\]

16) \[\text{a I}^{\text{iden-a-urù}}\]

17) \[\text{unug^{k} I}^{\text{ikin ud.6.kam}}\]

18) \[\text{mu.16.kam I}^{\text{dag-i lu[gal e^i]}}\]

“5 ½ shekels of silver belonging to Marduk-[…], [son of] Bēl-uṣuršu and Nabû-ŠEŠ-[…], [son of] Nabû-Šumu-uṣur of the business-venture of [PN], son of Ahhēšu, are owed by Madān-ahu-iddin and Rēmūt-Nabû, sons of Kabtia. They will give (it) on the 15\text{th} day of Dûzu (IV). One bears responsibility for the other. He gave the silver for the price of […] on behalf of Mad[ān-ahhē-iddin], son of Kabtia to Zanziru’, the soldier of his king. Witnesses: Kabtia, son of [Bēl-lēˀû]; Zanziru, son of Nūr-[…]; and the scribe Nergal-ahu-iddin, son [of ...], descendant of Bēl-aplu-uṣur; Uruk, Ulūlu (VI), 6\text{th} day, 16\text{th} year of Nabonidus, king of Babylon.”

Commentary:

11)-12) Compare the name to that of the witness in 14).

13) Since father and sons often cooperated to a certain extent in their dealings and he appears as witness also elsewhere (e.g. No. 21), it is possible that Kabtia/Bēl-lēˀû acted as witness for Madān-ahu-iddin and Rēmūt-Nabû also in this text.

No. 19 – Cyr 27.V.2 (537 BC) [Cyr. 52/Bertin 761; -, 1851-01-01.?]

obv. 1) \[1 \text{ma.na kù.babar Šá ina 1 gín bit-qa}\]

2) \[… ki ma ti … …]\n
3) \[a-Šú šá Išá-du-nu […] …]\n
4) \[ina ugu-hi I^{damar.utu-} […]\]
[an unknown number of lines lost]

rev. 1)
\[ \text{idim-\textit{ia unug}^{ki} \text{itine} } \]

2)
\[ \text{ud.27.kam mu.2.kam} \]

3)
\[ \text{\textit{iku-ra-\textit{ô} lugal kur.kur} } \]

“1 mina of silver of 1/8 alloy, ..., of [PN], son of Šaddûnu, [descendant of PN], is owed by Marduk-[-], [son of ...] [...] son of Kabtia. Uruk, Abu (V), 27\textsuperscript{th} day, 2nd year of Cyrus, king of all the lands.”

Commentary:

rev. 1) Perhaps one of the sons of Kabtia/Bêl-lêˀû//Sîn-tabni, either Madân-ahu-iddin or Šamaš-zêru-iddin, acts as scribe in this text (see above for their scribal activity).

No. 20 – Cyr 27.XII.2 (536 BC) [Cyr. 89/Bertin 762; BM 30150, 1851-01-01.?]*

obv. 1) 3 gín kù.babbar \textit{ina il-ki}

2) \[ \text{\textit{bu-ne-ne} lugal-urù} \]

3) \[ \text{\textit{mu-du šá ul-tu îîbára} } \]

4) \[ \text{\textit{mu.3.kam} \textit{ku-ra-áš lugal kur}^{\textit{meš}}} \]

5) \[ \text{\textit{diše šá mu.3.kam} \textit{ku-ra-áš} } \]

6) \[ \text{\textit{kur}^{\textit{meš} \textit{di.kud-šeš-mu} } } \]

7) \[ \text{\textit{dim-\textit{ia ina šu}^{\textit{ii} \textit{e-tel-pi} } } } \]

8) \[ \text{\textit{ag-dù-šeš a-na ugu-\textit{hi}}} \]

lo.e. 9) \[ \text{\textit{bu-ne-ne} \textit{-lugal} [urù] } \]

10) \[ \text{\textit{a-hi-ir} } \]

rev. 11) \[ \text{\textit{mu-ki} \textit{n}, \textit{di}^{1-tin} } \]

12) \[ \text{\textit{re}-mut a \textit{hu<un>-zu-ú} } \]
“(Concerning) 3 shekels of silver of the *ilku*-obligation of Bunene-šarru-ušur, son of Šumu-ukîn from Nisannu (I) of the 3rd year of Cyrus, king of the lands, until Addâru (XII) of the 3rd year of Cyrus, king of the lands. Madân-ahu-iddin, son of Kabtia, received (it) from Etel-pî, son of Nabû-bâni-ahi, on behalf of Bunene-šarru-ušur. [Witnesses:] Itti-Anu-balâṭu, [son of?] Rē]mûtu, descendant of Hunzû; [...] x-Inn]in, son of Nabû-zâkir-šumi; and the scribe Gimillu, son of Nergal-uballît, descendant of Šangû-parakki. Uruk, Addâru (XII), 27th day, 2nd year of Cyrus, king of the lands.

No. 21 – Cyr 17.I.3 (536 BC) [Bertin 772; BM 30147, 1851-01-01.?]*

obv. 1) 2 ma.na 1/3 5 gín kù.babar šá *idutu*-šeš-meš-su

2) a-šú šá *idag*-mu-kam u2 [...] ’x．šá *ba*-bu-ut-tu

3) *ina ugu-hi* *iddi.kud*-šeš-mu ū *ire-mut*-idag

4) *dumu* meš šá *idim-ia ina* lišše

5) ku.babar a₄ 2 ma.na 1/3 5 gín i-n[am-dîn]

6) 1+en pu-ut 2-i na-āš-šu-ú

7) nu-up-tu₄ šá liššu u lišgan

8) ma-hi-ir

rev. 9) *lu* *mu-kin-nu* *idim-ia a-šú šá *id* en-da
“2 1/3 minas 5 shekels of silver of Šamaš-ahhē-erība, son of Nabû-šumu-ĕreš [and? ..., son] of Babuttu, are owed by Madān-ahu-iddin and Rēmūt-Nabû, sons of Kabtia. In Addāru (XII) they (text: he) will pay said silver (in the amount of) 2 1/3 minas 5 shekels. One bears responsibility for the other. He received the nūptu-payment of Dûzu (IV) and Kislimu (IX). Witnesses: Kabtia, son of Bēl-lēˀû, descendant of Sîn-tabni; Idinnāya, son of Ibni-Ištar, descendant of Ālia; Lābāši, son of Bēlšunu, descendant of Rāb-banē; the scribe Madān-ahu-iddin, son of Kabtia. Uruk, Nisannu (I), 17th day, 3rd year of Cyrus, king of the lands.”

Commentary:

obv. 7) We dare not conjecture too much what kind of additional payment (nūptu) is mentioned here and for what reason. However, the term appears most frequently in connection with lease contracts for real estate; cf. CAD N s.v. “nūptu”, 343f. and Oppenheim 1936, 81ff.

No. 22–Cyr 28.XII.2 (536) [Bertin 1685; BM 30214, 1851-01-01.?]*

obv. 1) 8 gín kü.babbar šá ı̇damar.utu-dumu.nita-urû

2) a-šū šá ı̇dim-ı̇a a ı̇ši-gu-ú-a

3) ina ugu-hı̇ ı̇d.di.kud-šeš-mu ı̇

4) ı̇r[e-m]ut-dag dumum[me]šá ı̇dim-ı̇a
“8 shekels of silver of Marduk-aplu-usur, son of Kabtia, descendant of Šigûa, are owed by Madān-ahu-iddin and Rēmūt-Nabû, sons of Kabtia, descendant of Sîn-tabni. In Dûzu (IV) they will give the 8 shekels. One bears responsibility for the other. Marduk-aplu-usur will have been paid his entire claim against Madān-ahu-iddin and Rēmūt-Nabû, by Madān-ahu-iddin and Rēmūt-Nabû. Witnesses: Marduk-šumu-ibni, son of Nabû-bâni-ahi, descendant of Nappâhu; Marduk-šumu-iddin, son of Nādin, descendant of Suiti; the scribe Itti-Nabû-balâtu, son of Paqqidia, descendant of Bēl-aplu-usur. Uruk, Addāru (XII), 28th day, 2nd year of Cyrus king of Babylon, king of the lands.”
Commentary:

rev. 12) We take this verb to be the N-perf. of ētēru which the scribe tried to clarify by adding the logogram kar afterwards.

17) We follow Leichty in the reading of the patronymic Paqqidia, although it seems peculiar.

No. 23 – Cyr 28.XII.3 (535 BC) [Bertin 1686-1687; BM 30123, 1825-05-03.115]

obv. 1) 2 ma.na kù.babbar ri-he-e-ti ú-il-ti šá 6 ma.na kù.babbar

2) šá [kaskal] šá 1'dù-a a-šū šá 1[a a 1'suppê]-d[en ina ugu-hi

3) 1'idim-ia a-šū šá l'd+en-d[a a l'd30-tab-ni (…)] l'di.kud-šeš-mu

4) l'dutu-numun-mu u 're-mut'-d[ag dumu'mēš šá l'idim-ia a l'd30-tab-ni

5) ina l'dšu kù.babbar a4 2 ma.na ina sa[g.d]u-šū i-nam-din-nu-7'u

6) 1+en pu-ut 2-i na-āš-šu-ú ú-il-tī'mēš mah-re-e-ti

7) šá kaskal šá [...] šá tuk-ū-tu ū hu-bu-lum [...] 

8) ma-la ba-šu-ú ina uru u edin [...] si-ip-pi-e [...] 

9) šá ina ugu-hi l'idim-ia [...] l'di.kud]-šeš-mu

10) l'dutu-numun-mu u 're-mut'-d[ag dumu'mēš šá l'idim-ia

11) šá ina é 1'dù-a il-la šá [...] AN [...] 

12) [...] 're-mut'-d[ag l'a'mēš šá l'idim-ia [a l'd30-tab-ni [...] l'dutu-numun-mu

13) [l'di.kud-šeš-mu u 're]-mut'-d[ag a-šar il-la [...] ši-i [...] 

14) [...]d[a-nu MI [...] a-di [...] l'ku-ra-āš*

lo.e. 15) [lugal tin].tir ki lugal kur.kur [...] 

