

**15) Two tablets from the Yale Babylonian Collection mentioning the *guzguzu-garment*** – The two texts presented here – YBC 3941 and YBC 3819<sup>1</sup> – concern the theft of property belonging to Nabû-aḥḥē-šullim son of Nabû-damiq, a man who at the time of these events worked with the Eanna temple's livestock, but later worked in agriculture.<sup>2</sup> YBC 3941 records an inventory of goods stolen from Nabû-aḥḥē-šullim's house by another man, Zēru-ibni. It is dated by year only, with no month or day, and therefore provides only a rough date for the robbery. YBC 3819 is dated several years later and contains a witnessed transaction in which Zēru-ibni must return the stolen goods in his possession, and he must also either turn over his accomplices to Nabû-aḥḥē-šullim or return the property that is in their possession.

After the robbery, it is likely that only Zēru-ibni was caught or identified, thus only he is named in the full inventory of stolen goods (YBC 3941). But he did not actually have all of these goods in his possession; he had only his share of the goods, the rest having been divided between his accomplices. YBC 3819 provides that portion of the total that was his share, but the remainder (l. 18) is with the other three men.<sup>3</sup> While the accomplices have been identified by the time the second text was written, Zēru-ibni continues to bear responsibility; and he must not only return the goods in his possession, but he must also either hand over his accomplices or return the goods in their possession.

These texts are presented here because they mention the *guzguzu-garment*, but they may also be of interest to those studying either the material culture or onomastics of the Neo-Babylonian period. The inventory recorded in YBC 3941 provides a record of the

<sup>1</sup> I would like to thank B. R. Foster, Curator of the Yale Babylonian Collection, and U. Kasten, Assistant Curator, for permission to publish both texts here. While YBC 3941 was previously copied by E. Kingsbury, it was – to my knowledge – never published. Several colleagues provided valuable suggestions for interpreting these texts and it is a pleasure to thank them for their insights here: F. Joannès, M. Jursa, and L. Quillien, as well as M. Weszeli and R. Zadok, both of whom discussed these texts with me during their visits to the Babylonian Collection. Any errors that remain are my own.

<sup>2</sup> H. M. Kümmel, *op. cit.*, pp. 66<sup>+126</sup> and 101<sup>+21</sup>.

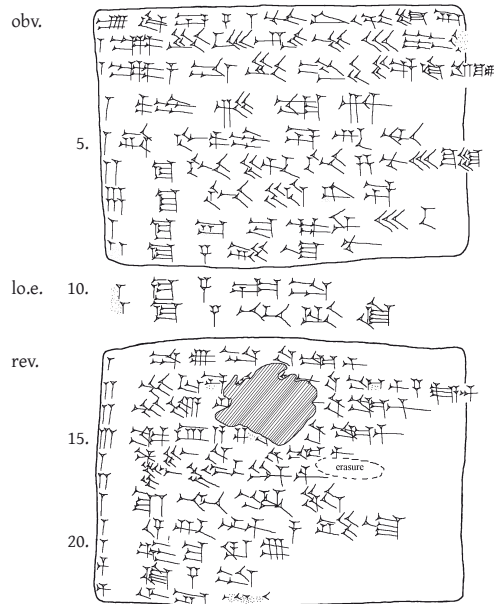
<sup>3</sup> I would like to thank M. Weszeli for suggesting this interpretation of the sequence of events.

household items a mid-ranking temple employee could afford to possess, while YBC 3819 contains numerous West Semitic names, particularly among the patronymics of the thief and the witnesses.

**YBC 3941 (Nbk 38) 5.0 x 7.2 x 2.4 cm**

- obv. ú-de-e šá 'numun-dù ul-tu é  
<sup>ld</sup>ag-šeš<sup>meš</sup>-gi mu.38.k[am]  
<sup>ld</sup>ag-níg.du-urù lugal tin.tir<sup>ki</sup> iš-šu-ú  
 1 anše zi-ka-ri
5. 1-ta<sup>mi</sup> anše e-ri-ti  
 2 <sup>túg</sup>gu-uz-gu-za-nu eš-šu-tu  
 6 <sup>túg</sup>gu-li-né-e  
 1 <sup>túg</sup>x-ba-aq-qa eš-šu  
 2 túg šá qab-la-nu
- lo.e.10. 1 túg šá sag.du  
 1 túg šá ti-ik-ki
- rev. 1 du-ú-du zabar  
 2 mu-šah-ḫi-na-nu zabar šá 3 bán a<sub>4</sub>  
 2 mu-kar-r[e-šá-n]u zabar
15. 3 ka-sa-a- ta [(x)] zabar  
 1 qa-bu-tú zabar  
 2 sér<sup>l</sup>-pu<sup>me</sup> an<sup>l</sup>.bar<sup>l</sup> (written over erasures)
- 1 <sup>kuš</sup>ti-il-li  
 1 pat-ri an.bar šá qab-la
20. 1 az<sup>l</sup>-ma-ru-ú  
 1/2 ki-ša-du  
 1 bán ši-bit-ti

