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Cuneiform Tablets in the Collection of Lord Binning

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## CUNEIFORM TABLETS IN THE COLLECTION OF LORD BINNING

By C. B. F. WALKER and S. N. KRAMER

The six cuneiform tablets presented here are the property of Lord Binning of Mellerstain, Berwickshire, and are published by his kind permission. They have been in the possession of his family for many years and the circumstances of their acquisition are no longer known. The numbers marked on five of the tablets suggest that they had been in an earlier private collection. For such a small collection they are of unusual interest and variety.<sup>1</sup>

### Binning 1

A Late Babylonian copy of a tablet recording the privileges granted to the town of Ša-Ušur-Adad by Bel-ibni (King of Babylon, 702–700 B.C.). The uppermost part of the tablet is lost; the curvature of the tablet suggests that two or three lines are lost at the beginning of the text. The present dimensions of the tablet are 12.3 × 6.4 × 2.8 cm. It has a paper label with the number "29".

The historical background of the tablet is the Babylonian struggle for independence from Assyria during the last third of the eighth century B.C.<sup>2</sup> At the beginning of this period the Babylonian usurper (Nabu)-mukin-zeri, chief of the Amukani tribe, was twice (731 and 729 B.C.) besieged in his capital Šapija by the Assyrian king Tiglath-pileser III (the town of Šapija is mentioned in line 10' of the present text). During the siege of Šapija the chiefs of other tribes in Chaldaea made submission to Tiglath-pileser, including Merodach-baladan, chief of the Jakin tribe. The second siege resulted in the defeat of (Nabu)-mukin-zeri<sup>3</sup> and Assyrian domination of Babylonia for seven years (under Tiglath-pileser III and Shalmaneser V) until Merodach-baladan's revolt and assumption of the throne of Babylon in the first year of Sargon II (722 B.C.). Merodach-baladan maintained his independence for twelve years, until he was defeated by Sargon II in two campaigns in 710 and 709 B.C. The Assyrians then reasserted their control over Babylonia until Merodach-baladan's second rebellion and tenure of the throne for nine months in 703 B.C., the second year of Sennacherib's reign in Assyria. Sennacherib's description of his defeat of Merodach-baladan in his first military campaign includes a list<sup>4</sup> of the towns and villages in Bit-Amukani (and other tribal homelands) captured and despoiled by the Assyrians, among them Šapija and Ša-Iššur-Adad. Merodach-baladan himself escaped to Guzumannu in the southern marshes, and was replaced

<sup>1</sup> The edition of text no. 3 is by S. N. Kramer, the remainder of the article and the cuneiform copies are by C. B. F. Walker. Thanks are due to R. Borger, I. L. Finkel, D. A. Kennedy, W. G. Lambert and E. Leichty for their comments on some of the problems of text no. 1.

<sup>2</sup> For a detailed account see J. A. Brinkman, *A Political History of Post-Kassite Babylonia* (Chicago,

1968), 235–245, and "Merodach-Baladan II" in *Studies presented to A. Leo Oppenheim* (Chicago, 1964), 6–53.

<sup>3</sup> See Brinkman, *PHPKB* 238, n. 1529, on the survival of Mukin-zeri and the continued independence of Šapija.

<sup>4</sup> S. Smith, *The First Campaign of Sennacherib*, pp. 66–67.

by the puppet king Bel-ibni (702–700 B.C.; mentioned in line 19' of the present text). Three years later Sennacherib conducted a final campaign against Merodach-baladan who fled across the Persian Gulf to Nagite; at the same time the puppet-king Bel-ibni was deposed and deported to Assyria and replaced by Sennacherib's son Aššur-nadin-šumi.

### Summary

The following summary is necessarily somewhat speculative and glosses over many problems of interpretation.

The broken beginning of the text (1'–3') seems to describe a state of turmoil in southern Babylonia for which the king (Merodach-baladan) seems to be held responsible; Marduk and the gods in anger decide on the removal of the king (4'–5') and the appointment of his successor (? , 6'). The new king, Bel-ibni (or rather, as the historical records show, his Assyrian patron Sennacherib), in the course of the campaign to remove Merodach-baladan, destroys and plunders the Babylonian shrines and removes the statues of the gods (7'). Among others this affects the goddess Ba-KUR and her temple Etenten in the town of Ša-Ušur-Adad. Ninurta sends the king a vision concerning Ba-KUR (8'–9') and the town of Šapija also sees Ba-KUR

### Transliteration

2 or 3 lines lost.

- 1'. [ ] x <sup>ka</sup> li [x x x]  
 2'. [ ] x šá e-liš ana šap-liš <sup>iškun<sup>un</sup>?</sup> x [x]  
 3'. [ ] ú-šá-an-na-a šu-bat-su-[nu]  
 4'. [i-nu-šu <sup>marduk</sup> bē] lu rabú<sup>ú</sup> ez-<sup>zi</sup> <iš> <sup>ka</sup> šad-<sup>su</sup> iq[bi(DU<sub>11</sub>.GA)ma]  
 5'. [ilāni<sup>meš</sup> šá āli/māti]-šu i-gu-gu-ma šá-a-šú x [x] x [x x]  
 6'. x x ra-<sup>biš</sup> ú-ma-<sup>e</sup> ru-nim iš ku<sup>7</sup> x [x x] x  
 7'. <sup>parakkī</sup> ilāni<sup>meš</sup> šú-nu iq-qur šá-a-šú-nu ih-bu-ut-ma ilā[ni<sup>meš</sup>-šú-n]u ú-dap-<sup>pir</sup>  
 8'. <sup>nin-urta</sup> aplu(İBILA) a-šá-re-du tertu(KIN)<sup>tú</sup> <sup>ba-KUR</sup> bēlet(GAŠAN) <sup>ter-ti</sup>  
 9'. <sup>ú</sup> šab-ri-šum-ma ú-šah!-sis lib-bu-uš-šú  
 10'. <sup>ku</sup> lat <sup>urušá-pi-ia</sup> <sup>ba-KUR</sup> i-mur<sup>u</sup>-ma  
 11'. ip-lah ik-kud-ma šur-QÚ-šú-nu ú-kin  
 12'. ilāni<sup>meš</sup> šá <šá>-<sup>urušur</sup>-<sup>adad</sup> hab-tu-tu a-na <sup>nabú</sup>(PA)-bēl-šú ú-za[k-k]i  
 13'. x x il-ki u <sup>tup-šik</sup>-ku is-<sup>suh</sup>-šú-nu-ti-ma <sup>šu</sup>-bar-šú-nu iš-kun  
 14'. [ina u<sub>4</sub>]-<sup>mi</sup>-šú-ma <sup>nabú</sup>(NÀ)-<sup>ga-mil</sup> mārū<sup>7</sup>-šú šá <sup>I</sup>ta-ri-bi  
 15'. <sup>ērīb</sup> bīt <sup>ninurta</sup>(MAŠ) u <sup>ba-KUR</sup> qát <sup>ba-KUR</sup> iš-bat-ma  
 16'. a-na šá-<sup>urušur</sup>-<sup>adad</sup> āli elli(KÜ.GA) ú-šá-aš-bít  
 17'. <sup>i</sup>-ru-um-ma a-na é-te-en-te-en pa-pah <<pah>> šu-bat-su  
 18'. <sup>imšuppi</sup> šī-pir-e-tú šá za-ku-ti <šá>-<sup>urušur</sup>-<sup>adad</sup>  
 19'. šarru <sup>bēl-ibni</sup> iš-<sup>tur</sup>-ma a-na <sup>nabú</sup>(NÀ)-<sup>ga-mil</sup> id-din  
 20'. ú šá-<sup>urušur</sup>-<sup>adad</sup> a-na <sup>nabú</sup>(PA)-bēl-šú ul-lil  
 21'. man-nu ár-ku-ú lu-ú šarru lu-ú <sup>mār</sup> šarri lu-ú <sup>luru</sup>-bu-u  
 22'. lu-ú šá-pi-ru <sup>lu</sup>-ú <sup>dajjānu</sup> lu-ú a-a-um-ma  
 23'. šá <sup>marduk</sup> bēlu rabú<sup>ú</sup> ú-ma-<sup>a</sup> ru-šú-ma ina māti ip-pu-uš be-lu-tú