16) [...]l'di.kud-šeš-mu l'dutu-numun-mu

17) [u 're-mut'-d[ag a'mēš šá l'idim-ia i]-te-me ki-i

18) [...] [...] šá ni-is-hu [...] [...]

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rev. 19) [...] it-ti šá ina ugu-hi [...]

20) [...] ba-šu[...]

21) [...] -translate-šá ina-šá kaskal

22) [...] meš-šu-šá a-šú šá

23) [...] -pu-šu 2 aš ú [...]

24) [...] A šá 'dù-a lidim-ia ul liddi.kud-šeš-mu

25) lidu-numun-mu u 're-mut.dšag it-ti a-ha-meš

26) qa-tu-ú* il-ú

27) lu(mu-kin-nu) lidamar.uti-sur a-šú šá lddi-en-kád a liša.pa.še

28) lidamar.uti-mu-du a-šú šá lddi-ag-šu-šeš a lliša.simug lidama-nunum-giš a-šú šá

29) ldu-ia 1'kur-i lšu a-šú šá lddi-ag-en-šú-nu a 'eri-ša

30) lddi-ag-šeš meš-lub-liš ašú šá l'dknu-a a lliša.sanga-dbur-ru-qu

31) 'hr-K.U.BABBAR.SU ašú šá 'hr-dna-na-a a 'kur-i ldiškur-du ašú šá

32) lšu l'ahu-šú-nu ašú šá 1ba-šá-a

u.e. 33) ul lu kullumbisag lidamar.uti-mu-mu ašú šá 1ba-šá-amamar.uti

34) a le-ti-ir unugki ilše ud.28.kam

35) mu.3.kam 'ku-rašú lugal tin.tir ki lugal kur.kur

l. or r.e. 36) [...] A ašú šá 'dù-a

37) [...] lu(mu-kin-nu)

“2 minas of silver, remainder of the promissory note for 6 minas of [the business-venture] of Ibnāya, son of Aplāya descendant of Suppê-Bêl, are owed by Kabtia, son of Bêl-ile[?i, descendant of Sîn-tabni ...] Madān-ahu-iddin, Šamaš-zēru-iddin and Rēmu-Nabû, sons of Kabtia, descendant of Sîn-tabni will give the 2 minas of silver in its capital in Dûzu (IV). One bears responsibility for the other. Earlier promissory notes of the business-venture of [...] of
the claim and interest [...] as much as there is in city and country [...] [...] that is against Kabtia [...], Madān-ahu-iddin, Šamaš-zēru-iddin and Rēmūt-Nabû, sons of Kabtia that will come up in the house of Ibnāya that [...] Rēmūt-]Nabû, sons of Kabtia [descendant of Sîntabni ... Šamaš-zēru-iddin, Madān-ahu-iddin and Rēmūt-Nabû, wherever it will come up [...] [...]-Anu [...] by] Cyrus, king of Babylon, king of the lands [...] Madān-ahu-iddin, Šamaš-zēru-iddin, [and Rēmūt-Nabû, sons of Kabtia] swear that [...] with what is against [...] there is [...] their [...] of the business-venture [...] [...] of Ibnāya, which Kabtia and1 Madān-ahu-iddin, Šamaš-zēru-iddin and Rēmūt-Nabû completed together, they bear it (= responsibility for [...]).

Witnesses: Marduk-ēṭir, son of Bēl-kašir, descendant of Isināya; Marduk-šumu-ibni, son of Nabû-bāni-ahi, descendant of Nappāhu; Anu-zēru-līšir, son of Bānia, descendant of Kurī; Gimillu, son of Nabû-bēlšunu, descendant of Eriba; Nabû-ahhē-bullīṭ, son of Kunāya, descendant of Šangū-Burruqu; Arad-duKŪ.BABBAR.SU, son of Arad-Nānāya, descendant of Kurī; Adad-ibni, son of Gimillu; Ahušunu, son of Iqīšāya; and the scribe Marduk-šumu-iddin, son of Iqīša-Marduk, descendant of Ėṭir. Uruk, Addâru (XII), 28th day, 3rd year of Cyrus, king of Babylon, king of the lands. [...]A, son of Ibnāya [...] is a witness.”

Commentary: Since this tablet is on display in the King’s Library section of the British Museum, we were not able to handle it, and could only glimpse the obverse.

obv. 1) One more sign seems to be visible at the end of the line.

2) For the business-venture between Ibnāya/Aplāya//Suppê-Bēl and Kabtia/Bēl-lēʾû//Sîntabni that was already running in 541 BC cf. Nos. 14 and 15.

rev. 23)-26) This must read a variant of the typical clause for the settlement of accounts: epūš nikkassīšunu ša kaspi ša harrāni ... itti ahāmeš qatû; cf. GMTR 1, 43.

rev. 24) Bertin’s copy gives A in between Kabtia and his son Madān-ahu-iddin.

31) If the reading is correct, perhaps this name corresponds to the name Arad-dûkû.sù which is found in at least one other tablet from Uruk (YOS 7 65).

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75 I am indebted to C. Thissen for this suggestion.
No. 24 – Cyr ?.?.6 (532/533) [Bertin 1770; BM 30149, 1851-01-01.?

obv. 1) 12 ½ gin kù.babbar šá ldšú-pap

2) a-šú šá 'a-a a 'mu-₄kur.gal

3) ina ugu-hi ld-di.kud-šeš-mu

4) a-šú šá 'idim-ia [a ld₃₀-tab-ni]

5) [...] "x" [... ... ...]

[remainder of obv. and rev. lost]

u.e. 1') mu.˹6˺.kam ˹ku-ra-šú˺

2') lugal e⁻¹ lugal kur.kur-meš

“12 ½ shekels of silver of Marduk-usur, son of Aplāya, descendant of Iddin-Amurru, are owed by Madān-ahu-iddin, son of Kabtia, [descendant of Sîn-tabni]. [...] 6th year of Cyrus, king of Babylon, king of all the lands.”

No. 25 – Cyr 9.V.7 (532 BC) [Bertin 1682; BM 30127, 1825-05-03.119]

obv. 1) 1 ma.na kù.babbar ni-is-hi šá ld-di.kud-šeš-mu

2) ld-utu-numun-mu u 're-mut-₃₄ag a-meš šá 'idim-[ia]

3) ina šú ll 'mu-₄ag a-šú šá 'ap-kal-lum a ḫuš.bar

4) ú ina šu ll ld-utu-mu-giš a-šú šá ld₃₄ag-en-mu-meš a ld₃₀-tab-ni

5) [ihhisű]ma a-na ugu-hi 'idim-ia a-šú šá ld₄en-da

6) a-na 'mu-še-zib-₃₄en a-šú šá 'ba-ri-ki-­dingir lu₄ taš-li₄-šú

7) lu₄tuku-ú šá 'idim-ia [ia]-din-[nu] ˹ú-il˺-­[ti]meš

8) tuku-ú-tu šá 'idim-ia [a-šú šá] ld₄en-[da (a ld₃₀-tab-ni)]

9) šá ina uru u edin ma-la [b]a-šu-ú kù.babbar a₄ 1 ma.na

10) ld-di.kud-šeš-mu ld-utu-numun-mu u 're-mut-₃₄ag ul-tu
11) ú-il-ti<mesš šá i'idim-ia šá ina uru u edin ma-la ba-šu-û

12) šá ina su-ú-qu "is"-si-ru-"û" [rest of line blank?]

lo.e. 13) 1 ma.na ù hu-bul-lu4-šú a-na 'mu-de-ak

14) a-šú šá 'ap-kal-lum a lu'uš.bar u ûdu-šu-giš

15) a-šú šá 'ag-en-mu<mesš a ûdu-30-tab-ni i-nam-din-nu-û

rev. 16) i'idim-ia ina [û]ú 'û [û]ku-ra-ûš lugal tin.ti[ki]

17) lugal kur.kur a-na [ûdi.kud-šeš-mu ûdu-numun-mu] 'û 're-[mut-de-ak]

18) it-te-me ki-i qí-it [... ...]

19) û [pa]-an [... ...]

20) ûmu-kin-né [... ...]

21) a-sú šá 'ûdu-ag-en-mu<mesš [... ûdu-ag-din-[su ...]

22) ûmu-še-zib-d[...] še-li-bi a-šú 'ûGI-[...]

23) ûuumbisag ûdu-ag-[... a-šú šá] ûdu-ag-mu-û-śur

24) a ûdu-dé-a unugki in'te ud.9.kam

25) mu.7.kam 'ku-ra-ûš lugal tin.tir[ki] lugal kur.kur

"1 mina of silver for expenses of Madān-ahu-iddin, Šamaš-zēru-iddin and Rēmūt-Nabû, sons of Kabtia in the hands of Iddin-Nabû, son of Apkallum, descendant of Išparu and in the hands of Šamaš-šumu-lišir, son of Nabû-bēl-šumâti, descendant of Sîn-tabni, they deducted (it). On behalf of Kabtia, son of Bēl-lêû, they gave it to Mušēzib-Bēl, son of Bārîk-ili, the third man, the creditor of Kabtia. The promissory notes, the credit of Kabtia, son of Bēl-lêû, descendant of Sîn-tabni that are in city and country, as much as there is, said silver (in the amount of) 1 mina: Madān-ahu-iddin, Šamaš-zēru-iddin and Rēmūt-Nabû will collect (it) from the promissory notes of Kabtia that are in city and country as many as there are, which are in the market. They will give 1 mina and its interest to Iddin-Nabû, son of Apkallum, descendant of Išparu and Šamaš-šumu-lišir, son of Nabû-bēl-šumâti, descendant of Sîn-tabni. Kabtia swears
by [B]ēl [and Nabû and] Cyrus king of Babylon, king of the lands, to Madān-ahu-iddin, Šamašu-
zēru-iddin and Rēmūt-Nabû that by the end of [... ...]. Witnesses: [...] son of Nabû-bēl-šum[āti] [... ] Nabû-bullissu [...] Mušēzib- [...]; Šellebu, son of IGI-[ ...]; the scribe Nabû-[ ...], son of] Nabû-
šumu-uṣur, descendant of Amīl-Ea. Uruk, Abu (V), 9th day, 7th year of Cyrus, king of Babylon, king of the lands.”