YBC 3941



“The property (lit. equipment) that Zēru-ibni took from the house of Nabû-aḫḫē-šullim in the thirty-eighth year of Nebuchadnezzar, king of Babylon:

One male donkey, one pregnant female donkey, two new *guzguzu*-garments, six *gulēnu*-garments, one new ...-garment, two belts, one head scarf, one neck scarf, one bronze *dūdu*-vessel, two bronze braziers of three *sūtu* each, two bronze *mukarrišu*-vessels, three bronze cups, one bronze bowl, two iron shearing knives, one leather quiver, one iron dagger for the belt, one lance, one-half (cut of meat) of the neck, one *sūtu* dill.”

l. 8 The correct reading of this garment name is uncertain.

ll. 21-22 The end of this text is difficult. When *kišādu* is used to indicate a “cut of meat” (CAD K p. 448 sub *kišādu*), one expects to find either the UZU-logogram or the type of animal from which the meat came. Both are lacking here, but the reading is supported if l. 23 has been correctly interpreted

as “dill” (CAD Š<sub>2</sub> p. 381 sub *šibittu*). If foodstuffs were indeed among the items stolen, one would expect them to be listed together.

**YBC 3819 (Nbk 42 IV 22)**

4.6 x 6.4 x 2.2 cm

obv. 1+et<sup>me</sup> anše 1 dumu-šú 2-ú 1 dumu-šú

dumu mu

pap 3 anše<sup>mes</sup> 2 gu-uz-gu-za-nu  
šá 10 ma.na.<sub>4</sub> 1 mu-šah-ḫi-in-nu zabar šá

3 bán

3<sup>lúg</sup>kur.ra<sup>mes</sup> 1+en pat-ri šá qab-la

5. 1 az-ma-ru-ú an.bar ú-de-e

šá ul-tu é 'ag-šeš<sup>mes</sup>-gi 'numun-dù

iš-šu-ú šá 'ag-šeš<sup>mes</sup>-gi a-šú šá 'idag-sig<sup>15</sup>

ina muḫ-ḫi 'numun-dù a-šú šá 'il-tar<sup>ad</sup>

ina iti.bara, a-na 'ag-šeš<sup>mes</sup>-gi

10. i-nam-din 'dù-<sup>d</sup>innin a-šú šá 'šil-la-a

lo.e. 'šeš-lu-mur a-šú šá 'en-šú-nu

u 'mu-du a-šú šá 'u.gur-sur

šá it-ti 'numun-dù a-na é 'idag-šeš<sup>mes</sup>-gi

rev. i-ru-bu-u' 'numun-dù ib-ba-kam-ma

15. a-na 'idag-šeš<sup>mes</sup>-gi i-nam-din

ki-i<sup>lú</sup>erin<sup>mes</sup> la i-tab-kam-ma

a-na 'idag-šeš<sup>mes</sup>-gi la it-tan-nu

ri-ḫe-et ú-de-e 'numun-dù a-na

'idag-šeš<sup>mes</sup>-gi i-nam-din

20. 'lúmu-kin-nu 'idag-gal-numun-dù

a-šú šá 'é-is-qar-la-ri-im

'ta-ri-bi a-šú šá 'en-ba-šá

'idamar.utu-pap a-šú šá 'man-da<sup>7</sup>-da-mu-ú

u.e. 'mat-ti-il a-šú šá 'šal-ti-il

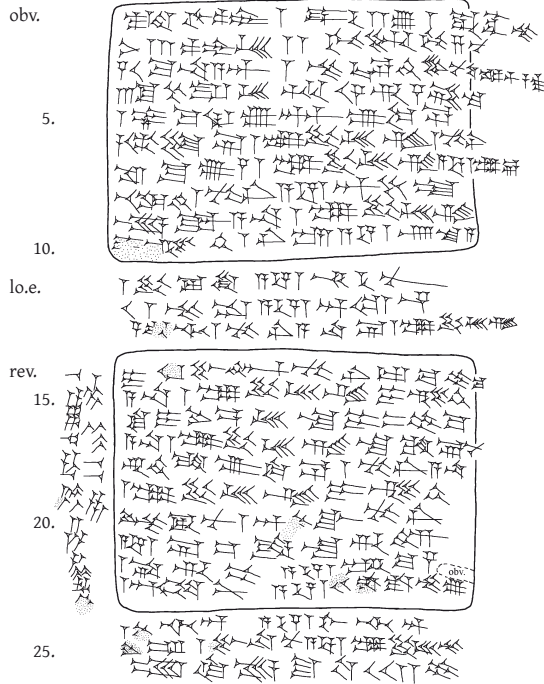
25. 'lúumbisag 'bu-na-nu a-šú šá 'idag-šeš<sup>mes</sup>-mu

