

## 7. A BABYLONIAN TABLET REFERRING TO THE SHARING OF PROPERTY.

A very fine tablet of the Contract class is that belonging to Sir Henry Peek, Bart., and published in the catalogue of his "Inscribed Babylonian Tablets," pt. iii. As, since I translated this text, the number of these documents has greatly increased, several improvements are possible in the rendering that I gave at the time, and I therefore repeat the transcription and translation of the text here.

## SIR HENRY PEEK'S CATALOGUE, No. 14.

## SHARING OF PROPERTY.

- |                              |   |
|------------------------------|---|
| Šalšet gan eḳlu ugar D.P.    | Three <i>gan</i> , a field of the       |
| Kudma-ba-ni D.S.             | territory of Kudma-banî,                |
| ga-du-um išten gan eḳlu      | with one <i>gan</i> , a field that is   |
| zîtti A-aḥ-ḥa-ti-šu-nu       | the share of Aḥḥati-šunu,               |
| 3. I-ta eḳil Amat-D.P. Samaš | beside the field of Amat-Šamaš,         |
| mârat Li-bi-it-Ištar         | daughter of Libit-Ištar,                |
| u i-ta eḳil Bêl-šu-nu        | and beside the field of Bêl-<br>šunu ;  |
| saku-šu išten nâr Puratti    | its first end the river Eu-<br>phrates, |
| 6. saku-šu šanê ki-ir-bi-tum | its second end the common<br>ground.    |
| šînipu šar ḥamšet zu bêt     | Two-thirds of a <i>šar 5 zu</i> (by)    |
| Sippar D.S.                  | the temple of Sippara,                  |
| išten bar šar bêt Kudma-     | 1½ <i>šar</i> (by) the temple of        |
| ba-ni D.S.                   | Kudma-banî,                             |
| 9. išten alpu išten D.P. mu- | one ox, one young bull,                 |
| rum                          |   |
| išten abnu 'i-ku-še          | one <i>'ikuše</i> stone,                |
| mi-im-ma an-nu-u zîtti       | whatever (there is), this (is)          |
| Ku-ub-bu-tu                  | the share of Kubbutu,                   |

12. *ša it-ti D.P. Ibku-An-nu-ni-tum* which with Ibku-Annunitum,  
*D.P. Be-el-šu-nu D.P. Bêl-šunu, Bêl-banî,*  
*Bêl-ba-ni*  
*D.P. Il-šu-ba-ni D.P. Ri-Il-šu-banî, Rêmun,*  
*mu-um*
15. *û D.P. Marduk-na-ši-ir* and Marduk-našir, his  
*aḫ-ḫi-šu* brothers,  
*i-zu-zu zi-zu ga-am-ru* they have divided. The di-  
 vision is complete—  
*Li-ib-ba-šu-nu ta-ab* they are satisfied,  
 18. *Iš-tu pi-e a-di ḫuraši* from the word to the gold.  
*ana matima a-ḫu-um a-na* In future brother against  
*a-ḫi-im* brother  
*lâ iragamu.* shall not make a claim.
21. *Niš D.P. Šamaš, D.P. Aa,* The spirit of Šamaš, Aa,  
*D.P. Marduk,* Marduk,  
*û Sa-am-su-i-lu-na šarru* and Samsu-iluna the king they  
*it-mu-u* have invoked.

- Maḫar Da-du-ša mâr A-* Before Dadu-ša, son of Aḫum;  
*ḫu-um*
24. *maḫar Ṭa-ri-du-um ra-* before Ṭaridum, the scribe;  
*bi-a-nu-um*  
*maḫar Sin-i-din-nam mâr* before Sin-idinnam, son of  
*Ib-ku-Ša-la* Ibku-Šala;  
*maḫar A-na-tum mâr Sin-* before Anatum, son of Sin-  
*a-bu-šu* abu-šu;  
 27. *maḫar D.P. Šamaš-na-ši-* before Šamaš-našir-abli.  
*ir-ab-li*

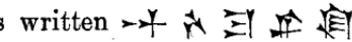
- Iti Guda-si-sa utu u-ussu-* Month Iyyar, day 18th,  
*kam*  
*mu uš-sa uš-sa-a-bi* Year after that after  
 30. *ra(?)-ra(?) ê El-lil-la* the . . . of the temple  
 of Bel.

*Free Rendering.*

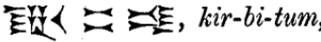
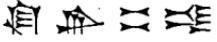
Three *gan*, a field in the territory of Kudma-banî, with one *gan*, a field that (was) the share of Âḥḥati-šunu, (situated) beside the field of Amat-Šanaš, daughter of Libit-Ištar, and beside the field of Bêl-šunu, its first end (being) the river Euphrates, (and) its second end the common. Two-thirds of a *šar* (and) 5 *zu* (of ground) (by) the temple of Sippara,  $1\frac{1}{2}$  *šar* (by) the temple of Kudma-banî, one ox, one young bull, one *'ikuše* stone—all this is the share of Kubbutu, which, along with Ibku-Annunitum, Bêl-šunu, Bêl-banî, Il-šu-banî, Rênum, and Marduk-našir, they have divided. The division is complete—they are satisfied, from the word to the gold. They shall not at any future time bring claims against each other. They have sworn by Šamaš, Aa, Merodach, and Samsu-iluna the king.

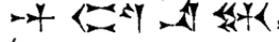
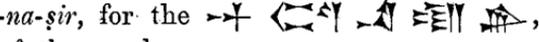
Before Dadu-ša, son of Aḥum; before Taridum, the scribe; before Sin-idinnam, son of Ibku-Šala; before Anatum, son of Sin-abu-šu; and before Šamaš-našir-abli.

Month Iyyar, day 18th, second year after the (restoration?) of the temple of Bel.

Kudma-banî is written . That this is the reading, and not Tar-banî, is implied by the gloss to  given in W.A.L., III, pl. lxxviii, l. 53a. The god Kudma seems to have been the messenger of a deity named Ĝusilim. In all probability Kudma-banî was a suburb of Sippara, so named after the owner of some ground there. Instead of Kudma, the reading Kutamma is also possible.

A-aḥ-ḥa-ti-šu-nu in line 2 is interesting, as it shows that the vowel is long. The inner tablet omits the initial *a*.

In line 6 the inner tablet has , *kir-bi-tum*, for the  of the envelope.

In line 15 the inner tablet has , *Marduk-na-šir*, for the , *Marduk-na-ši-ir* of the envelope.

The phrase *libba-šu táb* (line 17) is omitted on the inner tablet.

Instead of "brother against brother" (line 19), the inner tablet has "man against man."

In the list of witnesses the variants are *rabianu* (𒂗𒂗 𒀭 𒂗 𒀭 𒂗) for *rabianum*, <<< for 𒂗𒂗𒂗𒂗𒂗𒂗 (both pronounced Sin) in the names Sin-idinnam and Sin-abu-šu, and 𒂗𒂗𒂗, *šir*, for 𒂗𒂗𒂗 𒂗𒂗, *ši-ir*, in Šamaš-našir.

In the last line the character 𒂗𒂗, *é* or *bêt*, 'house,' is omitted in the inner tablet.

The envelope is covered with the seal-impressions of the witnesses and contracting parties, only one of them—that of Dadu-ša—having the name of the owner. The subjects which they bear are interesting from a mythological point of view, two of them bearing, between the figures, an emblem in the form of a six-fingered hand, and another showing a deity holding two cups, the streams which flow from which are being caught by two little figures, each kneeling on one knee and holding cups to receive the sacred stream.

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