(10'). Alarmed by this Bel-ibni restores the statues of the gods plundered from Ša-Ušur-Adad to Nabu-belšu (the local chief?) and grants the town freedom from certain state services (11'-13'). The statue of Ba-KUR is then brought back to her temple in Ša-Ušur-Adad by Nabu-gamil, an official of the temple of Ba-KUR and Ninurta (14'-17'). Subsequently the king Bel-ibni wrote the official tablet exempting the town from state services and presented it to Nabu-gamil and gave the town free of claims to Nabu-belšu (18'-20'). The text continues with curses on any future person who harms Ša-Ušur-Adad and its gods or alters the town's privileged status (21'-34'). The text of the king's decree ends with line 34'. There is a slight gap on the tablet before lines 35'-40' which apparently form the colophon of the copy of the decree actually presented to Nabu-gamil,<sup>5</sup> invoking curses on anyone who tampers with that copy. After a wider gap there follows a second colophon (41'-43') identifying the scribe who copied the present tablet.

### Translation

- 1'. [.....].....[.....]  
 2'. [.....]... he turned upside down [...].  
 3'. [.....] he altered their abode.  
 4'. [Thereupon Marduk,] the great lord, angrily ordered his defeat [...].  
 5'. [The gods of] his [city/country] became angry and [.....] him.  
 6'. ... they grændly commissioned, .....  
 7'. The sanctuaries of their (i.e. the Babylonians') gods he tore down, their property he plundered, (the statues of) their gods he removed.  
 8'-9'. Ninurta, foremost son (of Enlil), showed him in a vision an omen concerning Ba-KUR, lady of omens, and he took heed in his heart.  
 10'. The whole town of Šapija saw Ba-KUR and  
 11'. he was afraid, he had palpitations, he established what had been stolen from them,  
 12'. the plundered gods of Ša-Ušur-Adad he released to Nabu-belšu,  
 13'. [...] *ilku* and *tupšikku* duty he removed from them and established their freedom from imposts.  
 14'. At that time Nabu-gamil, son of Taribi,  
 15'. an official of the temple of Ninurta and Ba-KUR, took the hand of Ba-KUR and  
 16'. made her take the road to Ša-Ušur-Adad, the holy city,  
 17'. and she entered Etenten, the sanctuary of her abode.  
 18'-19'. The king Bel-ibni wrote an administrative tablet of exemption for Ša-Ušur-Adad and presented it to Nabu-gamil;  
 20'. also he granted Ša-Ušur-Adad free of claims to Nabu-belšu.  
 21'. If any later person, whether a king, or crown prince, or prince,  
 22'. or governor, or judge, or anyone else  
 23'. who is appointed by Marduk, the great lord, and exercises lordship in the land,

<sup>5</sup> For functionally similar but briefer colophons see L. W. King, *BBSI* 24, 42; 25, 39-40; 28, rev. 27.

- 24'. *mim-ma ši-pir ni-kil-ti ana <šá>-urušur-adad*  
 25'. *ù ilāni<sup>meš</sup> a-šib lib-bi-šú ip-pu-uš*  
 26'. *lu-ú nišē<sup>meš</sup> a-na il-ki ù til-lu-ti i-de-ek-ku-ú*  
 27'. *«lu-ú eqlēti<sup>meš</sup>-šú-nu tu-šá-an-nu-ú-ma a-na pi-ha!(KUD)-ta ta-man-nu-ú*  
 28'. [*amar*] *duk bēlu rabú<sup>ú</sup> šá qí-bit-su ina ma-har il-la-ku*  
 29'. [*šim*]-*tu<sub>4</sub> da-mi-iq-ti li-lam-mìn-ma*  
 30'. [x x x] *«liš-tur<sup>7</sup> ár-hiš<sup>g1š</sup>kussá-šú a-na a-a-bi-šú liš-ruk-<sup>7</sup>ma<sup>7</sup>*  
 31'. [*ina bu-bu*]-*«ti<sup>7</sup> hu-šah-hu li-šam-qit nišē<sup>meš</sup>-šú*  
 32'. [*nabú tup*] *šar é-sag-íla mu-LU-'i-ir kib-ra-a-ti*  
 33'. [*mu*]-*«deš-šú<sup>7</sup>-ú eš-<sup>7</sup>re<sup>7</sup>-e-ti ūmē<sup>meš</sup>-šú «arkūti<sup>7</sup>meš<sup>7</sup> li-kar-ri-ma*  
 34'. *«uma<sup>7</sup> [išten]<sup>7en</sup> <la> ba-laṭ-<sup>7</sup>su liš<sup>7</sup>-tur*
- 
- 35'. [*m<sup>1</sup>tupp*] *i «š<sup>7</sup>i<sup>7</sup>-pir-e-<sup>7</sup>ti<sup>7</sup> šá šarru «im-te-si<sup>7</sup>*  
 36'. [x x x] *x šá<sup>1ú</sup>tupšar ekalli šá tup-pi an-na-a*  
 37'. [x-x]-*x-ma iheppú(GAZ)<sup>ú</sup> ú-hal-la-<sup>7</sup>aq<sup>7</sup>*  
 38'. *«lu-ú<sup>7</sup> a-šar la a-ma-ru i-šak-ka-<sup>7</sup>na<sup>7</sup>*  
 39'. *a-ma-ti narí(N[A<sub>4</sub>,RÙ].A ú-šá-an-nu-ú*  
 40'. *«mard[uk bē]lu [rabú]<sup>ú</sup> «nārāti<sup>7</sup>meš<sup>7</sup>-šú li-pah-hi*
- 
- 41'. *gaba-ri KU-x «k<sup>1</sup> kīma labiri(SUMUN)-šú šaṭir bari(IGI.KÁR) qát*  
 42'. *«mu-še-zib-<sup>ab</sup>bēl mār<sup>1ú</sup>šangi<sup>7</sup> «šamaš*  
 43'. *«šamallī(ŠAMÁN) «bāri<sup>1ú</sup> šehri(BÀN.DA)*

## Notes

1'-5'. If the name of Bel-ibni is correctly restored in line 19', these lines presumably refer to Merodach-baladan II.

3'. *šú-bat-su-[nu]*: the plural suffix is restored following lines 7' and 11'. Note, however, that as line 16' shows the normal scribal practice of reserving one cuneiform sign for the end of the line is not consistently followed on this tablet. The plural suffix may refer either to the Babylonian population or to their gods.

4'. The restoration of the beginning of the line follows line 23'. *ez-zi-(iš)*: note other scribal errors and omissions in lines 8', 11', 12', 17', 18', 24', 27' and 34'.

6'. *x x ra-biš u-ma-'e-ru-nim*: cf. line 23'. This appears to refer to the appointment of the new king, Bel-ibni. However, the traces, repeatedly collated, do not satisfactorily fit either *«bēl-ibni<sup>7</sup>* or *«šarru bēl-ibni<sup>7</sup>* (as in line 19'). A reading *x-x-šú* is precluded by the fact that the sign *šú* on this tablet is drawn with a much wider head to the slanting wedge than here.

7'. The 3rd plural suffixes presumably refer to the southern Babylonian population or perhaps specifically to the towns of Šapija and Ša-Ušur-Adad if they had been mentioned in the missing historical preamble to the text.