unug<sup>ki</sup> iti.šú ud.22.kam

le.e. mu.42.kam

'idag-níg.du-urù lugal tin.tir<sup>ki</sup>

**YBC 3819**



“One female donkey, its two-year-old offspring and a yearling, a total of three donkeys; two *guzguzu*-garments each of ten minas; one bronze brazier of three *sūtu*; three <sup>lúg</sup>KUR.ra-garments; one dagger for the belt; one iron lance: (this is) the equipment that Zēru-ibni took from the house of Nabû-aḫḫē-šullim and that Zēru-ibni son of Iltar-abī owes to Nabû-aḫḫē-šullim son of Nabû-damiq. He will give (it) to Nabû-aḫḫē-šullim in Nisānu. Zēru-ibni will (also) bring Ibni-Ištar son of Šillāya, Aḫu-lumur son of Bēlšunu, and Šumu-ukīn son of Nergal-ēṭer, who entered the house of Nabû-aḫḫē-šullim with Zēru-ibni, and he will give (them) to Nabû-aḫḫē-šullim. If the men are not brought and given to Nabû-aḫḫē-šullim, Zēru-ibni will give the remainder of the (stolen) property to Nabû-aḫḫē-šullim.

Witnesses: Amurru-zēru-ibni son of Bīt-Isqar<sup>2</sup>-larīm, Tarībi son of Bēl-iqīša, Marduk-nāšir son of Mandadamu<sup>2</sup>, Matī-il son of Šālti-il. Scribe: Bunānu / Nabû-aḥḥē-iddin. (Written in) Uruk on the twenty-second day of Duiūzu, in the forty-second year of Nebuchadnezzar, king of Babylon.”

ll. 1-2 Since YBC 3941 provides information about neither the month in which the text was written, nor how far into her 12-month gestation period the jenny mentioned in line 5 had progressed, it is impossible to determine whether the two-year-old offspring mentioned in YBC 3819:1 represents the foal born of that pregnancy (which assumes that YBC 3941 was written at the end of Nbk 38 and the jenny was at the beginning of her gestation period at that time) or a foal born of a subsequent pregnancy (which assumes that YBC 3841 was written early in Nbk 38 and the jenny gave birth shortly thereafter). Either way, by the time of this text, she has given birth to an additional foal that is included among the property to be returned by Zēru-ibni.

l. 4 Since <sup>túg</sup>KUR.ra-garments are not mentioned in YBC 3941, it is likely that the three <sup>túg</sup>KUR.ra-garments mentioned here are equivalent to the six *gulēnu*-garments mentioned in YBC 3941:7, pairs of which may have been sewn together to create these <sup>túg</sup>KUR.ra-garments.

l. 8 For references to this West Semitic personal name, see R. Zadok, *On West Semites in Babylonia During the Chaldean and Achaemenian Periods: An Onomastic Study*, Jerusalem, 1977, p. 378.

l. 21 West Semitic personal names with the pattern *x-larīm* (“Let x lift up”) are well attested, and here the honorific appears to be an (ancestral) house, though the reading of this ancestral name is uncertain (“Let the house of Isqar<sup>2</sup> raise (to life) (the child)”).

l. 23 The correct reading for this name is uncertain.

l. 24 For references to these West Semitic personal names, see R. Zadok, *op. cit.* pp. 382 and 395.

l. 25 Kümmel, *Familie, Beruf und Amt im spätbabylonischen Uruk: Prosopographische Untersuchungen zu Berufsgruppen des 6. Jahrhunderts v. Chr. in Uruk*, *Abhandlungen der Deutschen Orient-Gesellschaft* Nr. 20, Berlin, 1979, p. 113, includes a scribe from Uruk named Bunānu son of Nabû-aḥḥē-bullit, who appears in a single text (BIN I, 123:15). This text has been collated and, rather than the TIN-sign that appears in the published copy, the name actually ends with a TIL-sign that runs directly into the text from the obverse. It is possible that both texts refer to the same individual and that the final sign of the scribe’s patronymic in BIN I, 123 should be read as -m<u<sup>1</sup>>.

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