THE BABYLONIAN EXPEDITION
OF
THE UNIVERSITY OF PENNSYLVANIA

SERIES A: CUNEIFORM TEXTS

EDITED BY
H. V. HILPRECHT

VOLUME IX

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1898
BUSINESS DOCUMENTS
OF
MURASHŪ SONS OF NIPPUR

DATED IN THE REIGN OF
ARTAXERXES I.
(464-424 B.C.)

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PHILADELPHIA
1898
To the Memory

of

His Highness Prince Wilhelm

of

Schleswig-Holstein-Sonderburg-Glücksburg

General of Cavalry in the

Imperial-Royal Austrian Army

in

Reverence, Love and Devotion
It has been calculated that the cuneiform texts selected for publication in Series A of The Babylonian Expedition of the University of Pennsylvania, edited by me, will require from twelve to fifteen volumes. This number may be increased, if the importance of the new material to be obtained through our continued excavations in Nippur should require it. The first and second parts of Vol. I have been in the hands of Assyriologists for some time; Part 3 will be issued in the near future. Vols. II, III, VI, X, XI are in the course of preparation.

The Neo-Babylonian texts published in the following seventy-two plates form Vol. IX. They belong to the general class of the so-called "contract tablets." All of them being taken from the archives of a certain family well known as a flourishing business firm during the second half of the fifth century B.C., they possess a unique value, which is augmented by the fact that they constitute the first large collection of cuneiform documents dated in the reign of Artaxerxes I. Vol. X will bring a further selection of representative texts from the same archives, dated in the reign of Darius II., the successor of Artaxerxes.

Notwithstanding there are many points of contact between our tablets and the large amount of contract literature already published, the documents here submitted contain so much new material, otherwise inaccessible, that I do not need to offer an apology for their publication. A number of new words occur in our texts for the first time; other words, forms and phrases receive a new meaning, and Persian loan words appear more frequently than in earlier inscriptions. Many of the business transactions refer to the cultivation of the ground around Nippur, frequently mentioning the different plants and seeds used for orchards and fields; others deal with the lease of canals and facilities for irrigation, or furnish us important information concerning the payment of taxes by the different classes of the population. A large portion of the land is in the hands of Persians, who fre-
quently do not care to attend in person to their large estates in the hot and malarious Babylonian country, but lease their fields and other property to the firm of "Murashû Sons" and live from their revenues in the cities with their manifold luxuries and attractions. From Babylonian documents we are thus enabled to confirm and supplement what the Greeks tell us about the large number of Persians settled in the various provinces, and from direct and trustworthy sources we can control the statements of the classical writers as to the heavy taxes levied by the Persian kings upon their Babylonian subjects. We get a glance of the life and local administration in the richest province of the large empire at the time of Ezra and Nehemiah, and we become familiar with the names and titles of Persian officers—among them the ētabāri known from Daniel 3:2 f.—who were stationed all over the fertile plain between the lower Euphrates and the Tigris, to gather the taxes and to look after the interests of their government.

The numerous proper names of our documents prove of exceptional value. In order to make the rich linguistic material contained in them accessible even to those who are not familiar with the cuneiform writing of the originals, I have attached to this volume a complete "Concordance of Proper Names." For often enough it happens that the most important material is not found in the names of witnesses and scribes, usually given in similar publications, but in those of their fathers and in the many other names found in the inscriptions. With the intention of facilitating the tiresome but essential work of those who are engaged in the compilation of dictionaries of Babylonian proper names—at least three of them are in the course of preparation—I have cited every passage in which a name occurs. In gathering the scattered material I have been able to supplement a great number of mutilated names, enclosed in brackets, and to restore broken lines of the text itself. Where a name in its alphabetical order appears for the first time in the Concordance I have transliterated it syllabically or ideographically, according to the manner in which it is written in the cuneiform texts. In all the other places the syllabic writing has been abandoned, the name, if intelligible, being simply divided into the words of which it is composed. Whenever the etymology of a name appeared absolutely certain long syllables have been marked as such.

The numerous foreign names are characterized by a little asterisk placed before them. If foreign origin seemed doubtful, this asterisk has been omitted. For it seemed wiser to give rather too little than too much in a first attempt to discriminate between the Babylonian and foreign proper names of our inscriptions, especially as comparatively but little has yet been done for the analysis and understanding of ancient Semitic proper names. Every-

1 Cf. also Eduard Meyer, Die Entstehung des Judentums, p. 25.
2 For the different ways in which this title is written in the cuneiform documents of this volume, cf. the Introduction, "Proper Names," p. 28, note 1.
3 Greater energy has recently been shown in the investigation of Hebrew proper names. Among the several
one who has occupied himself with their study, is aware of the extraordinary difficulties which are constantly encountered, partly because no satisfactory collections of all the proper names occurring in the inscriptions of the different Semitic dialects have been made, partly because certain words and phrases of which the proper names are composed, are met with in several Semitic languages, partly because accidentally names of entirely different origin may sound alike in languages which have little or no relation with each other. Much remains to be done before we shall enjoy works similar to those of which the different branches of Indo-European philology can boast. And here I acknowledge with particular pleasure and gratitude the valuable assistance which I have received from Justi's *Iranisches Namenbuch*, a monument of human patience, industry and scholarship, which ought to be in the hands of every Assyriologist. If it had been published a year earlier, when I began my collection of Persian names from the classical writers, I should have been saved considerable time and labor.

Many of the tablets discovered bear impressions of seals and seal cylinders, as illustrated by Platos V–VII, IX–XI, some of them of rare beauty and clearly betraying Persian influence in design and execution (cf. especially Pls. IX–XI). Others have brief Aramaic legends, either incised in the clay (Pl. VIII, Nos. 9, 11) or inscribed upon its surface (Pl. VIII, No. 10). The black color used in the latter case as writing material has mostly faded away, so that often little but faint traces indicates the former existence of letters. As I have a larger work entitled *Vorstudien zur Altersbestimmung Babylonischer Siegel und Siegelyylinder* in the course of preparation, the first part of which, containing the seal impressions of the tablets from our archives, will appear within a year, I have refrained from giving their complete reproductions in the present volume. Oppert, who was the pioneer in the interpretation of legal documents, was also the first to work successfully upon seals and seal cylinders. To him, Menant, and a few others, we owe chiefly what we know about Babylonian and Assyrian glyptology to-day. Their work and efforts, valuable in more than one respect, deserve our full appreciation. But we still lack the means of determining the age of most Babylonian seal cylinders even approximately. In order to obtain it, we must change the method hitherto employed. First of all we must undertake the tedious and often difficult task of studying the seal impressions on the dated documents of the different periods, and we must gather, classify and publish all of them books and papers devoted to this subject, which during the last years have been added to the earlier publications of Olshausen, Nöldeke, Nestle, Stade, Schrader, Friedrich Delitzsch and others, I call attention to G. B. Gray, *Studies in Hebrew Proper Names*, and those chapters in Hommel's *Altertumliche Vorstellungen* which deal with Hebrew and Arabic proper names.