8'. *«ba-KUR bēlet «ter-ti<sup>7</sup>*: the name of the goddess is otherwise unknown. In line 15' the description of Nabu-gamil as *erib bit «Ninurta u «ba-KUR* suggests that *«ba-KUR* shared a temple with Ninurta and may therefore have been regarded locally as his wife. In the Gula Hymn of Bulluša-rabi (W. G. Lambert, *Or. n.s.* 36 (1967), 122-133), in the section (ll. 101-109) devoted to her manifestation as Ba'u (Baba/Bawa), wife of Ninurta, she claims *a-nam-din ter-tim*, "I give omens"; Ba'u is still attested in Neo-Babylonian personal names from Uruk (e.g. R. P. Dougherty, *GCCI* I 35, 13; II 325, 12). If the equation of Ba-KUR with Ba'u is still too speculative one may suggest alternative readings *«ba-laṭ* or *«ba-nat*. *tērtu* frequently denotes divine instructions conveyed through omens, so the epithet *bēlet tērti* is apposite in the context of communication through a dream.

10'. *urušá-pi-ia*: on the writing of the name see J. A. Brinkman in *Studies Oppenheim*, p. 11 n. 28,

- 24'-25'. does anything deceitful against Ša-Ušur-Adad and the gods who dwell in it,  
 26'. whether they summon the people to *ilku* and *tillūtu* service,  
 27'. or you(!) alter their fields and reckon them to a province,  
 28'. may Marduk, the great lord whose command takes precedence,  
 29'. turn his favourable destiny to evil and  
 30'. write [. . . .], promptly give his throne to his enemy and  
 31'. destroy his people [by hung]er and famine.  
 32'. May [Nabu, the scribe] of Esagila, who directs the regions (of the world)  
 33'. and provides abundantly for the shrines, shorten his days and  
 34'. write his life as <not> one day more.
- 
- 35'. Administrative tablet which the king cleared  
 36'-37'. [. . . .] of the palace scribe. Whoever [. . . .] this tablet and smashes it  
 or destroys it  
 38'. or puts it in an invisible place,  
 39'. or alters the words of the stele,  
 40'. may Mar[duk, the great lo]rd, stop up his canals.
- 
- 41'. Copy (from) . . ., written and collated according to its original by the hand  
 42'. of Mušezib-Bel, son of the Priest of Šamaš,  
 43'. an apprentice, a trainee *bārū*-priest.

and S. Parpola, *AOAT* 6, 304-305 s.v. Sapia. The town's involvement in the affair is presumably the result of its being the capital of Amukani in the time of Mukin-zeri; apart from the present text the town is also known from later Babylonian letters and economic texts (BM 118970 and 118976, contracts concerning property at Uruk, dated at Šapija, Esarhaddon year 8; *UET* 4, 70, dated at Šapija, Nabopolassar year 9?, but found at Ur; *YOS* 3, 39, 10, a letter written from Šapija, perhaps found at Uruk; *YOS* 7, 148, 15, a ship rental, dated at Šapija, Cambyses year 3.

11'. *šur-qú-šú-nu*: scribal error for *šur-qi-šú-nu*. The suffix presumably refers to the people of Ša-Ušur-Adad.

12'. <šá>-*urūšur*(URÙ)-*adad*: the *šá* is omitted here and in lines 18' and 24' and is present in lines 16' and 20'. Elsewhere the name is written *urūšá-iš-šur-adad* (S. Smith, *First Campaign of Sennacherib*, 39, 42), *šá-urūšur-adad* (*ABL* 763 rev. 4, time of Sargon II (Parpola, *AOAT* 6, 377), now joined to *ABL* 1213), *urūšá-šu-ru-adad* (BM 118982 rev. 12, contract concerning property in Uruk, dated at Ša-Šuru-Adad, Aššurbanipal year 20), *urūšá-šur-adad* (YBC 11319, 11, Šamaššumukin year 12, courtesy D. A. Kennedy and W. W. Hallo). *ABL* 763 possibly mentions a *šangū* of the town. For a parallel to the personal name Ušur-Adad cf. *ú-šur-gu-la* C. J. Ball, *PSBA* 29 (1907), 273 ff., rev. 20 (Kassite period). *nabū-bel-šú*: the name also occurs in *BIN* 2, 108, 13. The name *nabū-bel-šú-nu* is much commoner. Perhaps the present name is to be read as *nabū-bel-kiššati*. In this name Nabū is written <sup>4</sup>PA (see also line 20'), and in the name Nabu-gamil it is written <sup>4</sup>NA; cf. the variant writings of Ninurta in lines 8' and 15'. The facts that the gods are released to Nabu-belšu (but collected by Nabu-gamil) and that in line 29' the town is granted free of claims to him suggest that he is the local administrative or tribal chief in contrast to the religious officials.

14'. <sup>1</sup>ta-ri-bi: written over an erasure.

17'. *irumma*: one expects *ušašbit-ma ana . . . irub*.

*é-te-en-te-en*: "house of repose". *te-en-te-en* = *tanēhtu*.

18'. <sup>1</sup>m<sup>7</sup>*šuppi* <sup>7</sup>*ši-pir-e-tú*: the common phrase is *kunuk šarri ša šiprēti*, discussed by Brinkman, *RA* 61 (1967), 72-73 (and see also *ZA* 62 (1972), 93 and *AHW*, 1244b). Here the first sign seems to be <sup>1</sup>m rather than <sup>4</sup>NA, hence *šuppi* rather than *kunuk*. See also line 35'.

19'. *šarru* <sup>Γ</sup>*bel-ibni* <sup>Γ</sup>: the identification of the historical context of the tablet depends on the reading of these signs which have been collated repeatedly. The word order is unusual, and the inability to restore line 6' from here is unsatisfying. The possibly attractive alternative reading LUGAL-GI.NA (Sargon) is definitely excluded by the visible traces. (Another Bel-ibni was governor of the Sea-Land under Aššurbanipal.)

The fact that the document recording the town's privileged status was given to the temple official suggests that it may have been meant for preservation or exhibition in the temple. For some evidence for this practice see Walker, *Tell ed-Der III* (ed. L. de Meyer, 1980), 111–112.

26'. *til-lu-ti*: cf. Leichty, *Izbu VII*, 3 (*TCS* 3), *rubû ina âli-šu til-lu-tam illak*, "the prince will serve on a work-gang in his own city".

27'. *pi-ha!-ti*: for the reading cf. King, *BBS* 7 ii 2; 10 rev. 34; 36 vi 40.

29'. Cf. King, *BBS* 4 iii 11: *â-l-a . . . šimta-šu li-lam-min* (time of Meli-Šipak).

30'. *liš-tur*: cf. line 34'; and for the idea of the gods writing a man's destiny see also Langdon, *VAB* 4, 100 ii 25 and Lambert, *AfO* 19, 66, 4; the idea goes back ultimately to the omen literature.

32'. *mu-LU-'i-ir*: scribal error for *mu-ma-'i-ir*.

34'. For parallel passages justifying the restoration see *CAD* B 51a.

35'. [<sup>m</sup>*tu*pp]i <sup>Γ</sup>*šî* <sup>Γ</sup>*-pir-e* <sup>Γ</sup>*ti* <sup>Γ</sup>: see on line 18' above.

<sup>Γ</sup>*im-te-si* <sup>Γ</sup>: the restoration is very uncertain. Compare the passages cited in *CAD* M/2 33, 3.

38'. *KU-x* <sup>Γ</sup>*x* <sup>Γ</sup>: perhaps *til-x* <sup>Γ</sup>*ki* <sup>Γ</sup>.