Commentary: Since this tablet is currently exhibited in the King’s Library section of the British Museum, we were only able to glimpse the obverse.

obv. 5) Although we were not able to see the tablet itself clearly and Bertin shades that particular passage in his copy, we suggest to emend a form of the verb nahāsu in the given context. Leichty reads it-tan-nu-²- ma.

rev. 16) Due to the formulaic nature of the introductions of oaths, we suggest to emend it in the given way; cf. Sandowicz 2011, 53.

rev. 17)-19) Perhaps Kabtia swears to his sons to pay them back the debts they paid in his stead by a certain date.

No. 26 – Cam 10.II.1 (529 BC) [Cam. 37/Bertin 867; -, 1851-01-01.?]

obv. 1) [...] šá ldìdi.kud-šeš-mu

2) [...] (... ... a '...]

rev. 3) [x x x ...]

4) šá ldìamar.utu-mu’-mu’ u ’re-man-[ni ...]

5) [...] ḏag [...] 

6) itigu₄ ud.10.kam mu.1.kam

7) 'kam-bu-zí-ia lugal tin.tir₄ki

8) lugal kur.kur₄meš

The text is too fragmentary to allow for a coherent translation.
Commentary: Due to the presence of one Madān-ahu-iddin this is perhaps part of the Sîn-tabni archive.

No. 27 – Cam 10.IX.1 (529 BC) [Cam. 78/Bertin 1788; BM 30164, 1851-01-01.150]*

obv. 1) [1] ma.na 10 [gín kù.babba]r śá [...]

2) [a-šú šá] ˹šá-du-nu* a ˹lú{sípa}-gud* ˹ù*]

3) [lú{ut}u-`numun`-dú a-šú šá ˹r*{den}-mu-gar`-u[n]

4) ˹a`-am-{d}a-nu* ˹ina ugu`{ldi.[kud-šeš-mu]

5) [a-šú šá] ˹lidim-ia a ˹l[30]-tab`-n`{ ina`] ˹li`x]

6) [... ... ] i-nam-din

7) ˹a`-di`-i` [ud.10.kam šá ˹lú]še ˹ha-ṭa-šú`]

8) ˹mah-ri-i`* [šá kù.babbar-šú] i-ṭir e-lat [u`ili`]

9) [šá] ˹1` ma.na 12 ˹gín kù`.{babbar ina muhhi]

lo.e. 10) ˹ldi.kud-šeš-mu u`r[e`-mut`.{st}ag

11) ˹dumu`meš` śá ˹lidim-ia a ˹l[30]-tab`-ni (...)]

rev. 12) ˹e`-lat 36 dan-na gu`-[uq-qu]

13) ˹lú{mu-kin-nu] ˹lidim-la [a-šú šá]

14) [lú{e`{en-da` ... ... ...]

15) [... ... ... ...]

16) [...` a x` [... ...] ˹x`]

17) ˹lú{umbisag ˹ldi.kud`]-`šeš*-mu` a-šú śá

18) [lidim-ia] a ˹l[30]-tab`-ni unu[ɡ`]

19) [lú{ga]n ud.10.`kam` mu.1.k[am]

20) [lú`kam`-b[u]-zi`-ia` ˹lugal tin.tir`k`]
“1 mina 10 shekels of silver of [x], son of Šaddûnu, descendant of Rēˀi-alpi, and Šamaš-zêrub-ibni, son of Bēl-šumu-iškun, descendant of Rîm-Anu, are owed by Madân-ahu-iddin, son of Kabtia, descendant of Šîn-tabni. He will give (it) in month x [...]. Until the 10th of Addâru (XII) he is to pay the first instalment of his silver. It is apart from [a debt of] 1 mina 12 shekels of silver [against] Madân-ahu-iddin and [Rēmût-Nabû], sons of Kabtia, descendant of [Šîn-tabni]; apart from 36 vats of guqqû-offerings. Witnesses: Kabtia, [son of Bēl-lēʾû; ...], Marduk- [... ...]; the scribe Madân-ahu-iddin, son of Kabtia, descendant of Šîn-tabni. Uruk, Kislimu (IX), 10th day, 1st year of Cambyses, king of Babylon, king of the lands.”

Commentary: This tablet seems to have been better preserved at the time of Strassmaier’s copying (e.g. lines 5, 7, 20-21 are copied as almost complete).

10) Here Rēmût-Nabû is most likely to be emended.

rev. 12) Strassmaier’s copy gives 56 vats.

No. 28 – Cam.16.III.2 (528 BC) [Bertin 1784; BM 30176, 1851-01-01.162]*

obv. 1) ½ gin kū.[babbar] ldšî-ŠUBA-AŠU-AŠU

2) bâ-NE-IA LUGU.KU6 INA U-IL-IT]-ŠU

3) ŠU INA UGU-HI 1n-ŠUBA-ŠA

4) ŠUR.DRAG A LUGU.SANG.DRAG IN[6 ŠU6]

5) LUGU.KUD-ŠEŠ-MU A-ŠU ŠA LUGU.LUGU-ŠA

6) A LD30-TAB.NI A-NA UGU-<SHU>

7) LUGU.LUGU-ŠA LUGU.LUGU-ŠA

rev. 8) LUGU.KIN.LUGU LUGU.LUGU-ŠA

9) bâ-LAŠSU LUGU.MA-KU.DRAG

10) A-ŠU ŠA LUGU.LUGU-ŠA [LUGU.LUGU-ŠA?]
11) a-šú šá a·dú-ia* a lúšu.ku₆

12) `unug₆₄ a·lúši₄ ud.16.kam

13) mu.2.kam [kam-bu-zi-ia

u.e. 14) lugal e₄₃ lugal kur.kur

“(Concerning:) 1 ½ shekel of silver of Bēl-iqīša, son of Bānia, descendant of Bāʾiru as part of his promissory note against Mušallim-Marduk, son of Arad-Nabû, descendant of Šangû-Nabû: He received it from Madān-ahu-iddin, son of Kabtia, descendant of Šīn-tabni on his behalf, (that is: on behalf of) Mušallim-Marduk. Witnesses: Ea-iddin, son of Balāssu; Itti-mākû-Bēl, son of Ibnāya; and the scribe [Bēl-iqīša], son of Bānia, descendant of Bāʾiru. Uruk, Simānu (III), 16th day, 2nd year of Cambyses, king of Babylon, king of the lands.”

Commentary:

obv. 1) We refrain from restoring an excepted šá in between kù.babbar and Bēl-iqīša, since the broken off gap only fits UD and clearly nothing is written on the intact clay after it until the personenkeil. Also Bertin does not copy it, when this line seems to still have been whole.

4) The theophoric element after sanga was omitted by Bertin. Mušallim-Marduk/Arad-Nabû/Šangû-Nabû also appears in no. 29.

ina qāt at the end of the line is restored according to Bertin’s copy.

6) See the discussion concerning the point of ana muḫḫi<<šu>> above, 23.

No. 29 – Cam 28.III.2 (528 BC) [Cam. 109/Bertin 877; BM 30169, 1851-01-01.?]*

1) [...] gín kù.babbar ʾgi-datum. [utu a-šú šá]

2) ʾir-da₂₂ a l[u]sanga-da[a[g]*

3) ina na-āš-par-ti šá ʾld[a[mar.utu]-ʾmu` a-[šú šá]

4) ʾld-a⁻²šeš⁻²-giš a ·dù-dingir

5) ina šú²² ʾld[di.kud*⁻šešmekš⁻mu

Commentary:

2) Strassmaier copies a shaded šá at the beginning of this line, traces of which we could not make out on the tablet.

The family name Šangû-Nabû is restored according to no. 27, 4.

3) The reading of Marduk-iddin follows Strassmaier’s copy. The traces we can make out are too badly preserved to agree with his copy beyond doubt.
Tablets not attributable to either archive

The following tablets come from the same batch of tablets brought by William K. Loftus to the British Museum with Uruk as their (supposed) place of issue from which also the Atû and Sîn-tabni archives stem, yet there is no evidence to attribute them to either archive.

No. 30 – Nbk 19.III.? [Nbk. 423/Bertin 854; BM 30139, 1851-01-01.?]*

obv. 1) 15 gín kù.b[abar ...]
2) \(\text{šá} \text{l}D\) [... ... ]
3) A "šu" [... ... ]
4) \(\text{l} \text{q}a\) [x ... ... ]
5) \(\text{šá} \text{l}n[a ... ... ]
6) \(\text{id}^*\text{en}^?\)-[... ... ... ]
7) a-šū šá \(\text{id}^*\text{e}[n/\text{ag} ... ... \text{mut}^?\]
8) \(\text{id}^*\text{ag}^*\text{t}\text{in}^?\)-[... ... ... ]
9) \(\text{ina} \text{šu}^\text{II} \)[... ... ]\(\text{l}a \text{ina igi-tú} [...]
10) \(\text{šá id}^*\text{en-r[e-ma-an-n]}\text{i ma-hi-i[r]}

rev. 11) \(\text{l}^\text{u} \text{mu-kin-nu id}^\text{am}[\text{ar.u}]\text{tu-mu-dù a-šū šá}
12) \(\text{id}^*\text{ag-dù-šeš a l[u]má.lah}_4
13) \(\text{id}^\text{u} \text{dub-numun a-šū šá d[u-u]m-muq}
14) a \(\text{l}^\text{u} \text{sang-bára d[du-']um}^?\)\text{[muq]}\]
15) "a-šū šá \(\text{l}^\text{m}^*\text{-bi-i}a\) [...]
16) "u ^\text{lo} \text{umbisag} \(\text{id}^*\text{a-nu-um-numun-mu a-šū šá}
17) "xx-\text{d}^*\text{ag a l}^*\text{Šu)^{dn-na}^*a}
18) "unug\text{ki} l\text{i} \text{sig}_4 \text{ud.20-1-lá.kam mu} [...]
19) "\text{id}^*\text{ag-níg.du-urù x x lugal}^*\text{tin.ti[rk]}
Evidently, this badly preserved text documents the receipt of 15 shekels of silver of an unknown party on behalf of another. "Witnesses: Marduk-šumu-ibni, son of Nabû-bāni-ahi, descendant of Malāhu; Šāpik-zēri, son of D[u]mmuq, descendant of Šangû-parakki; Du[mmuq?] ..., son of Imbia; and the scribe Anu-zēru-iddin, son of [...], descendant of Gimil-Nanāya. Uruk, Simānu (III), 19th day, year [...] of Nebuchadnezzar, king of Babylon. Each has taken a copy.”