1 From lack of space on most of the earlier documents, especially on those of the second dynasty of Ur and of the first dynasty of Babylon, the seal cylinders were rolled over the inscribed portions of the tablets. In consequence of this peculiarity, the untying of the bewildering mass of partly effaced wedges and feeble remains of pictorial representations appears often as a hopeless task even to the most experienced eye.
that are accessible in the public and private collections of Europe and America. Then it will be possible not only to determine the age of seals and seal cylinders more accurately, but also to trace the factors and influences which were active in the history and development of Babylonian seal engraving. The book announced above is intended as a beginning in filling a seriously felt gap in our present Assyriological literature.

The names of witnesses and other persons who left impressions of their seals, seal cylinders (both called *kunukku*), seal rings (un-*qu*(*qa*), un-*qu* *kurasi* (81: L. E.)), or their thumbmarks (*supur, *supur* = DUBBIN), or seal impressions and thumbmarks (*kunukku* u *supru* (50: R.), *supru* u un-*qu* (49: R.)), or different seal impressions at the same time (*kunukku* u un-*qu* (32*: Lo.E.)), have been published for various reasons with the text of the documents. They enable us to form a correct idea of the customs and rules observed in connection with the sealing of tablets; they furnish us valuable variants for the reading of proper names and titles (cf. *Ki-nab-aplu* (71: 8) with *Kina(DU)-aplu* (71: L. E.), *E-abullit-su* (80: 7) with *Ea*(BE)*2-bullit-su* (80: R. E., also li. 2), *ubs-tar-bar2-ri* (102: 16) with *ubs-tar-bar-ri* (102: L. E.); occasionally they are accompanied by the names of the fathers not occurring in the transactions proper (cf. 75: 16 with R. or 80: 2, 7 with R. E.); they supplement names and phrases mutilated or entirely broken off in the text (cf. 59: 19 (end) with L. E., 86*: 1 (beginning) with U. E. (Eu-zittishu), 94*: 12 f. with R., 102: 8 with O., L. E. & R. E., 107: 9 with L. E.); and there are even cases in which persons not mentioned in the text at all left their names and seal impressions on the tablet (cf. 55: R. (Ardi-Bél), 82: L. E. (Zitti-Nabú *bd2-tahara shu* Artarénu), 83: Lo.E. (Bél-nadin-shunu), 92: R. E. (Dannû), 102: R. (Aplâ)), apparently corresponding to such cases in the Neo-Babylonian contract literature in which persons, for some reason present (cf. Kohler in Peiser, *Babyl. Verträge*, p. XLII, § 11, end), are introduced by *ina aššûbi shu*, “in the presence of” (cf. 48: 37). The impression of the seal ring of a woman, Amat-Bélit, is found on 53: Lo. E.

In accordance with the law of excavations enforced in the Ottoman empire, all the tablets rescued from the archives of Murashû Sons were originally sent to Constantinople, where most of them are now deposited in the Imperial Archaeological Museum. 

1 Cf. the fuller phrase *supur =Ba-ga-′mi-ri aplu shu=Mitra-da-a-tiu kunukki-shu shu-an-da-a-tim, “the thumbmark (made with the thumb-nail) of B., s. of M., was placed (impressed upon the tablet) instead of his seal.” Cf. 48: 34. The pausal form of the permansive III of emedu (shumûlû) is perhaps due to the preceding *Mitraâdûti*. We also learn the gender of *supru* (fem.) from our passage. Cf. also un-*qu parâlli* (Const. Ni. 558), siparrî (505, 582).

2 Still transliterated with *Bél* by Delitzsch, *Beiträge zur Assyriologie*, III, p. 391. So far as I know, dBE denotes exclusively Eu in the Neo-Babylonian contract literature, as can be shown from several parallel passages in Strassmaier’s text publications. Cf. the Introduction, “Proper Names,” p. 23.

But several boxes of antiquities were presented by His Imperial Majesty, the Sultan, to the undersigned editor in recognition of his services in connection with the reorganization of the Babylonian Section of the Imperial Museum (1893–1897). With the exception of a few specimens retained as a souvenir, I, on my part, presented this collection with other antiquities to the Babylonian Museum of the University of Pennsylvania, where they will be on exhibition as soon as the new building is finished.

A word remains to be said as to the division of work in the present publication. After I had examined and selected the material which was to appear in this volume, my pupil and friend, Dr. A. T. Clay, formerly instructor of Assyrian and Hebrew in the University of Pennsylvania, began the copying of the tablets under my supervision. The experience which he had previously obtained in the exercises of the Assyrian Seminar conducted by myself, and the patient devotion with which he performed his task, enabled him to produce very satisfactory results. When he had finished his work, I examined sign after sign once more critically, comparing his plates with the originals and changing, adding or removing wherever this was necessary. Of especially difficult or effaced passages I furnished the copies myself. Large portions of Nos. 65, 86 [], 87, 88, 99, 102, the whole of No. 3 [], which presented exceptional difficulties (cf. the Introduction, Paleography), and most of the shading in the texts, were added by my own hand, but it will be hard, I trust, to distinguish Dr. Clay’s work from my own. For the names of witnesses and other cuneiform characters on the margin, for the Aramaic inscriptions, for all the critical notes printed on the plates, for the Introduction, Concordance of Proper Names, and Table of Contents, I am alone responsible. As each of us devoted more than a year of continuous work to the preparation of the plates, and as every line was transliterated and translated by myself,¹ before the last critical examination of the copies began, we lay this edition before the Assyriological world, with the belief that it will be found entirely trustworthy and prepared with the same care and exactness which secured for the previous publications of this Series such a favorable reception from all the critics.

Particular pains was taken again to imitate as faithfully as possible the different hands of the scribes, who frequently grouped the signs very closely together, writing scrawlingly and hastily. In the study of the history of cuneiform writing it is not less important to trace the factors active during the period of its decay than to untangle the mysteries which ensnare its beginnings. In any edition of Babylonian texts published for the first time, we must, in the interest of philological research as well as paleography, aim at reproducing all the scribal peculiarities rather than at grouping and drawing the single cuneiform signs according to our own personal taste, thus furnishing a subjective

¹ To be published later in Series C of the expedition work. Cf. also my articles in the Z. A.
interpretation instead of an objective picture of what is on the clay tablet or stone. The method to be employed must be different from what it was and is in the case of publishing Assyrian tablets from the royal library of Ashurbanapal copied by a comparatively small number of calligraphers from Babylonian originals in the well-established forms of cuneiform writing of the late Assyrian empire. Assyriology has gradually become Assyriology, if I may coin this word for the present occasion. And in order to facilitate the study of the tens of thousands of Babylonian originals preserved in American and European museums, we must train the eyes of our students in connection with careful text-editions to see the handwriting of the scribes as it is rather than as we would like it to be.

I would here express my grateful recognition of the great kindness of Prof. Nöldeke, in examining the foreign names marked by an asterisk in the Concordance, and rendering his valuable assistance in the analysis and identification of those indicated by the letter (N.).