## Binning 2

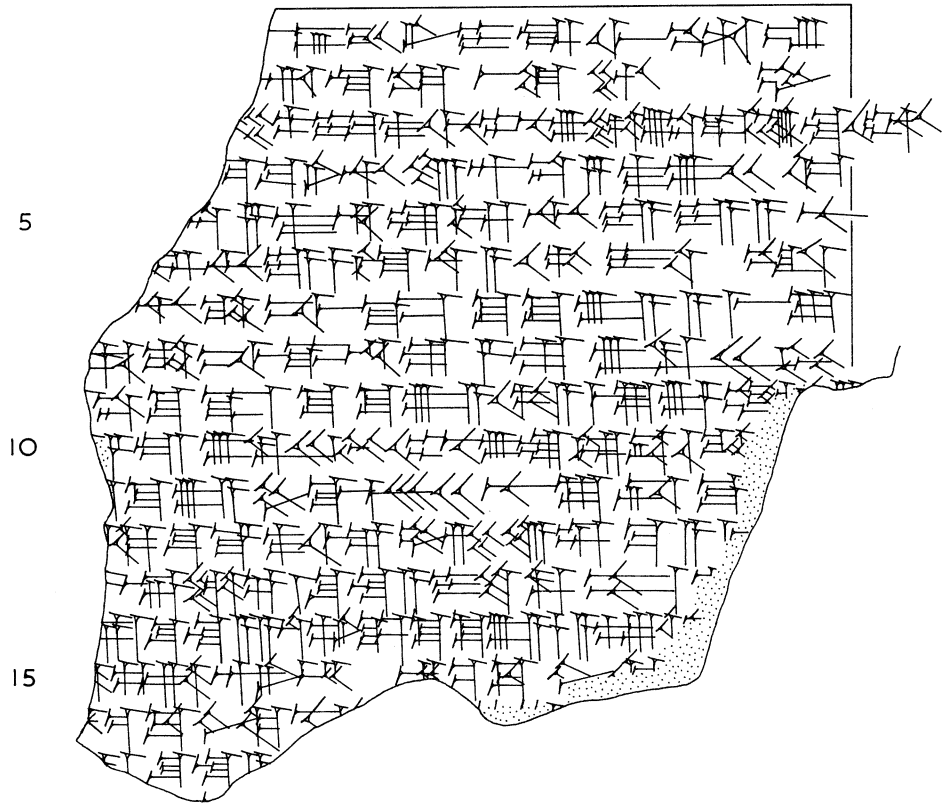
A fragment from the upper right corner of a Late Babylonian tablet, perhaps part of a historical epic. The fragment measures 7.8 × 7.2 × 2.8 cm. It has a paper label with the number "85", and the number "63" is pencilled on the upper edge. The appearance of the script and of the tablet suggests that the tablet comes from the Aššurbanipal library at Nineveh, and that one may expect it to join other fragments in Babylonian script from that collection. From the curvature of the tablet (although admittedly only a small part of the reverse is preserved) and from the content it seems likely that the fragment comes from the right-hand column of a two-column tablet. The lower edge of the reverse is indicated on the copy by a broken line. There is a ruling on this edge after the last line in this column, and the remainder of this edge (the upper edge of the tablet) is uninscribed. If, as suggested here, the fragment is part of a two-column tablet, this ruling may be a division between two sections of the text.

The personal name Kudurua, found also in Kassite economic texts from Nippur (*BE* XV p. 36), and the reference to the Ahlamæan woman suggest that the historical content of the fragment relates to the late Kassite period or perhaps the early years of the Isin II dynasty, i.e. thirteenth to twelfth centuries B.C.<sup>6</sup> The references to the royal army (*kišir šarri*) and chariotry (*bēl narkabti*) suggest warfare in Babylonia, either foreign invasion or civil war (cf. line 5, "[in] Karduniaš I have no adversary"). The name of the town Urumangu is otherwise unknown. The text has a number of curious grammatical or orthographic forms (*li-ú-du*, obv. 3; *ša-nin-na-a*, obv. 6; *šu-pur-âš-ši-e*, obv. 12; *ú*, rev. 5'). The end of line 3 is perhaps to be read: *mārat ah-la-mi-ti*. In rev. 8' the last two signs may belong to an indented line 9'.

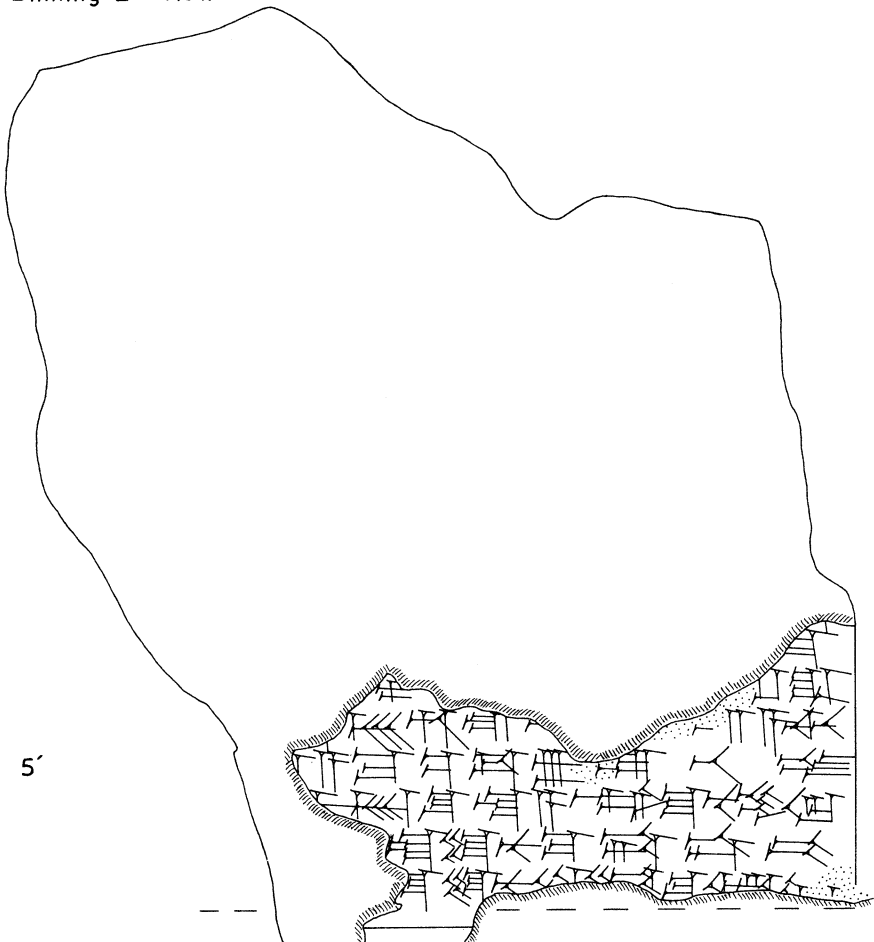
<sup>6</sup> On the Ahlamû, a group possibly related to the Aramaeans, see J. A. Brinkman, *PHPKB*, 397 "General Index" s.v. Ahlamû, and 227–228 n. 1799.



Binning 2 Obv.



Binning 2 Rev.





*Transliteration*

- Obv.
- ]x *sa-pan-ni i-ra-ši il-lak*  
 ]x *tal-la-ka ina ki-šir šarri*  
 ]x *še-pi i-ba-áš-ši mi-nu-ú li-ú-du mār m<sup>i</sup>ah-la-mi-ti*  
 ]-ma *ba-ni-ti kar<sup>d</sup>du-ia-áš ú-man-di*
5. *kar<sup>d</sup>]du<sup>r</sup>-ia-áš bēl še-el-ti-ia ia-a-nu*  
*bēl še]-e<sup>r</sup>-ti-ia šá-nin-na-a ul i-par-rik*  
 ]-ti *it-tab-ši mār Iku-dúr-ú-a a-me-lu*  
 ]-e<sup>r</sup>-šú *it-tab-ši mār bēl āli šá uru<sup>u</sup>-ru-man-gu*  
 ]x DU KU *mār Iku-dúr-ú-a ul a-me-lu ú-šá<sup>r</sup>-ram<sup>r</sup> x x*
10. ]x *šá uru<sup>u</sup>-ru-man-gu mi-nu-ú še-el-ta-šú it-[x x]*  
 ]k<sup>i</sup> *u-dúr-ú-a l<sup>u</sup>rabūti<sup>meš</sup> man-nu lu-uš-pu[r x x]*  
 ]x DI *šu-pur-áš-ši-e šarru zi-kar-um-ma a<sup>r</sup>-me<sup>r</sup>-[lu?]*  
 ]x *ina kal-le-e Išu-la-a i-te-ru-ub Ix [x x]*  
 ]-e<sup>r</sup> *Išu-la-a a-na pa-ni mār Iku-dúr-ú-a šá a-šap-par x [x x]*
15. ]a-šap-par-an-ni *I-en bēl narkabti lid<sup>r</sup>-di<sup>r</sup>-[*  
*bē]l narkabti lid-di-nu x [x x] x x[*  
 ]-e<sup>r</sup> *Išu-la<sup>r</sup>-a<sup>r</sup>[*  
 ]x[

Probably half of Obverse and most of Reverse lost.