Commentary:

10) The reconstruction of the name seems plausible from the traces.

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**No. 31 – Nbk 3.I.21 (584 BC) [Nbk. 124/Bertin 98; BM 30162, 1851-01-01.?]*

obv. 1) \(\text{l}^{1}\dagger\text{ag-numun-du a-}^\prime\text{sū šā}^\prime\text{n}^\prime\text{-x-x}\)

2) \(\text{l}^{1}\text{mu-še-zib-d}^\prime\text{en a-}^\prime\text{sū šā}^\prime\text{g}^\prime\text{i-dšū}\)

3) \(\text{l}^{1}\text{mu-še-zib-d}^\prime\text{en a }^\prime\text{i-d}^\prime\text{u,gur}\)

4) \(\text{r}^\prime\text{d}^\prime\text{en-dū }^\prime\text{a-šū šā}^\prime\text{ld}^\prime\text{en-}^\prime\text{nigin-ir}\)

5) \(\text{an-nu-}^\prime\text{tu }^\prime\text{l}^\prime\text{mu-kin-né-e šā ina igi-šū-nu}\)

6) \(\text{ld}^\prime\text{ag-sur-zì}^\prime\text{me a-šū šā }^\prime\text{mu-šeš}\)

7) \(\text{... ... }^\prime\text{i-d}^\prime\text{5 a }^\prime\text{numun-du}^\prime\text{2}\)

lo.e. 8) \(\text{iq-bu-ū }^\prime\text{um-ma 10 }^\prime\text{gīn}\)

9) \(\text{... ... }^\prime\text{i-}^\prime\text{i}\)

rev. 10) \(\text{ú-ter-ri}^\prime\text{ a-na }^\prime\text{mu-šeš}\)

11) \(\text{šā ki-} ^\prime\text{i-a ta-ad-din ki-i dub}\)

12) \(\text{ina šu}^\prime\text{li }^\prime\text{mu-šeš li-d}^\prime\text{15}\)

13) \(\text{la ik-nu-ku }^\prime\text{ a-ki-}^\prime\text{i ni-is-hu}\)
14) šá mu.²1`kam še.bar i-tur-ru
15) ṭišbara ud.³kam mu.21.kam
16) ṭidagˇ-nig.du-uru
17) lugal eki

“Nabû-zēru-ukīn, son of ni-x-x; Mušēzib-Bēl, son of Mušallim-Marduk; Mušēzib-Bēl, descendant of Nāʾid-Nergal; Bēl-ibni, son of Bēl-upahhir. These are the witnesses before whom Nabû-ēṭir-napšātī, son of Nādin-ahi, [descendant of ...] spoke thus [to ...] Naʾid-Ištar, descendant of Zēru-ukīn: ‘[... to/for Nādin-ahi, who you gave with me, if Naʾid-Ištar does not seal the tablet in the hands of Nādin-ahi, according to the additional interest rates of [...] of the 21st year he is to return the barley.’ Nisannu (I), 2nd day, 21st year of Nebuchadnezzar, king of Babylon.”

Commentary: heavily effaced

obv. 6) The reading of this name is difficult but follows Bertin’s copy, which appears as though this part was still undamaged at that time, also C.B.F. Walker would tend to agree after his collation.


No. 32 – Nbk 15.VI.? [Bertin 246; -, 1851.01-01.?]
(At least 3 lines missing)

1’) ina iti [...]
2’) [...] 
3’) ina ugu [...] 
4’) [([...]) numun [...] 
5’) [...] 
6’) [...]
Commentary: The tablet is too broken for coherent translation.

7’)-8’) Leichty collated the names in these lines.

**No. 33 – Nbn ??:8 (549/548 BC) [Bertin 449; BM 30175, 1851-01-01.125]**

obv. 1)   ul-tu ud.28.kam šá û liziz mu.‘7’[.kam šá]
2)   ûd-ag-ní.tuk lugal tin.tirki
3)  é ‘ba-la-tu a-šú šá ûd-ag-mu-ga-r-‘un’
4)  a ûdîškur-ra-bi é im5 ū
5)  é tar-ba-šu gab-bi a-di ud.20.kam šá ‘rî[V...]
6)  a-na 8 gín kù.babbar šá ina 1 gín bit-qa [...] 
7)  1 silà giš.geštin a-na ‘numun-ia (erasure?) a-šú šá
8)  ûdîtu-‘ba-šá a ‘rši-gu-‘ú-a u
9)  ûdîškur-dû* a-šú šá ‘r x x x’

lo.e. 10) i-dî é id-dîn ud.8.kam
11)  ‘šá rîšše kù.babbar a4 8 gín bit-qa
“From the 28th day of Šabāṭu (XI) of year 7 of Nabonidus, king of Babylon, he gave the house of Balāṭu, son of Nabû-šumu-iskun, descendant of Adad-rabû, the house of the fifth wind? and the courtyard, entirely, until the 20th day of [...] for 8 shekels of silver of 1/8 alloy [and additionally] 1 litre of wine to Zēria, son of Šamaš-iqiša, descendant of Šigûa and Adad-ibni, son of [...] as house rent. On the 8th day of Addāru (XII) Zēria and Adad-Abu will give said silver (in the amount of) 8 shekels of 1/8 alloy to Šillu-Ištar [...]. The silver is the property of [...] and Nanāya. Witnesses: Na[bû-...]/Bē[...]r, son of Na'id-Bēl, descendant of Būa; [...], son of Hunana; the scribe Na[bû-...], son of Šulāya, descendant of Aškāpu. Uruk, [...], 8th year of Nabonidus, king of Babylon. And the luŠID x-a-lit, Balāṭu, [son of] Nabû-šumu-iskun.”

Commentary:

obv. 8) Leichty reads the family name Mudammiq-Ea (sig5-iq-é-a).

li. edge 12) Are Zēria and Adad-Abu the same persons as Zēria/Šamaš-iqiša/... and Adad-ibni/[...] in 7)-9)?
No. 34 – Nbn 10.IX.9 (546 BC) [Nbn. 378/Bertin 724; -, 1851-01-01.?]

(obv. = 1-6 effaced)

lo.e. 7)  ina išgan i-nam-din

rev. 8)  išmu-kin, 'mu-'tv-\* en [(x)]

9)  'a-ašū šá ašin-su a\*li-30-na-din-mu si?'

10)  'gin-\*a a-šū šá \*du-numun \*a [?] išnum-[...]

11)  [\*] ki-\*1-šin a-šū-šā

12)  išmu-\*gar-un a išškur-[...]

13)  'tin.tir-\*ki (\*erasure) išziz ud.10.kam

14)  mu.9.kam išmu-\*i

15)  lugal tin.tir\*ki

"[...] (He) is to give [...] in Kislīmu (IX). Witnesses: Iddin-Bēl, son of Balāssu, descendant of Sīn-\*nādin-šumi'; Kīnāya, son of Mukīn-zēri, [descendant of] Zēru-[...]; [scribe:] Itti-Anu-balātu, son of Nabū-šumu-iškun, descendant of Adad-[...]. Babylon?, Šabātu (XI), 10\*th day, 9\*th year of Nabonidus, king of Babylon."

Commentary:

rev. 9) Strassmaier copies ID instead of Bertin’s MU for Sīn-nādin-šumi.

13) Strassmaier copies a shaded tin.tir\*ki, unlike Bertin. The occurrence of a name containing the god Anu (l. 11) would point to Uruk.

No. 35 – Cyr 21[+x].III.4 (535 BC) [Cyr. 165/Bertin 792; -, 1851-01-01.?]

obv. 1')  '11' ma.na 6 gīn [kù.babbar ...]

2')  [(x)] išmu-\*muq a-šū šā \*[

3')  u išumbisag išutu-[...]

78
4') unug₉ⁱ sig₄ ud.21[kam]

5') mu.4.kam ūlu₉ราม-šú lagal tin.tir₉ⁱ

“11 minas 6 shekels [of silver ...] Dummuq, son [of ...] and the scribe Šamaš-[-...]. Uruk, Simânû (III), 21ˢᵗ day, 4ᵗʰ year of Cyrus, king of Babylon.”

**Text concordances**

* Accession-no. wrongly re-registered, see above, 1 Fn. 1.

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Persons

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[...]-Marduk
   son of [...]:  ' [...]-damar.utu: No. 32, 8'

[...]-Nabû
   father of Anu-zêru-iddin descendant of Gimil-Nanâya:  [...]-dîag: No. 30, 17

[...]-Nanâya
   son of [...] descendant of Gimil-Nanâya:  [...]-dÎ-na-a: No. 11, 15

[...]-zêru-iqîša
   father of ¹Baba-enqet:  [...]-numun-ba-šá: No. 12, 3

[...]-zêru-ušabši
   son of [...] descendant of Bêl-aplu- [...] :  [...]-numun-gâl-ši: No. 12, 18

Adad-[...]
   ancestor of Itti-Anu-balâtu son of Nabû-šumu-iškun:  Îdiškur-[...]: No. 34, 12

Adad-abu
   Îdiškur-ad: No. 33, 12

Adad-ibni
   son of [...] :  Îdiškur-du: No. 33, 9

-  
   son of Gimillu:  Îdiškur-du: No. 23, 31

Adad-rabû
   ancestor of Balâtu son of Nabû-šumu-iškun:  Îdiškur-ra-bi: No. 33, 4

Ahhēšu
   father of [...] :  Îšešmeš-e-šú: No. 18, 4

Ahu-nûru
   father of Nabû-iqîša:  Îšeš-‘ nu-ú-ru`: No. 13, 2'
Ahušunu
son of Iqīšāya: 'a-hu-šú-nu: No. 23, 32