For the English rendering of certain legal terms and for the reading of the last proof I have had the support of my friends, Mr. Patterson DuBois of The Sunday School Times, Prof. Gibbons of the University of Pennsylvania, Rev. Dr. A. Long of Robert College, Constantinople, and Mr. John Sparhawk, Jr., treasurer of our Archaeological Department; while the quotations of the first eleven pages of the proper names were compared with the originals by my pupils, Messrs. Koppe and Van Burkaloow, at a time when my feeble health made this assistance especially desirable. To all of them I extend my hearty thanks.

With Messrs. Meynen & Co., D. Anson Partridge, and the Philadelphia Photo-Engraving Co., I made numerous experiments toward obtaining more satisfactory half-tone reproductions. The results reached by our combined efforts will greatly increase the usefulness of the book.

In conclusion I would record my personal gratitude most of all to Mr. Eckley Brinton Coxe, Jr., of Philadelphia, who, recognizing the importance of the work done by our expedition, placed a generous sum in the hands of Charles C. Harrison, LL.D., Provost of the University of Pennsylvania, for my own publications. I am thus enabled to submit this volume at an earlier time than I originally anticipated.

Rumeli Hisar, September 2, 1897. 

H. V. Hilprecht.
INTRODUCTION.

At the end of May, 1893, while occupied with the exploration of the central part of the northwestern ridge of the ruins of Nippur, the Babylonian Expedition of the University of Pennsylvania discovered a room (5.5 x 2.75 m. wide) about 6 m. below the surface. Its ceiling had collapsed long ago; its side walls, for the greater part, were in ruins, and the clay floor was covered with earth and rubbish from above. A gang of trained Affej workmen was ordered to remove the débris that filled the room, when suddenly they noticed numerous clay tablets lying immediately upon the floor or very close by it. A few hours later, the whole room had been carefully searched and cleaned. Seven hundred and thirty tablets were gathered and safely stored in the "castle" of our fortified camp. Fortunately a considerable number of these cuneiform documents were intact and in a fine state of preservation, but the rest of them were cracked and broken or otherwise more or less damaged.

After a critical examination of the building itself and of the condition, position and contents of the tablets found therein, it became evident, that the excavated room had been once used as a business archive by the apparently wealthy and influential firm of Murashū Sons of Nippur, who lived in the time of Artaxerxes I. (464–424 B.C.) and Darius II. (423–405 B.C.), in whose reigns the documents are dated. All these tablets, covering a period of more than fifty years and inscribed by many different hands in Nippur and other neighboring places, were made of an especially pure and soft clay and moulded and baked with greater care than is usual in the Babylonian tablets met

1 Situated on the western side of the Shatt-en-Nil. Cf. the map in my first volume, Pl. XV.
2 The reigns of these two Persian kings are given according to Eduard Mahler's "Vergleichungstabellen der Babylonischen und Christlichen Zeitrechnung von Nabonassar (747 v. Ch.) bis 100 v. Ch.," in his essay Zur Chronologie der Babylonier, p. 13, f. (reprint from Denkschriften der Mathematisch-Naturwissenschaftlichen Classe der Kaiserlichen Akademie der Wissenschaften in Wien, Vol. LXII). I agree with the results reached by Mahler entirely.
3 The 120 texts published in the present volume were written by 41 different scribes. Cf. the "Concordance of Proper Names," I, 3 ("Names of Scribes").
4 Cf. Pls. VII f., X f., and especially Pl. IV.
with in my experience, which rests upon an examination of over 40,000 cuneiform texts belonging to nearly every century of the last 4000 years B.C. In their regular form and beautiful appearance many of these tablets approach those of king Ashur-ban-apal's famous library, from which our young Assyriological science has chiefly drawn its material.

From a study of these documents we learn that Murashú had several sons (cf. aṭēkā, 25: 4), Bēl-hātin and Bēl-nādin-shumū being prominent among them. That these two persons, each of whom is called aplu sha Murashū, were children of the same father, although never really designated as brothers, follows with probability from the following considerations: 1. All the seven hundred and thirty tablets excavated were found in the same room, and, according to form, color, contents, names of witnesses and scribes and seal impressions, belong closely together. 2. In all the texts here published, with the exception of Nos. 1, 42, 43, 54, either Bēl-nādin-shumū or Bēl-hātin (or their sons) transact the business recorded. This can be explained satisfactorily only if these two persons, whose documents were lying together, stood in close personal relation to each other, i.e., if they were brothers. 3. This result is confirmed by No. 12 and a tablet in Const. in which it is expressly stated that an officer who presents an order to Bēl-hātin receives his payment from Bēl-nādin-shumū. The latter, being mentioned in all but seventeen of the texts here submitted, was doubtless the more prominent member of the family; the former, who probably was the older brother, seems to have died at an early age (437 B.C. or soon afterwards), as I infer from the total absence of his name in connection with business transactions after Tishri 13th of the 28th year of Artaxerxes (No. 12) and from the frequent mention of his son Rîmûti-Ninî (abbreviated Rîmûti, 61: 3; 78: 1) instead of him in the later documents. It is, however, of interest and importance to note that the latter has the apposition aplu sha Bēl-hātin only in one document (48: 24, U. E.), where he appears as witness of his uncle, Bēl-

\[1\] Once abbreviated into Bēl-nādin (19: 12), unless a mere mistake of the scribe.
\[2\] A certain Qebū, only once mentioned as a witness (43: 23, U. E.), is also called aplu sha Murashū. But there is no reason for regarding his father as identical with our Murashū above.
\[3\] It would be difficult to explain the presence of these four tablets among documents which exclusively relate business transactions of but one family, unless certain persons mentioned in these four texts were connected with this family as bardu, bpaqdu, bmar bitti or the like. For all the four documents such a connection can be proved or made very probable. Bēl-surgi-maḫer, who, according to 1: 2, was bpaqdu sha Ashkum, appears later as bardu or bpaqdu sha Bēl-nādin-shumū (68: 1, 3, 5); Tiškišu aplu sha Bāgāparu (54: 2) is doubtless identical with Tiškišu bmar bitti sha Bēl-nādin-shumū (68: 1, 3, 5); Ribāt aplu sha Bēl-surg shafti (43: 2, 8) is probably the same person as bardu sha Bēl-nādin-shumū (32: 1, 13, R) and Bēl-nādin-shumū aplu sha Murashū results from the phrase ša guš in 66: 2.
\[4\] His name does not occur in Nos. 1, 2, 3, 5, 42, 43, 46, 47, 54, 61, 73, 78, 87, 90, 92, 108, 109.
\[5\] Bēl-nādin-shumū's name is not found in any of the four documents dated before the twentieth year of Artaxerxes I., while Bēl-hātin appears active in two of them, and the latter's son, Murashū, in one (Const. Ni. 525).
\[6\] Nos. 2, 3, 5, 12 are the only tablets which show Bēl-hātin actively engaged in business.
nadin-shumu. In two tablets, written half a month before, he is called aplu sha Bel-hatin (46: 4; 47: 6) or aplu sha Murashu (46: 2; 47: 3), while in all the other inscriptions in which his name is mentioned he appears exclusively as aplu sha Murashu. It is possible to regard Rimut-Ninib a. sh. Bel-hatin (46: 4; 47: 6) and Rimut-Ninib a. sh. Murashu (46: 2; 47: 3, etc.) as two different persons (son and brother of Bel-hatin). But it seems more reasonable to assume that Rimut(-Ninib) taking his father's place in the firm of "Murashu Sons" after the latter's death, for obvious business reasons retained his father's designation, aplu sha Murashu, generally known to the public. A son of Bel-nadin-shumu originally also mentioned in 26: 1, was called Murashu (101: 4 and Const. Ni. 542), and another son of Hatin (abbrev. from Bel-hatin) was likewise named after his grandfather, Murashu (Const. Ni. 525).