Rev. 1'.

- ]x  
 -m]a  
 ]pa[ ]-x-ra  
 ]x *meš hu URU x [x x] x-a-ti*
- 5'. ]x *a ma narkabti ú<sup>r</sup>š<sup>i</sup>-mit-tum*  
 ]x *MEŠ Išu-la-a ina pa-ni-šú-nu lil-lik*  
 ]at-tu-nu-ma *ta GUB bi*  
 a]t-tu-nu *te? še? ta<sup>r</sup>-ba-ar x x*

**Binning 3**

An Old Babylonian copy of a Sumerian letter to the deity Ninšubur. The tablet measures 9.9 × 6.5 × 3.1 cm. The number "24" is pencilled on the left edge. The following edition is by Professor S. N. Kramer.

*Introduction*

The tablet is inscribed with a letter addressed to the deity Ninšubur, by an ailing, dolorous exorcist named Ku-Nanna, the son of Lugal-igina, in which he depicts his troubles and tribulations and pleads for deliverance and salvation. The text is quite significant for two reasons: (1) its introductory lines shed new light on the views of the ancient theologians relating to the powers, functions, and responsibilities of Ninšubur, and (2) it provides one more example of the prayer-letter genre which is

rather meagrely represented in the extant Sumerian literary documents.<sup>7</sup>

Ninšubur<sup>8</sup> is one of the Sumerian divinities who was conceived by the ancients as both a male and female deity.<sup>9</sup> His primary function was that of a *sukkal* of the god An and of his hierodule Inanna. As of today there are available only two hymnal compositions concerned with this deity.<sup>10</sup> In one<sup>11</sup> Ninšubur is depicted as a goddess who is the life of the land, and who parades before An with her “lapis-lazuli” sceptre in her hand; like the ewe and she-goat she is a life-giving mother who tends to the welfare of her children; under her auspices stalls and sheepfolds are built and fenced about. In the other hymn,<sup>12</sup> of which only a fragment is extant, Ninšubur is depicted as a male deity, as a god of consummate wisdom whose *melam* are overwhelming and whose light is bright as day; he is a god who attends to the needs of all rulers, and whose words are heeded in the assembly of the gods of heaven and earth of which he is the diviner; he is the leader of the heavenly Anunna and makes resplendent the earthly Igigi, without him An and Enlil could not give their instructions to the great gods; he is the beloved *sukkal* of the holy An, who comforts the heart of Inanna; he is the *en* of all the *lama*-gods.

Quite a few of these epithets and characteristics are repeated or paralleled in the Binning tablet which also treats Ninšubur as a male deity. But it adds a number of new ones: he is the god who apportions the *me*; he is a “linen-clad” god of the *abzu* and a chief *sanga*; an honoured god who is the expert diviner of heaven, and with whom no god can compare; he provides the offerings of the Anunna, the great gods; without him *en*-ship and king-ship would not have been given the noble sceptre; he is a compassionate god who hearkens to prayer.

The prayer itself is unfortunately destroyed in large part. According to the extant intelligible lines, Ku-Nanna complains that he is an ailing old man whose brothers have treated him with contempt, and whose friends shun him when they meet him in the street. He therefore prays to Ninšubur that he should let his anger be soothed and his spirit be assuaged; that he should tear apart the evil *maškim*-demon and make him flee from his body; that he should extirpate the *asag*-demon from his limbs so that his dark days become bright; that he should call a halt to the suffering caused by the god's heavy yoke which he found himself unable to bear; that he should call a halt to the consternation which is consuming the life of his humble servant; that he should return him to his place, that is, presumably to his former position as an effectively functioning exorcist.

<sup>7</sup> For extant examples of the letter-prayer genre, cf. Ali, *Sumerian Letters*: B 6, 7, 8, 16, 17; and Hallo, *JAOS* 88 (1966), 75 ff.

<sup>8</sup> *nin-šubur*, grammatically *nin-šubur(-ak)*, “Lord/Lady of Šubur,” is not the original Subarean name of the deity, but that given to him by the Sumerians when he was taken over into their pantheon.

<sup>9</sup> For the essential references, cf. Sjöberg, *TH* III, p. 97, comment to line 226.

<sup>10</sup> Ninšubur also plays an important role in the myth “Inanna's Descent to the Nether World,” and

in the Sacred Marriage text *CT* 42, no. 14 (cf. *PAPS* 107 (1963), 501 ff.). There is also a brief hymn to Ninšubur's temple, cf. *TH* III, p. 30. A new hymn to the deity has also been identified in the University Museum by Sjöberg, who has provided me with a transliteration of the document; its contents, however, are repetitive and obscure and it was of little help for the translation and interpretation of our text.

<sup>11</sup> *BL* 195A; cf. Van Dijk, *SGI* II, pp. 53-4.

<sup>12</sup> *UET* VI, no. 74.

*Transliteration*<sup>13</sup>

## Obverse

1. [<sup>d</sup>nin-šubur-sukkal-zi-an-na-ra]
2. [ù]-na-<sup>r</sup>a<sup>l</sup>-[dug<sub>4</sub>]
3. ad-gi<sub>4</sub>-gi<sub>4</sub> en<sub>3</sub>-tar-tar-r[e-dè]
4. dingir-me-ba-a inim-dùg-dùg ù-luḫ-gi-rin-sag-gá-[mu<sub>4</sub>-a]
5. dingir-gada-lá-abzu sanga-gal ba-an-gi<sub>4</sub>-šag<sub>5</sub> dug<sub>4</sub>-ga-ni sag ba-DU
6. igi-dàra-abzu gišgal-bi en-geštúg-dagal-til-la-ni
7. dilmun ad-hal-an-na-zu-a dingir-na-me nu-mu-e-da-sá
8. en-<sup>d</sup>lama-<sup>d</sup>lama igi-dùg-gal nir-gub-bu
9. nindaba-sì-<sup>d</sup>a-nun-na-<sup>d</sup>gal-gal-e-ne
10. na-ri-?-utah-he-ke<sub>4</sub>(!) kù-<sup>d</sup>inanna-ra-du-ma
11. e-ne-da-nu nam-en-nam-lugal-la <sup>g</sup>šgidru-mah la-ba-an-sì
12. <sup>d</sup>nin-šubur-dingir-šà-lá-sù šùd-a-ra-zu-giš-tuku ù-ne-dè-dah
13. <sup>k</sup>kù-<sup>d</sup>nanna šim.šAR dumu-lugal-i<sub>6</sub>-gi-na arad-zu na-bé-a
14. ?-?-me-en šu-gi<sub>4</sub>-nu-silim-me-en giš-šu-díb-bé(?) . . . -me-en
15. . . . AN NE . . .