Ahûtu
ancestor of Žēria son of Amîl-Nabû: 'šeš-γu-ú-tu: No. 14, 21

Ālia
ancestor of Iddināya son of Ibni-Ištar: 'uru-ia: No. 21, 11

Amîl-Ea
ancestor of Nabû-[…] son of Nabû-šumu-uşur: 'lû-dé-a: No. 25, 24

Amîl-Nabû
father of Žēria descendant of Ahûtu: 'lû-dṣ-ag: No. 14, 21

Anu-abu-uşur
son of Rêmûtu descendant of Nûr-Nanāya: 'l1-ad-urû: No. 7, 2

Anu-ahhē-šullim
son of Innin-tabni-uşur descendant of Gimil-Nanāya: 'l1-šešmes-ği: No. 29, 11

Anu-zér-u-iddin
son of [...]-Nabû descendant of Gimil-Nanāya: 'l1a-nu-um-numun-mu: No. 30, 16

Apkallum
father of Iddin-Nabû descendant of Išparu: 'ap-kal-lum: No. 25, 3+14

Aplâya
son of [...]': 'a-α: No. 2, 14
- son of Ša-Nabû-šu descendant of Atû: 'a²-α²: No. 1, 1
- father of Iblâna descendant of Suppê-Bêl: 'a-α: No. 9, 2; No. 14, 3; No. 15, 3; No. 23, 2
- father of Marduk-uşur descendant of Iddin-Amurru: 'a-α: No. 24, 2
- father of Nabû-bâni-ahi descendant of Atû: 'ap-la-α: No. 2, 1 | | 'a-α: No. 3, 1

Arad-Bêl
father of 'Bâbîya descendant of Šigûa: 'l-ř-en: No. 5, 2; No. 6, 2
- father of Nabû-šumu-uşur descendant of Iddin-Papsukkal: 'l-ř-en: No. 6, 14

Arad-𝐾U.BABBAR.SU
son of Arad-Nanâya descendant of Kurî: 'l-Řku.BABBAR.SU: No. 23, 31

Arad-Nabû
father of Mušallim-Marduk descendant of Šangū-Nabū: ʰɪʳ-dʰag: No. 28, 4; No. 29, 2

Arad-Nanāya
father of Arad-ᵈKÙ.BABBAR.SU descendant of Kurī: ʰɪʳ-dʰna-ᵃᵃ: No. 23, 31

Ardia
son of Nabū-ahhē-iqīša: ʰɪʳ-iᵃ: No. 9, 11

Aškāpu
ancestor of Nabū-[…] son of Šulāya: ʰɪᵃšgab: No. 33, 18

Atū
ancestor of Aplāya son of Ša-Nabū-šū: ʰうこと: No. 1, 2
- ancestor of Ina-šilli-urdimmu son of Nabū-bāni-ahi: ʰすこと: No. 4, 4
- ancestor of Itti-Anu-balāṭu son of Ina-šilli-urdimmu: ʰすこと: No. 6, 4; No. 7, 6; No. 8, 6
- ancestor of Nabū-bāni-ahi son of Aplāya: ʰすこと: No. 3, 2

'Baba-enqet
daughter of […]-zēru-iqīša: ʰmunus.dbaba₆-en-git: No. 12, 3+11
(wife of Kabtia son of Bēl-lēˀû descendant of Šin-tabni)

'Babāya
daughter of Arad-Bēl descendant of Šigūa: ʰmunusba-ᵃᵃ: No. 5, 1; No. 6, 1

Bābia
son of Marduk-ërēš: ʰba-bi-iᵃ: No. 3, 2

Babuttu
father of […]: ʰba-bu-ᵘᵗ-tᵘ: No. 21, 2

Bāʾiru
ancestor of Bēl-ibni son of Bulluṭu: ʰšu.ku₆: [No. 12, 15]; No. 14, 23
- ancestor of Bēl-iqīša son of Bānia: ʰšu.ku₆: No. 28, 2+11
- ancestor of Nabū-nādin-apli son of [Bānia]: ʰšu.ku₆: No. 12, 22'
- ancestor of Pirˀu son of Tabnēa: ʰšu.ku₆: No. 14, 19

Balāssu
father of Ea-iddin: ʰba-lat-su: No. 28, 9
- father of Iddin-Bēl descendant of Šin-nādin-šumi: ʰtin-su: No. 34, 9

Balāṭu
son of Innin-zēru-iqīša descendant of Bēl-aplu-ušur: 1ba-la-ṭu: No. 14, 19
- son of Nabû-napištu-[:] 1ṭin: No. 8, 31
- son of Nabû-šumu-iškun descendant of Adad-rabû: 1ba-la-ṭu: No. 33, 3+21
- father of Nādin-ahi descendant of Gimil-Nanāya: 1ṭin: No. 29, 9
- father of Suqāya descendant of Kidin-Mardu: 1ṭin: No. 7, 11

Bānia
father of [...] descendant of [...]: 1ba-ni-ia: No. 5, 10
- father of Bēl-iqīša descendant of Bāʾīru: 1ba-ni-ia: No. 28, 2 1dù-ia: No. 28, 11
- father of Nabû-nādin-apli descendant of Bāʾīru: [No. 12, 22']

Bārīk-ili
father of Mušēzib-Bēl: 1ba-ri-ki-dingir: No. 25, 6

Bēl-[:]
father of Nabû-erība: 1ṭen-[:]: No. 6, 17
- ancestor of Nabû-bāni-ahi son of Nabû-ušallim: 1ṭen-[:]: No. 16, 16; No. 17, 19

Bēl-ahhē-iddin
son of Gudaḍu: 1ṭen-šešmeš-mu: No. 3, 8

Bēl²-aplu-[:]
ancestor of [...]-zēru-ušabši son of [...] 1ṭen²-a-[:]: No. 12, 18

Bēl-aplu-ušur
ancestor of Balâṭu son of Innin-zēru-iqīša: 1ṭen-a-urū: No. 14, 20
- ancestor of Itti-Nabû-balâṭu son of Paqqidia: 1ṭen-a-urū: No. 22, 18
- ancestor of Nergal-ahu-iddin son of [...] 1ṭen-a-urū: No. 18, 16

Bēl-ibni
son of Bēl-upahhir: 1ṭen-dū: No. 31, 4
- son of Bulluṭu descendant of Bâʾīru: 1ṭen-dū: No. 12, 15; No. 14, 22; No. 15, rev. 1'

Bēl-iddin
son of Itti-Anu-balâṭu: 1ṭen-mu: No. 7, 13
- father of Šumu-iškun 1ṭen-mu: No. 12, 16
Bēl-lēˀû
father of Kabtia descendant of Sîn-tabni: \textsuperscript{id*en-da: No. 9, 9; No. 11, 9; [No. 12, 2]; No. 14, 2; No. 15, 2; [No. 18, 13]; No. 21, 9; No. 23, 3; No. 25, 5+8+16}

Bēl-iqîša
son of Bānia descendant of Bāˀiru: \textsuperscript{id*en-ba-šā: No. 28, 1+[10]}

Bēl-kašir
father of Marduk-ēṭir descendant of Isināya: \textsuperscript{id*en-kád: No. 23, 21}

Bēl-šumu-ēreš
son of Nabû-ahu-iddin: \textsuperscript{id*en-mu-kam: No. 4, 15}

Bēl-šumu-iškun
father of Šamaš-zēru-ibni descendant of Rîm-Anu: \textsuperscript{id*en-mu-gar-u[n]: No. 27, 3}

Bēlišunu
father of Itti-Anu-balâtu descendant of Sîn-leqe-unnînî: \textsuperscript{\textsuperscript{1}en-šū-nu: No. 5, 12}

- father of Lâbāši descendant of Rāb-banê: \textsuperscript{\textsuperscript{1}en-šū-nu: No. 21, 12}

Bēl-uballiḥ
son of [...] \textsuperscript{id*en-tin-iṭ: No. 2, 6}

- son of MU-[…] \textsuperscript{id*en-tin-iṭ: No. 2, 19}

Bēl-upahhīr
father of Bēl-ibni: \textsuperscript{id*en-ˀnigin-ir\textsuperscript{2}: No. 31, 4}

Bēl-usuršu
father of Marduk-[…] \textsuperscript{id*en-ú-ṣur-šū: No. 18, 2}

Būa
ancestor of [...] son of Naʾid-Bēl: \textsuperscript{\textsuperscript{1}bu-ú-a: No. 33, 16}

Bulluṭu
father of Bēl-ibni descendant of Bāˀiru: \textsuperscript{\textsuperscript{1}bul-ṭu: No. 12, 15; No. 14, 22; [No. 15, rev. 1']} 

Bunene-šarru-ušur
son of Šumu-ukin: \textsuperscript{idbu-ne-ne-lugal-urû: No. 20, 2+9}

Dummuq
son of [...] \textsuperscript{\textsuperscript{1}du-um-muq: No. 35, 2}

- son of Imbia descendant of […] \textsuperscript{\textsuperscript{1}du-ˀum\textsuperscript{2}-[muq]: No. 30, 14}

- father of Šāpik-zêri descendant of Šangû-parakki: \textsuperscript{\textsuperscript{1}d[u-u]m-muq: No. 30, 13}
Ea-iddin
son of Balāssu:  ḫidim-mu: No. 28, 8

Eanna-šumu-[ibni]
father of Pirû:  ḫé.an-na-mu-[dû]: No. 4, 16

Ekur-zakir
ancestor of Kidinnu son of Nabû-bāni-ahi:  ḫé.kur-za-kir: No. 16, 15; No. 17, 18

Eribāya
son of Nabû-kāṣir:  ḫé-ri-a: No. 29, 10

Erībāya
ancestor of Marduk-šumu-iddin son of Iqīša-šullim son of Innin-tabni-uṣur:  ḫé-ṭi-ir: No. 23, 34

Etim
ancestor of Marduk-šumu-iddin son of Iqīša-Marduk:  ḫé-ṭi-ir: No. 23, 34

Etim- [...] son of Nabû-bāni-ahi:  ḫšu- [...] No. 10, 20

Etimlu
son of Nergal-uballit descendant of Šangû-parakki:  ḫgi-nil-lu: No. 20, 14
- father of Adad-ibni:  ḫšu: No. 23, 32