As stated above, all the seven hundred and thirty documents discovered are dated in the reigns of Artaxerxes I. and Darius. My reasons for identifying these two kings with Artaxerxes I. and Darius II. are the following:

1. The place of discovery, the quality and color of the material, the size and shape of the tablets, the style of art, especially the frequent similarity and even identity of certain designs in the seal impressions, characteristic palaeographical peculiarities in a number of cuneiform signs, the apparent relation between certain business transactions dated in the reigns of the two kings, the employment of the same persons as scribes and witnesses during the reigns of Artaxerxes and Darius, and, finally, the fact that Bel-nadin-shumu appears as the leading member of the firm of "Murashu Sons" under both kings, indicate that Artaxerxes and Darius must have reigned successively, unless separated from each other by another king of a very brief reign.

2. The circumstance that comparatively very few of the seven hundred and thirty documents are dated in the first half of Artaxerxes' and in the second half of Darius' reign, while the bulk of the tablets belongs to the close of Artaxerxes' and to the beginning of Darius' reign points to Darius as the successor of Artaxerxes, not vice versa.

3. All the documents of Bel-hatin are dated in the first twenty-eight years of Artaxerxes, those of his son Rimut(-Ninib) in the last six years of the same king and in the first years of Darius. This fact confirms the result at which we have arrived, that Darius must have lived after Artaxerxes.

4. The latest date obtained for Artaxerxes from our tablets is the seventeenth day of Shabatu in the forty-first year of his reign. As the number of documents dated in the forty-first year of Artaxerxes and in the first year of Darius is comparatively very large,

1For the eight different ways in which the name of Artaxerxes is written in our texts, cf. the "Concordance of Proper Names," I, 1 ("Male Names"), under Artaphressu. For Darius cf. Vol. X. The title given to the two kings in the dates of the tablets is always shar matati.

2As not a single document bears the name of this assumed ruler.
and, moreover, as all these documents were written at brief intervals from one another, it is safe to assert that the Artaxerxes of our tablets must have died at the end of the forty-first year of his reign. From this it follows that he is identical with Artaxerxes I, who ruled forty-one years, and that King Durins in whose reign by far the larger number of tablets is dated, can only be his successor, Darius II.

For the contents, translation and analysis of these texts cf. Series C. The only points which can be treated here are the following:

**PALEOGRAPHY.**

On the whole the cuneiform writing of our tablets is identical with that known from Strassmaier's publications of Neo-Babylonian contracts. A constant development of the script, however, taking place, certain cuneiform characters become more simple, and differences formerly existing between several signs begin to disappear as we advance in the latter half of the first Pre-Christian millennium. Traces of this development or degeneration are clearly visible in the texts here published. A complete list of all the variants in use will be attached to Volume X of Series A. For the present it will suffice to call attention to some more prominent features of the cuneiform writing of the time of Artaxerxes I.

1. Owing to the carelessness of certain scribes, a number of similar cuneiform signs became identical at all periods of Babylonian writing. It is, therefore, not very remarkable, that in our own texts the signs for 값(80:5) and 𒈡 (48:30), for 𒈹 (14:4, 7, 9) and 𒈠 (14:1), for 𒈬 (75:1, 8; 85:12; 94:6) and 𒈦 (75:2, 5, 11; 109:12), for 𒈦 (101:5) and 𒈭 (109:1), for 𒈤 (54:3) and 𒈬 (99:2), etc., are frequently written alike. But it is worthy of note and important for the understanding of the degeneration of the cursive writing, that even cuneiform signs which originally bear little resemblance to each other, fall frequently together; in consequence of an abbreviation of certain classes of signs—a peculiarity which becomes more common in the cuneiform texts of the fourth and third centuries B.C. Cf. e.g. 𒈠 (63:4; 85:passim; 36:1. E. in 𒂗 "Bé") and 𒈦 (passim), 𒈬 (62:12, 16; 63:6, 14) and GISH (𒈨ššir, 17:20 end, cf. 26:19), 𒈪 (3ª:14; 105:15), and 𒈬 (3ª:15; 105:15), 𒈪 (85:27; 86:25) and 𒈬 (passim), 𒈬 (85:2) and 𒈬 (85:8), 𒈬 (85:24) and 𒈬 (85:11 f.);

1 In some respects this period is not unlike that of the first dynasty of Babylon. Cf. the list in Meissner's *Altbabylonisches Privatrecht*.

2 The original picture of 𒈭 is a pointed vase with a spout (on the right!) in an upright position and filled with a liquid, designating šíštum (probably "date-wine"). The original form is fairly well preserved in I II. (abbreviation for the first volume of my inscriptions), Part 2, No. 105, 11, 9, and No. 110, 6-4 f. C. This latter character together with others which represent almost the original picture and can be understood only if standing upright, go far to weaken Delitzsch's arguments recently set forth (Der Ursprung der Keilschrift, p. 24 f.) against the principle of the original position of the cuneiform signs defended by myself (l. c., p. 40, note 3). In view of the overwhelming mass of palaeographical and archaeological material already published, it will be an easy
ni (85: 23)\(^1\) and kâk (passim); sha (6: 2, 10; 9: 13 end) and aplu (= \(\Lambda\), passim)—both written with three wedges—or sha (36: 1 end; 104: 11 end) and aplu (= \(\Lambda\), 36: 14; 109: 12)—both written with two wedges—and even sha (36: 14; 64: 14 in "Sha-pi-kul-bi") and aplu (= \(\Lambda\), 31: 2, 3, 15) and the determinative for man (passim), and others.

2. This general degeneration of the cuneiform writing, manifested by the frequent omission of important and characteristic wedges, can be traced in a number of other signs, cf. tab (104: 15, one wedge at the beginning) or qatt (81: 5, followed by the dual sign expressed by one wedge). These two examples, like others, may be due to mistakes of the scribes. But there are other cases, like a\(\bar{u}\), "brother" (85: 18), i\(\bar{u}\) (85: 20), su (85: 24), \(\text{"Bélit} (63: 4)\ or AZAG (86: 1, in the ideogr. for kasp\(\bar{u}\)), ha (85: 21), as (105: 15), in which a certain regularity can be observed. There is, first of all, a very decided tendency to write \(\overline{\square} \overline{\square} \overline{\square} \overline{\square} \overline{\square}\) instead of \(\overline{\square} \overline{\square} \overline{\square} \overline{\square}\) in all cuneiform signs in which these double wedges occur. The following examples may serve as an illustration:

a. One perpendicular wedge is written instead of two in the signs for \(\Lambda\), used as a phonogr. (a, 31: 7, 16) or as an ideogr. (aplu (31: 16), especially in the phrase aplu sha (16: 1, 2; 17: 19; 26: 15 ff.; 47: 21; 90: 6; 105: 1 ff., etc.), or apil-sha sha (16: 13 ff.), me, "water" (16: 3, 9) and the first sign of n\(\text{âr}\), "river" (16: 9 beg.; 32: 3 beg., etc.), for e (31: 7), ia (54: 12), t\(\text{îr}\) (31: 11), sha (36: 1; 104: 11), za (8: 8; 31: 19; 62: 10; 93: 7), ha (63: 7; 86: 6; 87: L. E.; 93: 7; 103: 4), mn (81: L. E.), etc.