## Reverse

1. . . . .
2. . . . . GUL-gim níg- . . . . . LAGAB . . . . -gá mu-ni-íb-gul-gul-e
3. šeš- . . . . -mu uru(!?)-nam-úš-kúr-ra igi-tur-mu ba-an-dù a-mi-bi-ag-mu in nam-ma-gá-gá
4. ku-li-mu e-sír-ra ka nu-mu-un-ba gú ki-šè bí-in-gar
5. tukum-bi dingir-mu-ra an-na-kam
6. šà-íb-ba-zu ga-ab-hun-e ur<sub>5</sub>-zu hé-búr-e
7. maškin-ḫul-gá-gá-da hé-íb-si-il su-mà hé-[d]a-ab-dal
8. á-sàg giš-gi-en-gi-na-mu hé-íb-zi-zi u<sub>4</sub>-gi<sub>6</sub>-gi<sub>6</sub>-mu hé-be-en-zalag
9. nir-dugud-da-zu nu-mu-da-íl ab-gul dug<sub>4</sub>-ga-ab
10. arad-sun<sub>x</sub>-na me nam-mu-til-e-[d]è [a]b-gul dug<sub>4</sub>-ga-ab
11. ga-gim GÁ-?-za-ra-ta . . . . nam-gur<sub>4</sub>-zu [me-teš ga-i-i]
12. ki-mu-šè ha-ba-g[i<sub>4</sub>-gi<sub>4</sub>] . . . .
13. . . . .

*Commentary*

The restoration of *Obverse*, lines 1–2 at the beginning of the letter is reasonably assured. The restoration of *-re-dè* at the end of line 3 is a reasonable surmise. For *uluḫ* (in line 4) cf. especially Sjöberg, *TH*, p. 97; Van Dijk, *SGI* II, p. 101; Kapp, *ZA* 51, p. 87; and most recently Castellino, *Šulgi*, pp. 267–8, where it is a garment rather than a sceptre as is generally assumed; in our case, it seems to be a kind of turban. For *gi-rin*, cf. now Hallo and Van Dijk, *TNER* 3, p. 76. The restoration of *-mu<sub>4</sub>-a* is based on the Gudea passage cited in *CAD*, s.v. *gadalallu* (note that Ninšubur is described a *gada-lá* in line 5), but is by no means certain, especially since the root of the verb is *mur*, not *mu* (cf. e.g. *CAD*, s.v. *labāšu*). For *gada-lá-abzu* (line 5) cf. *UET* VI, no. 101 line 14

<sup>13</sup> In the transliteration, two dots stand for one missing sign, three dots for two missing signs, four dots for three or more missing signs.

*Translation* <sup>14</sup>

## Obverse

1. [To Ninšubur, the trustworthy *sukkal* of An],
2. [say],
3. (To him) who gives counsel, who examines,
4. (to) the god who apportions the *me*, who makes words sweet, who wears a verdant *uluh* on the head,
5. (to) the linen-clad god of the *abzu*, the chief *sanga*, the kindly *bangi*, whose word is primary,
6. (to) him who is the emblem(?) of the front of the ibex-boat of the *abzu*, the lord whose wide wisdom is consummate,
7. (to) the honoured one, the learned diviner of heaven, with whom no god can compare,
8. (to) the lord of all the *lama*-gods, (whose) big, sweet eyes inspire confidence,
9. who provides the offerings of the Anunna, the great gods,
10. who directs the . . of heaven, who is fit for the holy Inanna,
11. without whom *en*-ship and king-ship could not have been given the holy sceptre,
12. (to) Ninšubur, the compassionate god who hearkens to prayers, say furthermore :
13. This is what Ku-Nanna, the exorcist, the son of Lugal-igina, your servant, says :
14. I am an . . . , I am an ailing old man, I am . . . . ,
15. . . . .

## Reverse

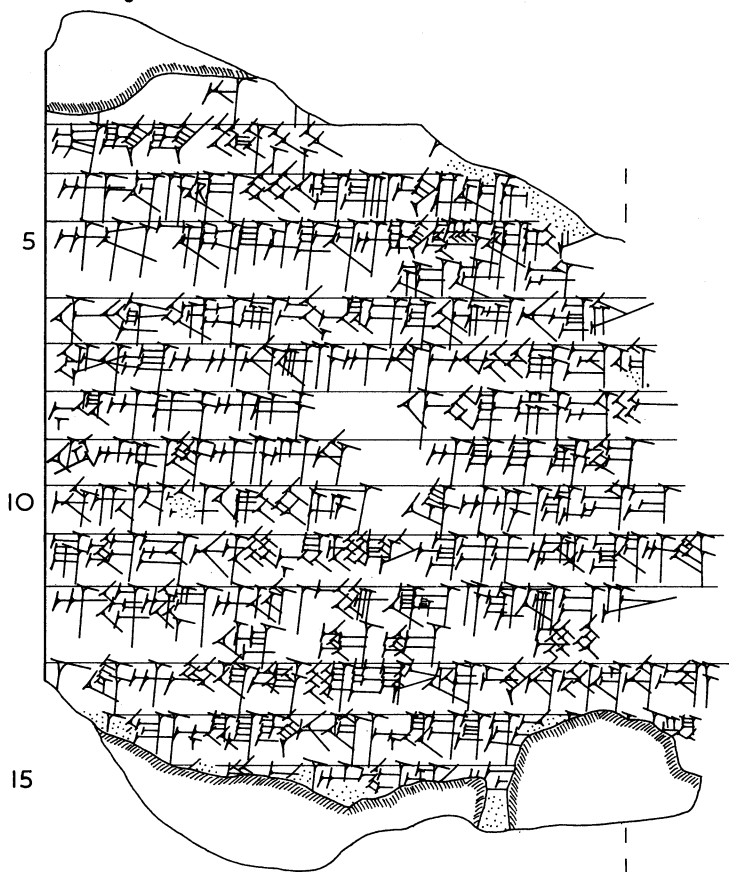
1. . . . .
2. . . . . like . . . . makes perish there . . . . ,
3. my . . . . brother . . . . has treated me with contempt, he taunts my misfortune(?),
4. my friend did not open his mouth in the street, humiliated me.
5. If you are indeed a heavenly god,
6. I would soothe your irate heart, may your spirit be assuaged.
7. May the evil-perpetrating *maškim* be torn asunder, may he flee my body,
8. may the *asag*-demon be extirpated from my limbs, may my dark days become bright.
9. I was unable to bear your heavy yoke, say : “ It has ceased! ”
10. Let not consternation consume the humble servant, say : “ It has ceased! ”
11. Like milk . . . . , [I will proclaim] your importance, [as is proper].
12. Let me be [returned] to my place . . . . ,
13. . . . .

where the god Haia is given the epithet šà-gada-lá-é-u<sub>6</sub>-nir-ra, and note that the é-u<sub>6</sub>-nir which corresponds to our abzu is the ziggurat of Eridu. The reading sanga-gal (line 5) is based primarily on the epithet sanga-bàn-da of the god Haia (cf. *UET VI*, no. 101 line 14). The obscure ba-an-gi<sub>4</sub><sup>15</sup> following sanga-gal may be identical with the ba-an-gi<sub>4</sub> of the Inanna

<sup>14</sup> In the translation, two dots stand for one missing word, three dots for two missing words, four dots for three or more missing words.

<sup>15</sup> This word is also probably to be restored at the beginning of line 3 of *UET VI*, no. 74.

Binning 3 Obv.



Binning 3 Rev.