Etim-Nanāya
ancestor of Anu-ahhē-šullim son of Innin-tabni-uṣur:  ḫšu-d-na-na-a: No. 29, 13
- ancestor of Anu-zēru-iddin son of [...]-Nabû:  ḫšu-d-na-na-a: No. 30, 17
- ancestor of Širiktu-Šamaš son of Nādin-ahi:  ḫšu-d-na-na-a: No. 16, 19; [No. 17, 22]
- ancestor of Nādin-ahi son of Balāṭu:  ḫšu-d-na-na-a: No. 29, 9
- ancestor of [...]-Nanāya:  ḫšu-d-na-na-a: No. 11, 16
- ancestor of [...] son of Nanāya-ippuš:  ḫšu-d-na-na-a: No. 12, 19

Gudadû
father of Bēl-ahhē-iddin:  ḫgu-da-du-ú: No. 3, 9

Hunana
father of [...]  ḫhu-na-na No. 33, 17

Hunzû
ancestor of Itti-Anu-balāṭu son of Rēmûtu:  ḫhu-<un>-zu-ú: No. 20, 12
ancestor of Nergal-iddin son of Žēria: ¹hu-un-zu-u: No. 16, 17; No. 17, 20
- ancestor of Nidintu son of Nabû-balāssu-iqbi: ¹hu-un-zu-û: No. 7, 13
- ancestor of Šulāya son of Šā比亚: ¹hu-un-zu-û: No. 16, 2; No. 17, 2

Ibnāya
son of Aplāya descendant of Suppê-Bēl: ¹dū-a: No. 9, 1; No. 14, 3; No. 15, 3; No. 23, 2+11
- father of [...] descendant of [...] : ¹dū-a: No. 23, 36
- father of Itti-makû-Bēl: ¹dū-a: No. 28, 10

Ibni-ilu
ancestor of Marduk-iddin son of Nabû-ahu-lišir: ¹dū-dingir: No. 29, 4

Ibni-ištar
father of Iddināya descendant of Ālia: ¹dū−dinnin: No. 21, 11

Iddin-Amurru
ancestor of Marduk-uṣur son of Aplāya: ¹mu−kur.gal: No. 24, 2

Iddināya
son of Ibni-ištar descendant of Ālia: ¹sum-na-a: No. 21, 10

Iddin-Bēl
son of Balāssu descendant of Sîn-nādin-šumi: ¹mu−en: No. 34, 8

Iddin-Nabû
son of Apkallum descendant of Išparu: ¹mu−ag: No. 25, 3+13

Iddin-Papsukkal
ancestor of Nabû-šumu-uṣur son of Arad-Bēl: ¹mu−pap.su[kkal]: No. 6, 14

Idia
son of Mandahašu: ¹i-di-ia: No. 9, 12

Imbia
father of Dummuq descendant of [...] : ¹im-bi-ia: No. 30, 15

Ina-šîlî-Uri dimmu
son of Nabû-bāni-ahi descendant of Atû: ¹ina-[giš.giš-ur.idim]: No. 4, 3 | | ¹ina-giš.giš−d[u]r.‘idim-mu”: No. 5, 3
- father of Itti-Anu-balâtu descendant of Atû: ¹ina-giš.giš−d[ur.idim: No. 6, 4; No. 7, 5+16; No. 8, 5
Ina-tēšî-ēṭir
father of Innin-ahhē-iddin:  ḫina-sûh-sur: No. 4, 3

Innin-ahhē-iddin
son of Ina-tēšî-ēṭir:  ḫin.in-[šešmeš-mu]: No. 4, 2 || ḫinnin-na-šešmeš-mu: No. 4, 9

Innin-tabni-uṣur
father of Anu-ahhē-šullim descendant of Gimil-Nanāya:  ḫin.in-tab-ni-urû: No. 29, 12

Innin-zēru-iqiša
father of Balâṭu descendant of Bēl-aplu-uṣur:  ḫinnin-na-numun-bašā: No. 14, 20

Iqiša-Marduk
father of Marduk-šumu-iddin descendant of Ėṭir:  ḫba-šá-da-mar.uta: No. 23, 33

Iqišāya
father of Ahušunu:  ḫba-šā-a: No. 23, 32

Isināya
ancestor of Marduk-ēṭir son of Bēl-kašir:  ḫl.uš.bar: No. 13, 4'

Išparu
ancestor of İddin-Nabû son of Apkallum:  ḫuš.bar: No. 25, 3+14
- ancestor of Nabû-aplu-iddin son of Nabû-zēru-lîšir:  ḫuš.bar: No. 5, 14

Ištar-ahhē-iddin
father of Šullumu:  ḫinnin-š-šešmeš-mu: No. 13, 4'

İtti-Anu-balāṭu
son of Bēlšunu descendant of Sîn-leqe-unnīni:  ḫī-1-tin: No. 5, 12
- son of Ina-ṣilli-urdimmu descendant of Atû:  ḫī-da.nim-tin: No. 6, 3 || ḫī-1-tin: No. 7, 4+15; No. 8, 5
- son of Nabû-šumu-iškun descendant of Adad-[…]  ḫī-1-tin: No. 34, 11
- son of Rēmûtu descendant of Hunzû:  ḫī-1-tin: No. 20, 11
- father of Bēl-iddin:  ḫī-1-tin: No. 7, 14

İtti-makû-Bēl
son of İbnâya:  ḫi-ma-a-ku-dyen: No. 28, 9

İtti-Nabû-balâṭu
son of Lâbâši-Marduk descendant of Šangû-Adad:  ḫi-ag-tin: No. 8, 29
- son of Paqqidia descendant of Bēl-aplu-uṣur:  ḫi-ag-tin: No. 22, 17
**Kabtiya**

son of Bēl-lēʾû descendant of Sin-tabni: ʰidi-m-ia: No. 9, 9+18; No. 11, 8; No. 12, passim; No. 18, 13; No. 19, rev. 1; No. 21, 9; No. 23, 3+9; No. 25, 5+7+8+11; No. 27, 13

- father of Madān-ahu-iddin descendant of Sin-tabni: ʰidi-m-ia: No. 9, 4+14; No. 11, 4; No. 18, 6; No. 21, 4+14; No. 22, 4; No. 23, 4+10+[17]; No. 24, 4; No. 25, 2; No. 27, 5+11+[18]; No. 29, 7

- father of Šamaš-zēru-iddin descendant of Sin-tabni: ʰidi-m-ia: No. 10, 21; No. 23, 4+10+[17]; No. 25, 2

**Kasītāya**

father of Tabnēa: ʰka-ši-ta-a: No. 2, 5

**Kidin-Marduk**

ancestor of Suqāya son of Balāṭu: ʰki-din-d ama.tu: No. 7, 11

**Kidinnu**

son of Nabû-bānī-ahi descendant of Ekur-zākir: ʰki-di-nu: No. 16, 14; [No. 17, 17]

- father of [...] descendant of Parkullu: ʰki-di-na?': No. 4, 13

**Kīnāya**


- son of Mukīn-zēri descendant of [...]: ʰgin-a: No. 34, 10

**Kudurru**

father of Nādin descendant of Šangû-Marduk: ʰnīg.du: No. 11, 12

**Kurī**

ancestor of Arad-ᵈᴷᵁ.BABBAR.SU son of Arad-Nanāya: ʰkur-i: No. 23, 31

**Lābāši**

son of Bēlšunu descendant of Rāb-banē: ʰla-ba-ši: No. 21, 12
Lābāši-Marduk
father of Itti-Nabû-balātu descendant of Šangû-Adad: ʻla-ba-ši-[a]mar.utu: No. 8, 29

Līširu
son of Šamaš-nāṣir descendant of [...] ʻli-ši-ru: No. 8, 28

Madān-ahu-iddin
father of Šamaš-mukīn-apli descendant of Šigûa: Idawi.kud-[šeme]-mu: No. 8, 8

Madān-ahu-iddin
son of Kabtiya descendant of Šin-tabni: Idawi.kud-[šeme]-mu: No. 9, 3+13+19; No. 11, 3; No. 16, 5; No. 17, 5+14+16; No. 29, 5 || Idawi.kud-[šeš]-mu: No. 14, 4+11+13+16; No. 15, 4; No. 18, 5; No. 21, 3+14; No. 22, 3+10+[11]; No. 23, 3+passim; No. 24, 3; No. 25, 1+passim; No. 26, 1; No. 27, [1]+10+17; No. 28, 5; No. 20, 6

Malāhu
ancestor of Marduk-šumu-ibni son of Nabû-bāni-ahi: īl[malaha]: No. 30, 12

Mandahašu
father of Idia: ʻman-da-ˇhaʔ-šú: No. 9,12

Marduk-[...]
son of Bēl-uṣuršu: ḫāmar.utu-[...]: No. 18, 1

Marduk-aplu-ūṣur
son of Kabtiya descendant of Šigûa: ḫamaru.dum[nita]-urū: No. 22, 1+8

Marduk-ēreš
father of Bābia: ḫamaru.kam: No. 3, 3

Marduk-ēṭir
son of Bēl-kašir descendant of Isināya: ḫamaru-sur: No. 23, 27

Marduk-iddin
son of Nabû-ahu-lišir descendant of Ibni-llu: ḫam[aru]-mu: No. 29, 3
- father of Šamaš-ibni: ḫamaru-id-din: No. 11, 14

Marduk-šumu-ibni
son of Nabû-bāni-ahi descendant of Malāhu: ḫam[aru]-mu-du: No. 30, 11
- son of Nabû-bāni-ahi descendant of Nappāhu: ḫamaru-mu-du: No. 22, 13

Marduk-šumu-iddin
son of Iqiša-Marduk descendant of Ėṭir: ḫamaru-mu-mu: No. 23, 33
- son of Nādin descendant of Suiti: ḫamaru-mu-mu: No. 22, 15
father of [...]: ʰdəmar.утu-mu-˹mu˺: No. 26, 4

Marduk-šumu-uṣur
son of Nanāya-iddin: ʰdəmar.утu-mu-руч: No. 4, 14
- son of Nergal-ušallim: ʰdəmar.утu-mu-руч: No. 2, 2