In connection with this it may be mentioned that a (aplu) is written in four different ways, \(\overline{\square} \overline{\square} \overline{\square} \overline{\square} \overline{\square} \overline{\square}\) (passim, resp. 36: 1, 13, 14, resp. 36: 14 ff.; 104: 11, 14, resp. 31: 2, 3, 15), two or three of the four forms frequently occurring in the same text (31: especially lines 2 and 16) or even in the same line (36: 13). Of sha the following six different forms are known \(\overline{\square} \overline{\square} \overline{\square} \overline{\square} \overline{\square} \overline{\square}\) (passim, resp. 6: 2, 10, 12; 9: 13 end; 14: 11 beg.; 28: 10 end, resp. 36: 3, 6, 11; 82: 16, 23 f., resp. 6: 11; 104: 2, 12, 15, resp. 36: 1 end; 104: 11 end, resp. 46: 4; 90: 6; 100: 13; 104: 14; 109: 11), of which sometimes two (6: 1 ff., resp. 8 ff., resp. 22, or 84: 1 ff., resp. lines 8 beg. 14, 16, resp. lines 8 beg. 10, U. E.) or four (36: 18, resp. 1 end, resp. lines 3, 6, 11, resp. 12 ff) occur in the same text or even line (60\(^{\text{e}}\): 4; 82: 24, three different forms). Strassmaier, Cgr. 281: 15, is correct (against R. A. III, p. 443, note 2).

b. One oblique wedge instead of two in the signs for din (ina-un-din=inumudin, 47: 4; 62: 9), k\(\text{an}\) (83: 9, R. E.; determ. after numbers, 63: 18; 64: 17; 105: 15), mn (62: 13, 16; 76: 13) and others.

task to show the entire correctness of my own theory. This will be done in my Introduction to Part 3, now in course of preparation.

\(^1\) Cf. also my remarks in 1 II, Part 2, p. 40, note 2.
e. One horizontal wedge instead of two in the signs for $\breve{a}$, $\breve{r}$, $\breve{u}$ (47:4; 85:21), $\hat{a}lu$ (36:L.E.; 63:4; 85 and 86 passim), $\hat{a}nu$ (62:12, 16, 63:6, 14), $\bar{e}nu$ (=DU, 35:9; 63:14; 87:11), in the second sign of the ideogr. for nāru, "river" (7:8), etc.

3. Contrary to the peculiarity just treated, we sometimes find a tendency to increase the two wedges of the group $\nabla$ to three, obtaining thereby $\nabla\nabla$, doubtless arisen under the influence of the two corresponding forms for $\tilde{a}$hu, in use at that time. Cf. e.g. the signs for arḫu, "mouth" (53:4, 9; 58:5, 19; 66:5, 6, 15), bānu, "gate" (30:5; 55:3; 58:8), daŋ (53:6, 9), e (53:10), karpatu, "pot" (43:3), kīp (70:4), nādānu (=SE, 66:7), $\breve{\varepsilon}(z)\breve{a}b$ or nār (47:19; 56:5; 57:4,8; 65:28; 79:13), GU₂ (35:10, 13), GIG₁ (65:10, 15, 16), etc.

4. Occasionally cuneiform signs of a much earlier period occur in the midst of other signs regularly in use at the period of Artaxerxes I. Cf. especially No. 13, e.g. snu (written with 5–7 horiz. wedges, 13:2, 3, 8, 9), $\breve{u}$ (5–6 perpend. wedges, 13:1, 4), la (6 horiz. wedges, 13:4), gal (5 horiz. wedges, 13:4). Cf. also 14:8 ($\breve{u}$), 18:14 (dup-suv) and others. This fact only confirms, what we knew before, that the scribes of the Persian period were acquainted with the so-called hieratic writing,² which continued to be used for religious purposes even to a later time.

5. In the cursive writing of all periods of Babylonian history we frequently meet with extended and discedered characters. Sometimes in our own texts single portions of the same cuneiform sign are separated so widely from each other that they appear as independent characters and can be recognized as units only by the context. Cf. e.g. a (15:8, 12), BAR (54:3), DI (32:14), ishtēn (en, 35:24), li (7:16), īa (15:19 end), īf (85:16, 21), KAK (=ību, 85:9), $\breve{p}i$ (=KA, 7:24), UR (in kalbu, 7:24), SAG (43:14), rabū (=GAL, 85:5), and especially shiqhu (85:1, 11).

6. The stylus employed for writing frequently became worn out, the sharp corners or points becoming gradually round, then flat and finally even concave. In consequence of this the impressions made by the scribes in the soft clay became rather indistinct, frequently appearing as double wedges. Examples of this kind of writing are not very rare; they occur in our own texts, cf. 61:1, 3, and especially No. 3². At the first glance the latter text seems to have been written in an entirely different cuneiform writing and language. The tablet was returned by my co-worker with the remark that he "could not recognize one character." It would have puzzled even older and more experienced Assyriologists.


of the scribe are faithfully reproduced. For the sake of those who are not familiar with such palaeographical puzzles I add a complete transliteration of this text (No. 3) :

1. I [p]. XXIV qa sh BaR 2. ishtēn (en) korpandan-nu shikari tēbi ina-la-U (cf. 50) : 2
qal-la ša "Bēl-mādīn-shunu 5. ina muṭ-ši "Bēl-zēr-iddina apil-shu ša "I-ši

7. Peculiar is the plural sign mesh after ilu and "Shamash in the transliteration of foreign Semitic proper names. Cf. Ar-ga(gab)-iš, Bu-na-ši-ša, Bu-riki(-ki)-ša"I, Īš-zi-ša, Ina-ar-iš-zi-ša, Ilu-ša-gab-ri, Ilu-ša-id-ri, Ilu-ša-li-ša, Ilu-ša-qa-ša, Ilu-ša-ba(d)-ša, Na-tan-ša, Ra-ša-bi(Rab-bi)-ša, Ra-ši-im-ša, Sha-ra-ša, etc. and Bu-riki (ri-ki)-"Shamash, "Shamash-ša-ba-ri-ša, "Shamash-ši-li-ša, "Shamash-ši-li-ša-ša, etc. Comparatively few are the cases in which mesh is omitted. Cf. Ra-ši-bi-ša Ra-ši-im(ši-ša) ina (36: 11; 69: 1), "Shamash-ša-ra-ša. So far as the use and meaning of "Shamash is concerned, a plural is here out of question, and in names like Bu-na-ša-ša, Ina-ar-iš-ša-ša, Sha-ra-ša-ša, Ilu-ša-li-ša-ša, etc., where the other element is a verbal form in the singular, the subject cannot stand in the plural. A similar result is reached by comparing these and other names containing the element iš in the corresponding names in the other Semitic languages. We find the singular š in use where the Babylonian scribes as a rule offer iš in. It is, therefore, evident that in either case mesh cannot indicate a plurality of gods, but must have been employed for expressing a sound which appeared to the Babylonian mind as one of their own plural endings. From the fact that in a number of these or similar names the other Semitic languages have ili, "my god," it may be that the Babylonian scribes mistaking i, the pronominal suffix of the first person singular, in these foreign names for their own plural ending e, later pronounced i, rendered ili, "my god," and shamši, "my sun," by ili (iš), "gods," and șamšu, "suns." In the Concordance of Proper Names these two words are transliterated ili and Shamši.