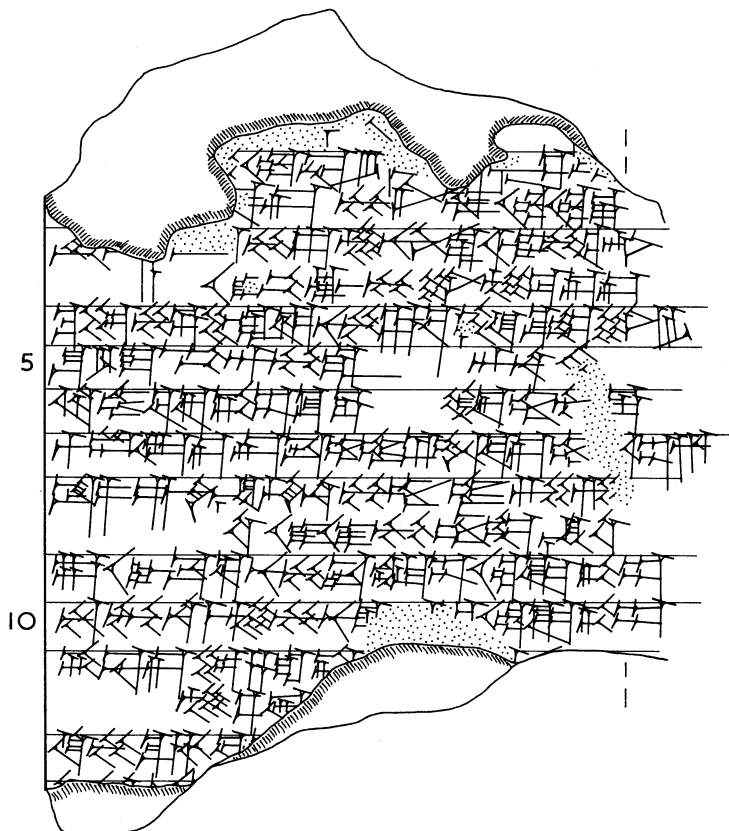


Fig. 3.

hymn in-nin-šà-gur<sub>4</sub>-ra (cf. Sjöberg, *ZA* 65 (1975), 235). The rendering “is primary” for sag ba-DU assumes that its literal translation is “went at the head.”<sup>16</sup>

For the expression dāra-abzu in line 6 and its probable designation as the boat of Enki, cf. Heimpel, *Tierbilder*, p. 248. The translation assumes that Ninšubur was posted at the front of Enki's boat as a kind of emblem,<sup>17</sup> but this is far from certain. The rendering of en-geštug-dagal-til-lani assumes that this is a variant of the expected en-gestug-ga-ni-dagal-la.<sup>18</sup> For the epithet dilmun in line 7, cf. *CAD*, s.v. *kabtum*; the epithet ad-hal-an-na-zu-a parallels the ad-hal-an-ki of *UET* VI, no. 74 line 10; <sup>19</sup> the -e- of the verb nu-mu-e-da-sá is assumed to be a variant of the expected -un-<sup>20</sup> The rendering of en-<sup>d</sup>lama-<sup>d</sup>lama in line 8 assumes that it is a genitive complex; <sup>21</sup> the second half of the line is assumed to refer to Ninšubur, but it may refer to the lama-gods. The first half of line 9 is quite obscure since the crucial sign following na-ri is broken, and the rendering of utahhe as “heaven” is rather uncertain.<sup>22</sup> For šu-gi<sub>4</sub> in line 14, cf. *AHW*, s.v. *šugúm*.

#### Reverse

Lines 1–2 are too fragmentary for comment. Line 3 begins with the complex šeš- . . . -mu<sup>23</sup> and might therefore be expected to contain Ku-Nanna's complaint about the cruel treatment he received at the hands of his brother, just as in the next line he expresses resentment for having been treated reprehensibly by his friend. This is corroborated by the expressions igi-tur ba-an-dù<sup>24</sup> and in nam-ma-gá-gá; note, however, that the complex uru(!)-nam-úš-kúr-ra is left untranslated (its literal meaning is perhaps “a city of a strange plague”) since it cannot be placed in the context, and that the rendering of the rather strange a-mi-bi-ag-mu is a guess only. In line 5, the -ra following dingir-mu- seems unjustified. In line 7 the reading of BAR.GIR<sub>5</sub> as maškim (instead of the expected PA.GIR<sub>5</sub>) is a reasonable conjecture. In line 9 “it has ceased” presumably refers to the suffering caused by the god's heavy yoke which he had to bear. In line 10, “it has ceased” presumably refers to the consternation which was consuming him. The first part of line 11 is unintelligible; for the restoration of the indented part of the line, cf. in-nin-šà-gur<sub>4</sub>-ra lines 255 and 273. For the restoration of the first half of line 12, cf. *ibid.* line 271.

#### Binning 4

A fragment of a Neo-Babylonian copy of a bilingual incantation beginning [én<sup>a</sup>utu kur-ga]l-ta i[m-ta-è . . .], the incantation used in the second “house” of the *bīt rimki* ritual series (see J. Laessle, *Studies on the Assyrian ritual and series bīt rimki*, p. 75; the identification is confirmed by an unpublished fragment from Uruk according to Professor R. Borger). The fragment measures 8.1 × 7.4 × 1.9 cm. The reverse is lost. The number “104” is pencilled on the left edge.

<sup>16</sup> Note, however, that there may be a sign following dug<sub>4</sub>-ga-ni, and this makes the rendering uncertain.

<sup>17</sup> That is, the translation assumes that the -bi of gišgal-bi refers back to igi-dāra-abzu and that the literal translation of the complex is: “Of the front of the ibex-boat of the abzu (he is) its emblem.”

<sup>18</sup> This is, however, far from certain, especially since the en-geštug-dagal may refer to Enki whose boat was mentioned in the preceding complex.

<sup>19</sup> For the meaning of ad-hal cf. the *CAD*, s.v. *bārú*.

<sup>20</sup> Perhaps, however, the line contains a parenthetical sentence addressed directly to the god, and should be translated “Oh honoured one, learned diviner of heaven, no god can compare with you.”

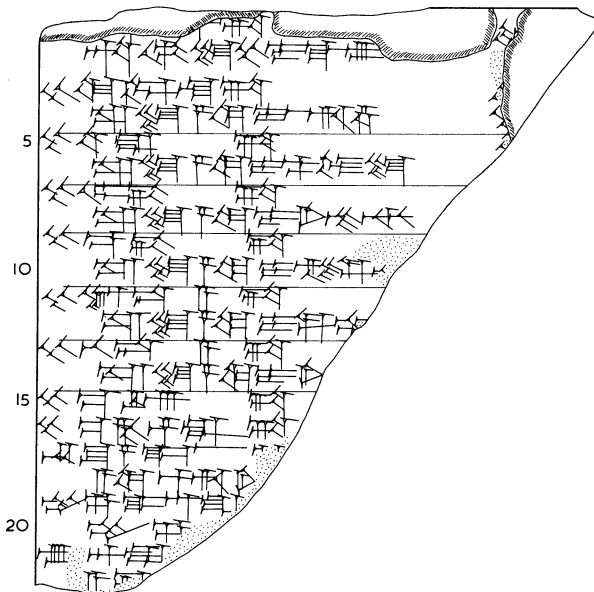
<sup>21</sup> The same epithet is found in line 14 of *UET* VI, no. 74.

<sup>22</sup> The reading utah-he (not utah-sár) is assured by the variant utah-hé in *UET* VI, no. 101 line 19 (cf. Horst Steible's dissertation *Ein Lied an dem Gott Haia*, pp. 89–90). For utah/šamú, “heaven,” “sky,” cf. *SL* 443, 7, and note that Utu is depicted as en-utah-he-ta-è-a, “the Lord coming forth out of the sky,” in *UET* VI, no. 182, line 4; and Nanna is depicted as en-an-na-utah-a-gub-ba, “the Lord of heaven who stands in the sky”, in *TH*, line 164.

<sup>23</sup> The broken signs between šeš and mu may have represented a complex qualifying šeš.

<sup>24</sup> The literal meaning of igi-tur-mu ba-an-dù may perhaps be “he directed my contemptuous eye” (that is, “he directed a contemptuous eye against me”); cf. Gordon, *SP*, 2. 15, 16; and especially Ali, *Sumerian Letters*, B: 7 lines 16–17 and B 8 line 22.

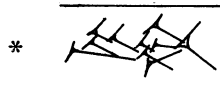
Binning 4 Obv.



## Binning 5

The tablet measures  $4.3 \times 6.0 \times 2.1$  cm. The number “70” is pencilled on the lower edge and Reverse.