Marduk-uṣur
son of Aplāya descendant of Iddin-Amurru: ʰdšu-pap: No. 24, 1

Marduk-zēru-[…] son of [...]: ʰdəmar nu[mun-…]: No. 2, 15

Mukīn-zēri
father of Kīnāya descendant of [...] ʰgin-numun: No. 34, 10

Mušallim-Marduk
son of Arad-Nabû descendant of Šangū-Nabû: ʰgi-dəmar.утu: No. 28, 3+7; No. 29, 1
- father of Mušēzib-Bēl: ʰgi-ᵈšú: No. 31, 2

Mušēzib-Bēl
son of Bārik-ili: ʰmu-še-zibᵈ-en: No. 25, 6
- son of Mušallim-Marduk: ʰmu-še-zibᵈ-en: No. 31, 2
- son of Nāmah-Nergal: ʰmu-še-zibᵈ-en: No. 31, 3
- son of Nanāya-ēreš: ʰmu-še-zibᵈ-en: No. 3, 11

Nabû-[…]
son of [...] descendant of Aškāpu: ʰdᵃ[a-g-…]: No. 33, 17
- son of Nabû-šumu-uṣur descendant of Amīl-Ea: ʰdᵃ[ag-…]: No. 25, 23
- father of Šamaš-ᵬa-ni-ahi descendant of [...]: ʰdᵃ[ag-…]: No. 12, 17
- son of [...]: ʰdᵃ[ag-x-…]: No. 2, 13
- son of Nabû-ᵬES-[…]: ʰdᵃ[ag-…]: No. 2, 17

Nabû-ahhē-iddin
father of Kīnāya descendant of Šumu-libši: ʰdᵃ[ag-šem₉-mu: No. 16, 4; [No. 17, 4]

Nabû-ahhē-iqṭṣa
father of Ardia: ʰdᵃ[ag-šem₉-ba-šṭ: No. 9, 11

Nabû-ahu-iddin
father of Bēl-šumu-ēreš:  \(^{1d\text{ag-šeš-mu}}\) No. 4, 15

**Nabû-ahu-līšir**
father of Marduk-iddin descendant of Ibni-llu:  \(^{1d\text{ag-šeš-giš}}\) No. 29, 4

**Nabû-aplu-iddin**
son of Nabû-zēru-līšir descendant of Išparu:  \(^{1d\text{ag-šeš-mu}}\) No. 5, 13

**Nabû-balāssu-iqbi**
father of Nidintu descendant of Hunzû:  \(^{1d\text{ag-tin-su-e}}\) No. 7, 12

**Nabû-bāni-ahi**
son of [...] descendant of [...] :  \(^{1d\text{ag-dù-šeš}}\) No. 12, passim

- son of Aplāya descendant of Atû:  \(^{1d\text{ag-dù-šeš}}\) No. 2, 1; 3, 1
- son of Nabû-ušallim descendant of Bēl- [...] :  \(^{1d\text{ag-dù-šeš}}\) No. 16, 16; No. 17, 18
- father of [...]-MU descendant of Gimil- [...] :  \(^{1d\text{ag-dù-šeš}}\) No. 10, 19
- father of Etel-pî:  \(^{1d\text{ag-dù-šeš}}\) No. 20, 8
- father of Ina-ṣilli-urdimmu descendant of Atû:  \(^{1d\text{ag-dù-šeš}}\) No. 4, 4
- father of Kidinnu descendant of Ekur-zākir:  \(^{1d\text{ag-dù-šeš}}\) No. 16, 15; [No. 17, 17]
- father of Marduk-šumu-ibni descendant of Malâhu:  \(^{1d\text{ag-dù-šeš}}\) No. 30, 12
- father of Marduk-šumu-ibni descendant of Nappâhu:  \(^{1d\text{ag-dù-šeš}}\) No. 22, 14

**Nabû-bēl-šumāti**
father of [...] descendant of [...] :  \(^{1d\text{ag-en-mu[meš]}}\) No. 25, 21

- father of Šamaš-šumu-līšir descendant of Sîn-tabni:  \(^{1d\text{ag-en-mu[meš]}}\) No. 25, 4+15

**Nabû-bulliṭ**
ancestor of Nergal-šumu-uṣur son of [...] :  \(^{1d\text{ag-bul-liṭ}}\) No. 32, 8'

**Nabû-erība**
son of Bēl- [...] :  \(^{1d\text{ag-su}}\) No. 6, 16

**Nabû-ēṭir-napšāti**
son of Nādin-ahi descendant of [...] :  \(^{1d\text{ag-sur-zi[me]}}\) No. 31, 6

**Nabû-iqīša**
son of Ahu-nūru:  \(^{1d\text{ag-ba-[šō]}}\) No. 13, 1'

**Nabû-kāšir**
father of Eriba:  Idag-kad: No. 29, 10

Nabû-šumu-ušur
son of Arad-Bêl descendant of Iddin-Papsukkal  [Ida]g-[mu]-"šeš": No. 6, 14

Nabû-nâdin-apli
son of [Bania] descendant of Bâiri:  Idag-na-din-dumu.nita: No. 12, 22

Nabû-napištu-[
father of Balatu:  Idag-zi-[

Nabû-šarru-ušur
slave of Bêl-[

Nabû-ŠEŠ-[
son of Nabû-šumu-ušur:  Idag-ŠEŠ-[
-  father of Nabû-[

Nabû-šumu-êreš
father of Šamaš-ahhe-eriba:  Idag-mu-kam: No. 21, 2

Nabû-šumu-išku
father of Balatu descendant of Adad-rabû:  Idag-mu-gar-un: No. 33, 3+22
-  father of Itti-Anu-balatu descendant of Adad-[

Nabû-šumu-ušur
father of Nabû-[
-  father of Nabû-ŠEŠ-[
-  father of Zêria descendant of [

Nabû-ušallim
father of Nabû-bani-ahi descendant of Bêl-[

Nabû-zâkir-šumi
father of [
-Innin:  Idag-za-kir-mu: No. 20, 13

Nabû-zêria
son of Nadnaya:  Idag-numun-iâ: No. 3, 10

Nabû-zêru-lišir
father of Nabû-aplu-iddin descendant of Išparu:  Idag-numun-giš: No. 5, 13

Nabû-zêru-ukîn
son of [

97
son of Šumāya: ₁ʲɗ⁻ag-numun-ḥin?: No. 3, 9

Nādin
   son of Kudurru descendant of Šangū-Marduk: ₁na-din: No. 11, 12
   - father of Marduk-šumu-iddin descendant of Suiti: ₁na-din: No. 22, 15

Nādin-ahi
   son of Balāṭu descendant of Gimil-Nanāya: ₁mu-šeš: No. 29, 8
   - father of Nabû-ēṭir-napšati: ₁mu-šeš: No. 31, 6
   - father of Širīktu-Šamaš descendant of Gimil-Nanāya: ₁sum-na-šeš: No. 16, 18; [No. 17, 21]

Nadnāya
   father of Nabû-zēria: ₁nad-na-a: No. 3, 11

Naʾid-Bēl
   father of [...] descendant of Būa: ₁i-ɗ'en: No. 33, 16

Naʾid-Ištar
   son of Zēru-ukīn: ₁i-ɗ₁₅: No. 31, 7

Naʾid-Nergal
   father of Mušēzib-Bēl: ₁i-ɗ.u.gur: No. 31, 3

Nanāya-ēreš
   father of Mušēzib-Bēl: ₁ɗna-na-a-kam: No. 3, 12

Nanāya-iddin
   father of Marduk-šumu-uṣur: ₁ɗna-na-a-mu: No. 4, 14

Nanāya-ippuš
   father of [...] descendant of Gimil-Nanāya [: ₁ɗna-]na-a-du-udder: No. 12, 19

Nappāhu
   ancestor of Marduk-šumu-ibni son of Nabû-bāni-ahi: ₁li-simug: No. 22, 14

Nergal-ahu-iddin
   son of [...] descendant of Bēl-aplu-uṣur: ₁i-di.gi-du-šeš-mu: No. 18, 15

Nergal-iddin
   son of Zēria descendant of Hunzū: ₁di.gur-mu: No. 16, 17; [No. 17, 19]

Nergal-šumu-uṣur
   son of [...] descendant of Nabû-bullit: ₁di.gur-mu-pap: No. 32, 7'
Nergal-uballit
father of Gimillu descendant of Šangû-parakki:  indiv-uni: No. 20, 15

Nergal-ušallim
father of Marduk-šumu-ušur:  indiv-gi: No. 2, 2

Nidintu
son of Nabû-balassu-iqbi descendant of Hunzû:  'ni-din-iti: No. 7, 12

Nűr-[...]
father of Zanziru:  'izálag-['...]: No. 18, 14

Nűr-Nanāya
ancestor of Anu-abu-ušur son of Rēmūtu:  'izálag-na-naa: No. 7, 3

Paqqidia
father of Itti-Nabû-balāṭu descendant of Bēl-aplu-ušur:  'paq-qid-ia: No. 22, 17

Parkullu
ancestor of [...] son of Kidinnu: .indi-bur-gul: No. 4, 13

Pirˀu
son of Eanna-šumu-[ibni]:  'pir-ˀu: No. 4, 16
- 
son of Tabnēa descendant of Bāʾiru:  'pir-ˀu: No. 14, 18

Rāb-banē
ancestor of Lābāši son of Bēlšunu:  indi-bal-du: No. 21, 13

Rēʾi-alpi
ancestor of [...] son of Šaddûnu:  'nūr-sipa^gud: No. 27, 2

Rēmanni
son of [...]  're-man-[ni...]: No. 26, 4

Rēmūt-Nabû
son of Kabtia descendant of Šin-tabni:  're-mut-d^ag: No. 11, 4; No. 14, 4+14+17; [No. 15, 4]; No. 16, 6; No. 17, 5; No. 18, 5; No. 21, 3; No. 22, 4+11+12; No. 23, 4+passim; No. 25, 2+passim; [No. 27, 10]; No. 29, 6

Rēmūtu
father of Anu-abu-ušur descendant of Nūr-Nanāya:  're-mut: No. 7, 3
- 
father of Itti-Anu-balāṭu descendant Hunzû:  '[re]-mut: No. 20, 12