1 Cf. especially the rich material furnished by the inscriptions from southern Arabia, as recently shown by Hommel, Altarabische Urkunden, pp. 81 ff. Compare e. g. Il-babbi, with Ubidiša, above, or Il-aššarri with Shamša-arī, above, or such Hebrew names as El-ēzer with Il-ē-is, above, El-lēšar with Il-ē-sar, above, etc.

2 The plural of ilu reads išu and iši, cf. Delitzsch, Assyrisches Handwörterbuch, p. 59 ff. The Assyrian plural ili may also be inferred from the wavering writing of such pure Assyrian names as Ashur-ēt-ilu or iliš. This can be explained satisfactorily only by assuming that sing. and plur. were pronounced alike.
8. Of other palaeographical peculiarities may be mentioned the writing of ishtēn(-en) alpu\textsuperscript{coll.}, \textsuperscript{1} 67:7 (cf. also II alpu (49:6) II alpu\textsuperscript{coll.} (34:2,11), IV alpu\textsuperscript{pl.} (35:8), XX alpu\textsuperscript{coll.} (65:4), etc.), the extraordinary writing of the numeral 162 in 1:3 and 16 (apparently to prevent confusion with 103),\textsuperscript{2} the very frequent writing ina-an-di-du = inam-din (54:9; 62:11; 78:7 and often), the cuneiform signs for pāk (14:13) and for ād(l) in min-āt-ti (tem), 45:27; 59:12, etc., in the passage la i-bat-taq, ina āmū (-mu) bit-qa ina lib-bi ib-āt-qa (= ībat-qa, 55:9) and in the frequent name Ad-dan-nu. Ma-shi-hu, "measure," is always preceded by the determin. ina (cf. e.g. 17:5; 19:6; 22:4; 29:21; 45:14, 26; 65:11). The demonstrative pronoun shu'ātu, frequently occurring in our inscriptions, is exclusively written \textit{MU}\textsuperscript{pl.} = shumāti (cf. shā-ma-a-tim, Peiser, \textit{Keilschriftl. A capacitate}, p. 28, l. 26) = shu'āti = shu'āti, and used even for the plural shu'atūm (cf. shē\textit{KUL}\textsuperscript{pl.} \textit{MU}\textsuperscript{pl.}, 28:8; 30:18; for other examples cf. my \textit{Assyriaca}, p. 6, note li. 10 ff.). As I have pointed out in \textit{Assyriaca}, p. 58, the length of the vowel a (in shu'āti) does not necessarily follow from this writing \textit{MU}\textsuperscript{pl.} (against B. A. III, p. 431). We learn from it only that the accent, which in Assyrian may be expressed by lengthening the vowel or by doubling the following consonant (Delitzsch, \textit{Assyr. Gram.}, § 53, e), rests upon the syllable ā, which I regard as short (shu'ātu) similar to the Ethiopic wēćātū (cf. \textit{Assyriaca}, pp. 55–58).

\section*{PROPER NAMES.}

The transliteration of Babylonian proper names, for the greater part written ideographically, offers peculiar difficulties. In consequence of this the precise reading of a large number of them will always remain more or less doubtful. On the other side, many of the names found in the Neo-Babylonian contract literature can be read correctly, if certain laws underlying their formation are observed. The syllabic writing often existing alongside of the ideographic, not only furnishes us the key for the understanding and establishing of these laws, but it also provides us with the means of controlling, within certain limits, the correctness of our own transliteration.

This is not the place for discussing and grouping these laws, but a word must be

\textsuperscript{1} I distinguish between \textit{ZUN} = \textit{coll.} and \textit{MESII} = \textit{pl.}, for the former is generally used as a mere det. after singular nouns with a collective meaning (e.g. "wool," "food," "dust"), the latter is the regular plural sign. Owing to the close relation between a plural and a collective noun, \textit{ZUN} takes frequently the place of \textit{MESII}.

\textsuperscript{2} That the scribe intended this group for 162 is plain from an addition of the single items. The scribe, however, made a mistake twice in adding the units, for the total sum is neither 1097 (li. 4) nor 1099 (li. 17), but 1095. The numeral 60 is written 6 × 10 in 65:13; 102:3.

\textsuperscript{3} Cf. the phrases ina iš-mashîhû (h) ša I-pi (72:6), I-pi I-qq (4:5), etc.; ina iš-mashîhû ša B. (17:5; 19:6–7 and often); ina iš-mashîhû rašû ša B. (30:15, 22; 93:6), the frequent ina iš-mashîhû ša ʾe-si-ib (mesh)šu rum ša B. (e.g., 29:21 f.; 52:4, 7; 65:11, cf. p. 40), ina iš-mashîhû tarpi(u) ša B. ("gewichtes Mass," 32:6; 58:7). Cf. also ina iš-mashîhû ša ku-ru-ab-šu, Const. XI 400:6; 587:6; 663:6 f.
said as to the transliteration of certain ideograms frequently occurring in the personal proper names of the tablets here published.

Many of the personal proper names which we meet in the Neo-Babylonian cuneiform literature consist of two or three elements—subject and verb, or subject, verb and object. The subject, as a rule, is a deity. In dealing with their transliteration in the following pages, we keep these two classes of names separate.

I. In names consisting of two elements the deity (subject) may stand at the beginning or end. The other element, which represents the verb, can be transliterated by the preterite (with or without lu), present, participle or imperative. From our own texts only a limited number of examples written phonetically (or in part so) can be quoted, e. g., Mu-shal-lim-Bél, Mu-shé-zib-Bél (Ninib), Na-shí-ilu,—I-shí-4Shadú-rabú,—Bél-iq-bi, Bél-iqisha-(sha), Bél-épúsht(-ush), Bél-ú-palsh-ir, Bél-ú-shal-lim, Bél(Nabú)-ú-she-zib, Ninib-er-ba, Sin-ik-súr,—Bél-mu-lak-lil-[il], Bél(Nabú)-nu-dín, Bél(Ninib)-nu-sír, Nabú-ta-vi-ig, Ninib-ga-nil,—Bél-ki-shír, Gula-mu-gur, 4Shadú-rabú-she-zib. In names like Bél-e-ti-ir it is doubtful whether the verb is an imperative, a participle or the third person sing. pret. (cf. Delitzsch, in B. A., III, p. 388). In several cases the particular verbal form to be chosen is determined by the usage of language, as becomes evident from a collection of proper names. More frequently, however, two or three or even four different forms of the same verb occur side by side in the same connection and position. Cf. 4Bél-ka-sír (Peiser, Babylonische Verträge 61 : 19, Strassmaier, Nabonidus 803 : 15, Cyrus 188 : 26), Bél-lik-súr (Delitzsch, Assyr. Handwörterb., p. 592a), Sin-ik-súr (cf. "Concordance"), or Remmanu-a-bal-liṭ (Delitzsch, A. H., p. 174b), Nabú-bal-liṭ (ib., p. 175a), Marduk-mu-bal-liṭ (Strassmaier, Cambyses 303 : 14), etc. In view of this condition it is impossible to give a definite rule for the transliteration of certain ideograms. Our decision must remain more or less arbitrary. In order to enable students to find the names consisting of a deity and a verb in the index without difficulty, I call their attention to the following manner of transliterating observed in these pages:

\[
\begin{align*}
BA\text{-}sha\text{-}i\text{qish}(\text{sha}) & \quad \text{DIR}\text{-}i\text{r}\text{-}á\text{tir}(\text{-}ir) & \quad \text{GAL(I)}\text{-}shí\text{-}ushubshí & \quad \text{GI}\text{-}ushallim & \quad \text{KAK}\text{-}i\text{bni} & \quad \text{KAK}\text{-}ush\text{-}épúsh & \quad \text{KAN}\text{-}é\text{rish} & \quad \text{KAR}\text{-}mushézib & \quad \text{KAT}\text{-}kásir (\text{in Bél-kásir}) & \quad \text{ik\text{-}sur (in Sin-ik\text{-}sur)} & \quad \text{MU}\text{-}iddina (at the beginning) & \quad \text{nádín (at the end)} & \quad \text{PAP}\text{-}nágir & \quad \text{SE}\text{-}nádín & \quad \text{SU}\text{-}erba & \quad \text{SHE-GA}\text{-}múgur & \quad \text{SHI-BIR-iq}\text{-}mudammiq (\text{-}iq) & \quad \text{SHUR}\text{-}étir & \quad \text{TIN} & \quad \text{TIN\text{-}i\text{f}}\text{-}muballi NEG \text{-}i\text{-}f. \\
\end{align*}
\]

II. In names consisting of three elements—subject, verb, object—the deity, which is the subject, may stand at the beginning or at the end of the name. According to the place occupied by the ideogr. of the verb and according to the usage of language the verbal form differs. The names which have the deity at the end, occur comparatively rarely in our texts. Cf. Ah-iddina-Marduk, U-bal-liṭ-su-Gula(Marduk) and He\text{-}i\text{-}bullatu-
Bēl-mātī. For the last name cf. Delitzsch in *B. A.*, III, p. 389. The following remarks refer exclusively to names where the deity stands at the beginning. We distinguish two classes.

a. If the ideogr. representing the verb stands in the middle of the name, it is always to be transliterated by the participle. Cf. such phonetic writings as Bēl-mu-shes-zib-ālu, Nabû-mu-shen-tiq-nuuru, Ninib-na-din-shamu, Sin-na-din-ālu, Shamash-na-din-zēru. Exceptions of this rule are very rare. Cases like Bēl-tash-me-er-iš-ib-tū (“O Bel, thou hast granted the desire”), Bēl-tas-kur-shu (“O Bel, thou hast called him”), are, however, not exceptions, as Bēl is not the subject but stands in the vocative. If the third element (object) is expressed by a suffix *(šu, ni, nu, etc.)*, the verb may also stand in the (praes.-) præt. or in the imperative. Alongside of Ninib-mu-tir-(ri)-šu (= mutir = GUR) we find in our texts names such as Bēl-bul-liš-si, Bēl(Nabû)-ū-sūr-shu, Nabû-kur-šur-shu, Nabû-iddin-ni (= Nabû-iddann “N. saw (chose) me,” cf. Delitzsch, *Assyrisches Handwörterbuch*, p. 305).

b. If the ideogr. expressing the verb stands at the end of the name, it can be transliterated by the (praes.-) præt. or by the imperative. Cf. Bēl-ah-ill-tu-nu, Bēl-sham-ši-in-ī, Shamash-šum-igisha(-šu), or Bēl-ba-a-ku-pi-li, Bēl-supā-mu-hur, Ninib-ahēbal-liš. Of some verbs only the imperative is found (e. g. uṣur) or at least in most cases; of others the præt. (*iqbi, ušababi*), while of a third class, to which bullatu “to keep alive,” erēnu “to add,” uṣun “to give” belong, either form is in use. But transliterations like “Ramman-šum-našir,” given by Sayce (*Records of the Past*, 2, vol. II, p. 207), and Winckler (*Geschichte*, p. 102), or Marduk(Nabû)-ukin-aplu(zér), which we read in *B. A.*, III, pp. 410 and 467 (Demuth, Ziemer), are an impossibility.

The cases treated under a. need no further comment. As to b., the verbal ideograms have been transliterated as follows: *BA*-šu=igisha(-šu) ; *DU*=ukin ; *E*=iqbi ; *KAK*=ibni ; *MU*=iddina ; *SHESH*=uṣur ; *TIN* or *TIN-ti*=bullit(-it).

If the second and third elements expressing verb and object are written with the same ideogram or with two different ideograms of which each has a double ideogr. value commonly occurring in proper names, the reading must remain doubtful in most cases. Bēl-MU-MU, Ninib-SHESH-SHESH, Nergal-MU-SHESH, Bēl-SHESH-MU, can be transliterated respectively either Bēl-nādin-shumu, Ninib-našir-ālu, Nergal-nādin-ālu, Bēl-našir-shumu, or they can be transliterated Bēl-shum-iddina, Ninib-ah-usur, Nergal-shum-ṣur, Bēl-ah-iddina. In view of the constant syllabic writing of the names Ninib-na-din-shumu, Sin-na-din-ālu, Shamash-na-din-zēru, etc., in our texts, I have transliterated **MU-MU** as nādin-shumu, **MU-SHESH** as nādin-ālu, **SHESH-SHESH** as našir-ālu.

1 Sometimes the Imperative is also found, if the third element is napishtim, cf. Nabû-šur-napishtim(-tim), Peiser, *Babyl. Verträge*, 69 : 14.
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As nāṣir-abu, and in view of the frequent "X-SHESHI"-"MU which must be read "X-ahē-iddina (resp. idin), I have transliterated SHESH-MU as ah-iddina. The fact that in all the examples of our texts in which the middle element is surely a participle, we never find the ideographic but always the phonetic writing (na-din, etc.), may be brought forth in favor of the rejected transliteration (shum-iddina, resp. ah-ūṣur, resp. shum-ūṣur). But I regard this fact as merely accidental, because there are examples enough known from other inscriptions where the middle element of the name of the same person (nādin) is written MU or na-din. The abbrev. name "MU-MU" has been given as "Shum-iddina.