- Obv. 1. <sup>Id</sup>EN-MU A-šú šá <sup>Id</sup>UTU-MU lúX\*  
*ina* <sup>d</sup>EN <sup>d</sup>nabû u a-de-e šá <sup>Id</sup>a-a-ri-mu-uš  
 LUGAL E<sup>k1</sup> LUGAL KUR.KUR *it-te-me*  
*ki-i al-la* I GUR *qé-me* NÍG.GA <LUGAL> *ina* IGI-ia  
 5. *i-ba-aš-šu-ú* UD-15-KAM šá <sup>It1</sup>šU  
*qé-me* I GUR I-en 5 *ina* É šá LUGAL *ú-pat-t[ar]*  
*ki-i qé-me al-la* *ina* muh-hi-šú  
*i-te-la-a'* I-en 30 a-na NÍG.GA LUGAL  
*i-nam-din*
- Rev. <sup>lú</sup>mu-kin-nu <sup>IMU-</sup>d<sup>nabû</sup> A-šú šá <sup>IBA-</sup>šá-a  
 11. A <sup>IAš-</sup>šum-GIN <sup>IMU-</sup>d<sup>nabû</sup> A-šú šá <sup>Ima-</sup>a-du-DINGIR  
<sup>Išá-</sup>pi-i-kal-bi A-šú šá <sup>Id</sup>HAR-DÙ  
<sup>lú</sup>UMBISAG <sup>IÛR-</sup>d<sup>EN</sup> A-šú šá <sup>Id</sup>EN-GI A <sup>Id</sup>ŠKUR-šam-me-e  
<sup>ṣip-par</sup><sup>k1</sup> <sup>It1</sup>šU UD-10-KAM MU-3-KAM  
 15. <sup>Ṣ</sup>Ida-a<sup>ṽ</sup>-ri-ia-mu-uš LUGAL E<sup>k1</sup> LUGAL KUR.KUR



The signs *ina* in line 6 and *me* in line 7 are written over erasures.

Bel-iddina, son of Šamaš-iddina, the . . . , swore by Bel, Nabu, and by the majesty of Darius, king of Babylon, king of (all) lands: “Not more than one *kurru* of meal



belonging to the <king's> estate is at my disposal. On the fifteenth of Du'uzu I shall release [i.e. repay] the meal (at a rate of) one (*kurru*) and five (*qū*) per *kurru* at the king's house." If more meal is found to be to his debit he will repay it to the king's estate (at a rate of) one (*kurru*) and thirty (*qū* per *kurru*).

(Three witnesses and the scribe); Sippar; 10-4-3 Darius.

### Binning 6

The tablet measures 5.3 × 7.5 × 2.8 cm. It probably comes from Sippar and is datable to the reign of Darius I (521–486 B.C.). Marduk-remanni son of Bel-uballit son of the *sāhit giné* is attested in two other tablets from Sippar—*CIS* II 68 (Darius year 3) and Pinches, *Peek* no. 12 (Darius year 34)—and three from Babylon—Strassmaier, *ZA* 4, 150–1 Smerdis no. 7 (Smerdis year 1), *Darius* 297 (Darius year 11), and Budge/Strassmaier, *ZA* 3, 224–5 no. 2 (Darius year 25).

Of the witnesses, Bel-ittannu son of Šamaš-uballit descendant of Šanašišu (lines 17'–18') is attested in *CT* 4, 21a, 9–10 (Sippar, Darius 19) and *CT* 4, 32a, 3–4 (Sippar, Darius 20); Marduk-šum-ibni son of Mušezib-Marduk could be identified with the witness of the same name in *CT* 2, 2, 24 (Sippar, Darius 14), and this suggests that in line 16 Šamaš-NAGAR son of Mušibši-Marduk is a miswriting for Šamaš-iddin(MU) as in *CT* 2, 2, 26.

In line 9' <sup>Id</sup>Nabû-MU-ŠU-un is presumably a miswriting for <sup>Id</sup>Nabû-MU-GAR-un.

In line 13' note the curious writing *i-na-áš-im-ma*.

Obv. 2 or 3 lines lost.

1'. [x x x x x] x <sup>d</sup>UTU<sup>7</sup> x [  
<sup>Id</sup>EN - MU A-šú šá <sup>Id</sup>na]bú - DI A I lúSANGA <sup>d</sup>INANNA TIN.TIR<sup>kl</sup>  
 [u <sup>d</sup>mar]duk-re-man<sup>an</sup>-ni A-šú šá <sup>Id</sup>EN-TIN-i<sup>7</sup> A I lú<sup>7</sup>SUR <sup>r</sup>GINA<sup>7</sup>  
<sup>r</sup>lúSANGA<sup>7</sup>.MEŠ šá É.BABBAR.RA ina <sup>It</sup>APIN MU-20-KAM ZÚ.LUM.MA ÀM

5'. 55 GUR *i-nam-din-nu* KÙ.BABBAR ŠÁM ZÚ.LUM.MA  
 šá a-na UDU.NITÁ ù GU<sub>4</sub> <sup>It</sup>šU <sup>It</sup>NE <sup>It</sup>KIN  
<sup>Id</sup>EN-MU u <sup>Id</sup>marduk-re-man<sup>an</sup>-ni a-na sat-tuk <sup>d</sup>UTU  
*id-din-nu e-lat ú-íl-tì* IGI-tu<sub>4</sub> šá 25 GUR  
 ZÚ.LUM.MA šá a-na MU šá <sup>Id</sup>UTU-MU A-šú šá <sup>Id</sup>nabû-MU-ŠU-un e-le-tu<sub>4</sub>

10'. ù e-lat 6 GUR ZÚ.LUM.MA *re-hi ú-íl-tì*  
 IGI-e-tu<sub>4</sub> šá <ina> *muh-hi* <sup>Id</sup>EN-MU u <sup>I</sup>ha-ma-ši-ru  
 lúSANGA.MEŠ ZÚ.LUM.MA TA NÍG.GA <sup>d</sup>UTU

Edge *i-na-áš-im-ma a-na* <sup>d</sup>UTU-TIN-i<sup>7</sup>  
*i-nam-din-nu*

Rev. lúmu-kin-nu <sup>Id</sup>marduk-MU-DÙ A-šú šá <sup>I</sup>mu-še-zib-<sup>d</sup>šú

16'. <sup>Id</sup>UTU-NAGAR A-šú šá <sup>I</sup>mu-šib-ši-<sup>d</sup>marduk A I lúSANGA <sup>d</sup>UTU  
<sup>Id</sup>nabû-KÁD A-šú šá <sup>Id</sup>DUB-NUMUN A I lúSANGA <sup>d</sup>UTU <sup>Id</sup>EN-it-tan-nu  
 A-šú šá <sup>Id</sup>UTU-TIN-i<sup>7</sup> A šá-na-ši-šú <sup>Id</sup>EN-SUR A-šú šá  
<sup>I</sup>NUMUN-DU A I lúSIPA <sup>I</sup>MU-<sup>d</sup>nabû A-šú šá <sup>Id</sup>nabû-TIN-su-iq-bi

20'. [A Ix] x x <sup>Id</sup>marduk-MU-MU A-šú šá <sup>Id</sup>nabû-A-MU  
 4 more lines broken and illegible; end of Reverse lost.

[. . . . .] Šamaš [. . . . . Bel-iddina son of Na]bu-ušallim son of the priest of Ištar of Babylon and Marduk-remanni son of Bel-uballiṭ son of the oil offering presser, priests of Ebabbar, will repay those 55 *kurru* of dates on the 20th of Arahsamnu. The silver (which was) the purchase price of the dates which Bel-iddina and Marduk-remanni gave for sheep and oxen for regular offerings to Šamaš in the months of Du'uzu, Abu, (and) Elulu, apart from the earlier contract for twenty five *kurru* of dates which was contracted in the name of Šamaš-iddina, son of Nabu-šuma-iškun(?), and apart from the six *kurru* of dates (which are) the remainder of an earlier contract to the debit of Bel-iddina and Hamaširu, priests, (those) dates (which came) from the estate of Šamaš they [i.e. Bel-iddina and Marduk-remanni] will bring and repay to Šamaš-uballiṭ.

(Seven witnesses ; continuation lost.)