Rīm-Anu
ancestor of Šamaš-zēru-ibni son of Bēl-šumu-iškun:  'am-da-aniu: No. 27, 4
Sîn-erîba
son of Šamaš-šumu-iddin descendant of KUR-[…]: ¹d30-su: No. 5, 11

Sîn-leqe-uninnî
ancestor of Itti-Anu-balātu son of Bēlšunu: ¹d30-ti.a-[unnîni²]: No. 5, 12

Sîn-nādîn-šumi
ancestor of Iddin-Bēl son of Balāssu: ¹d30-'na-din-mu': No. 34, 9

Sîn-tabnî
ancestor of Kâyttâa son of Bēl-lēʾû: ¹d30-tab-nî: No. 11, 9; No. 12, 2; No. 14, 2; No. 15, 2; No. 21, 10; [No. 22, 3]
- ancestor of Madân-ahu-iddin son of Kâyttâa: ¹d30-tab-nî: No. 11, 5; No. 14, 5; No. 16, 7; [No. 17, 6]; No. 22, 5; No. 23, 4; [No. 24, 4]; No. 27, 5+18; No. 28, 6
- ancestor of Rêmût-Nabû son of Kâyttâa: ¹d30-tab-nî: No. 11, 5; No. 14, 5; No. 16, 7; [No. 17, 6]; No. 22, 5; No. 23, 4; [No. 27, 11]
- ancestor of Šamaš-šumu-šârir son of Nabû-bēl-šumâti: ¹d30-tab-nî: No. 25, 4+15
- ancestor of Šamaš-šumu-lišir son of Nabû-bēl-šumâti: ¹d30-tab-nî: No. 10, 22; No. 13, 5'; No. 23, 4

Suiti
ancestor of Marduk-šumu-iddin son of Nādin: ¹lu-su-i-ti: No. 22, 16

Suppê-Bēl
ancestor of Ibnâya son of Aplâya: ¹su-pe-e-dî:en: No. 9, 2 | | ¹su-pe-dî:en: No. 14, 3 | | ¹s[u-uppê-dî:en]: No. 15, 3 | | [¹suppê]-dî:en: No. 23, 2

Sûqâya
son of Balâtu descendant of Kidin-Marduk: ¹su-qa-a-a: No. 7, 10

Ṣîllu-Iṣtar
¹giš.gie-dî:innin: No. 33, 13

Šaddûnu
father of […] descendant of Rêši-alpi: ¹šá-du-nu: No. 27, 2
- father of […]: ¹šá-du-nu: No. 19, 3

Šamaš-[…]
son of […]: ¹dutu-[…]: No. 35, 3

Šamaš-ahhê-erîba
son of Nabû-šumu-âreš: ¹dutu-šešmeš-su: No. 21, 2
Šamaš-bāni-ahi
son of Nabû-[…] descendant of […]:  ḫu-du-[urû]: No. 12, 17

Šamaš-ibni
son of Marduk-iddin:  Ḫu-du: No. 11, 13

Šamaš-iqīša
father of Zēria descendant of Šigûa:  Ḫu-bà-sá: No. 33, 8

Šamaš-mukīn-apli
son of Madān-ahhē-iddin descendant of Šigûa:  Ḫu-gin-du-mu.nita: No. 8, 7+11

Šamaš-nāṣir
father of Liširu descendant of […]:  Ḫu-pap: No. 8, 28

Šamaš-šumu-iddin
father of Šin-erība descendant of Kur-[…]  Ḫu-mu-mu: No. 5, 11

Šamaš-šumu-lišir
son of Nabû-bēl-šumâti descendant of Šin-tabni:  Ḫu-mu-giš: No. 25, 4+14

Šamaš-zēru-ibni
son of Bēl-šumu-iškun descendant of Rîm-Šin-[u̱]numun‘-dû: No. 27, 3

Šamaš-zēru-iddin
son of Kabtia descendant of Šin-tabni:  Ḫu-numun-mu: No. 10, 21; No. 13, 4; No. 23, 4+passim; No. 25, 2+passim

Ša-Nabû-šū
father of Aplāya descendant of Atû:  Ḫa-d-ag-šu-ú: No. 1, 2

Ḫa-Nanāya-šī
wife of Bābia, son of Marduk-ēreš:  mu-nū-šā-n-a-ši-i: No. 3, 3

Šangû-Adad
ancestor of Itti-Nabû-balâṭu son of Lâbâši-Marduk:  Ḫa-d-stiškur: No. 8, 30

Šangû-Marduk
ancestor of Nadin son of Kudurru:  Ḫa-sti[ar.utu?]: No. 11, 13

Šangû-Nabû
ancestor of Mušallim-Marduk son of Arad-Nabû:  Ḫa-d-sti[ar.utu?): No. 28, 4  Ḫa-d-sti: No. 29, 2

Šangû-parakki
ancestor of Gimillu son of Nergal-uballṭ:  Ḫa-bára: No. 20, 15
ancestor of Šāpik-zêri son of Dummuq: ᴵšaŋa-bára: No. 30, 14

Šāpik-zêri
son of Dummuq descendant of Šangû-parakki: ᵠdub-numun: No. 30, 13

Šellebu
son of […] descendant of […]: ᵠš-e-li-bi: No. 25, 21

Šigûa
ancestor of ᵠBabâya daughter of Arad-Bēl: ᵠši-gu-ú-a: No. 5, 2; No. 6, 2
- ancestor of Marduk-aplu-uṣur son of Kabtia: ᵠši-gu-ú-a: No. 22, 2
- ancestor of Šamaš-mukîn-apli son of Madân-ahhē-iddin: ᵠši-gu-ú-a': No. 8, 8
- ancestor of Žêria son of Šamaš-qiâša: ᵠši-gu'-ú-a: No. 33, 8

Širiktu-Šamaš
son of Nâdin-ahi descendant of Gimil-Nânâya: ᵠši-rîk-tú-du: No. 16, 18; No. 17, 21

Šulâya
son of Ṭâbia descendant of Hunzû: ᵠšu-la-a: No. 16, 1; No. 17, 1+[13]
- father of Nabû-[…] descendant of Aškâpu: ᵠšu-la-a: No. 33, 18

Šullumu
son of Ištar-ahhē-iddin: ᵠšul-lum-mu: No. 13, 3'

Šumâya
father of Nabû-zêru-ukîn: ᵠšu-ma-a: No. 3, 10

Šumu-libši
ancestor of Kînâya son of Nabû-ahhē-iddin: ᵠmu-lib-ši: No. 16, 5; [No. 17, 4]

Šumu-ukîn
father of Bunene-šarru-uṣur: ᵠmu-gîn: No. 20, 3

Šumu-iškun
son of Bēl-iddin: ᴸmu-gar-un: No. 12, 15

Tabnêa
son of Kaštîa: ᵠtab-nê-e-a: No. 2, 4
- father of Pirû descendant of Bâ'îru: ᵠtab-ba-nê-e-a: No. 14, 18

Ţâbia
father of Šulâya descendant of Hunzû: ᵠta-bî-ia: No. 16, 2; [No. 17, 2]
Zanziru
   son of Nūr-[…]  ʻza-an-zi-ri: No. 18, 14

Zēria
   son of Amīl-Nabū descendant of Ahūtu:  ʻnumun-ia: No. 14,21
   - son of Nabū-šumu-uṣur descendant of […]:  ʻnumun-ia: No. 8, 27
   - son of Šamaš-iqīša descendant of Šigūa:  ʻnumun-ia: No. 33, 7
   - father of Nergal-iddin descendant of Hunzū:  ʻnumun-ia: No. 16, 17; No. 17, 20

Zēru-ukīn
   father of Nāʾid-Ištar:  ʻnumun-gin: No. 31, 7
Abbreviations

l.e. = left edge; lo.e. = lower edge; r.e. = right edge; u.e. = upper edge.

obv. = obverse of tablet; rev. = reverse of tablet.

l = length; w = width; t = thickness (in centimetres).

m = mina (60 š ≈ 500 g); š = shekel (≈ 8.33 g)

The tripartite filiation of persons is abbreviated as: *personal name/father’s name/family name*.

**Dates**


Cam = Reign of Cambyses (529-522 BC).

Cyr = Reign of Cyrus (538-530).


Nbk = Reign of Nebuchadnezzar II (604-562 BC).

Nbn = Reign of Nabonidus (555-539 BC).

**Tablet designations**

BM = Tablets kept in the British Museum.


NBC = Tablets in the Nies Babylonian Collection kept in the Babylonian Collection, Yale University Library, New Haven.

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76 On the concordance of Neo- and late Babylonian regnal years with modern dating see Parker – Dubberstein 1942.
NCBT = Tablets of the Newell Collections of Babylonian Tablets kept in the Babylonian Collection, Yale University Library, New Haven.

PTS = Tablets kept in the Princeton Theological Seminary.

VAT = Tablets kept in the Vorderasiatisches Museum Berlin.

YBC = Tablets kept in the Babylonian Collection, Yale University Library, New Haven.

Bibliography

Bibliographical abbreviations


GMTR 1 = Jursa, M., 2005, Neo-Babylonian Legal and Administrative Documents: Typology, Contents and Archives (Guides to the Mesopotamian Textual Record 1). Münster: Ugarit-Verlag.


UVB = Series of reports on the excavations in Uruk entitled “Vorläufiger Bericht über die von der Notgemeinschaft der deutschen Wissenschaft in Uruk-Warka unternommenen Ausgrabungen”.


Bibliography


Abstract

The present thesis gives a philological edition and discussion of otherwise neglected cuneiform tablets from the times of Nabopolassar to Darius I. Since W.K. Loftus’ early excavation at Uruk in 1850, these private economic documents have been kept in the British Museum. They have been copied in the late 19th century and since only occasionally remarked upon. In our study these documents of the two families of Atû and Sîn-tabni are treated comprehensively, taking into account their archival composition, and economic and social setting. The presented collection of texts comprise typical business documents, mainly the ubiquitous promissory notes. The Atû family is primarily engaged in prebendary work in the main temple of Eanna. The Sîn-tabni family operates in a slightly wider societal array.

Zusammenfassung