The transliteration of the ideograms apart from the two classes of names just mentioned is on the whole the same as that employed by Delitzsch in B. A., III, pp. 390ff. The two gods most frequently found in the personal proper names of the inhabitants of Nippur and its surroundings are; as was to be expected, Bēl and Ninib, who were principally worshiped in the temple of Ekur. There are a little over 300 names composed with Bēl and about 150 which contain Ninib in the tablets here published. Whenever the name of a deity is written with different ideograms, their syllabic values are added in parenthesis, in order to facilitate the control. The ideograms in use for Bēl are distinguished from each other by small numbers: Bēl=-¹EN, Bēl²=-¹EN-LIL, Bēl³=-¹L. Ninib without any explanation in parenthesis is the transliteration of "BAR. For the other ideograms used for Ninib, cf. the list of gods given as section V of the "Concordance." In transliterating the ideogr. "BE with Ea, I differ from Strassmaier (cf. e. g. Nabonidus, 63 : 15, Bēl(="BE")-im-bi), Peiser (Babyl. Verträg. 2 : 15, cf. p. 330b, Bēl(="BE")-ibni), Delitzsch (in B. A., III, p. 390 middle) and others, who regard it as an ideogr. of Bēl. I am acquainted with about a dozen cases in the Neo-Babylonian contract literature published by Strassmaier and others, in which the same name has the ideogr. "BE in one passage and is written with "E-a in another, but with no passage where "BE corresponds to any of the ideograms of Bēl. For the present it may suffice to refer to the two different writings of the name Ea-bulbišu in one of our own texts (cf. 80 : 2 with 7) and in Const. Ni. 598 (cf. li. 16 with L. E.). "BE denotes the god Ea as ilu naqbe or the god of the subterranean waters.

There are many proper names of especial interest and value in the texts here published. I confine myself to the following five:

1. The name Sha-mee-ra-mu=Shamē-rūmu (15 : 6) is doubtless identical with the Greek Σειμεραμ. I am inclined to identify it also with Σειμπρόμων, the name of a Persian from Babylon, quoted in Chron. Alex. 88 : 24. Cf. Justi, Iranisches Namenbuch, s. v. Muller (Fragm. IV, 492) regards it as identical with Seirannes, while Gelzer (S. J. Africanns und die byz. Chron. 1, 77) and Justi (l. e.) transliterate it "der Sumerier." Both interpretations are unsatisfactory, because too arbitrary in regard to the Greek
transliteration and ignoring Babylonian names actually existing. The Greek form is apparently corrupted, but much less than is generally supposed. It is simply due to a very common scribal error in Greek MSS. and inscriptions. Read ΣΕΜΗΡΩΜΟΣ instead of ΣΕΜΗΡΩΝΙΟΣ. (Cf. our well-known astronomical term ZENITH, which goes back to the Arabic ZEMT.)

2. The name Bél-su-pi-e-mu-hur (1 : 15) is once written Bél-SIGISHE-pi-mu-hur (1 : 1). From a comparison of these two different writings of the same name and person we obtain the ideographical value supa for SIGISHE, hitherto unknown, so far as I know. In other Babylonian proper names this ideogr. has generally the value karibi "prayer," a synonym of supa (cf. B. A., III, pp. 390 and 398, li. 6).

3. A name frequently occurring in the cuneiform literature of the time of the Persian kings is Bél(Nabû)-ID-DAN-mu, also written Bél-ID-DAN-ni (Peiser, Babylon. Verträge 72: 9) and Bél(Nabû)-ID-DAN-nu (Peiser, l. c. 72: 23; 113: 29; Keilschriftl. Acten-Stücke 13: 22). These different writings, in connection with the name Nabû-ah-ID-DAN-nu (cf. "Concordance" and Peiser, Keilschriftl. Acten-Stücke 17: 15; 18: 7; 19: 7), in which the object is expressed by aku, prove that nu and ni are not the suffixes "us," "me," as in the names Marduk-iqisha(-sha)-an-ni (Peiser, Babylon. Verträge 107: 22; 118: 14) and Marduk-iqisha(-sha)-an-nu (Peiser, Keilschriftl. Acten-Stücke 6: 30; 7: 23). The constant doubling of the consonant n indicates, that this name, which (being regarded as a compound substantive) could receive the nominal ending u, i or a, for a very simple reason had the accent on the syllable DAN. The name means "Bél (Nabû) gave." That this verbal form, however, cannot be transliterated idannu, as is generally done, is proved by the Aramaic docket¹ No. 71, where our name appears as Ṣanabb, i. e., Nabû-itlan. The verb, from which ID-DAN-nu is derived, is therefore not našana, but našana, which belongs to the "Vulgär-Assyrisch" (cf. Delitzsch, Assyrische Handwörterbuch, p. 488).

4. Of the Ṣωσαρσια occurring in our inscriptions I mention only Ṣiḷu-Ninib and Ṣillai. From the two passages 70: 13f. (Šum-iddina, s. of Ina-ṣillu-Ninib) and 58: 2f. (Šum-iddina, s. of Ṣiḷu-Ninib) it results that Ṣiḷu-Ninib is an abbreviation of Ina-ṣillu-Ninib.² In view of the writing Ṣiḷu-ba-Ninib I have transliterated names composed with

¹The first three words of Nos. 71 and 69 are identical (σωσαρσια ἐν Ναμπ, “Urkunde über eine Landes-Sea”).

²The Ṣωσαρσια, apparently so called in distinction from a royal Sea, can only refer to the XXVI (No. 71) resp. XXV (No. 69) GUR mentioned in the cuneiform inscriptions. From these two passages it would seem to follow that at the time of Artaxerxes II there was a Sea in use which was equal to 25 or 25 Babylonian GUR—a result differing from what we know from other sources. Prof. Nöldeke kindly promised an article on the two Ar. docket for Z. A.

Names which have ina as the first element, drop this preposition frequently. Cf. e. g. E-sag-il-te-lit (Strassmaier, Cypris 497: 5, 7, 14, 15, 18) and Ina-Ešag-gil-te-lit (Strassmaier, Cypris 215: 6), Enagil-zuzu and Ina-Eaqil-zuzu, Eulamash-shurqi-iddina and Ina-Eulamash-shurqi-iddina. For the passages of the latter two examples cf. I H., part 1, p. 43, note 2.
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"MII" by *šillu*, instead of *šil* generally used by Assyriologists. Cf. also Delitzsch's remark on the transliteration of ardi instead of arad in proper names (B. A., III, p. 387). That *šillu-Ninib* may be still further abbreviated to *šillu,*¹ follows from a comparison of two other passages. Two witnesses, *Eu-bullur-su* and *Bél-ushallim* are called sons of *šillu* in S3 : 20f. The same two persons appear as sons of *Ina-šillu-ESAGILA* in 80 : R. E. and Lo. E.

5. In connection with these names I offer a few remarks about "*BE*-epesh(-esh)-AN and "*Epesh*-AN or "*Epesh*-esh-AN, which accidentally are not mentioned in our own inscriptions. So far as I can see, all Assyriologists who transliterated these names wrote "*Bél-epesh-ilu*" and "*Epesh-ilu,*" which can only be translated "*Bél* is the maker of a god," resp. "Maker of a god," or if we assume that the plural sign is omitted after "*ilu*" (as is sometimes the case, cf. *Ashur-ètil-ili* for *ilu*⁶), "*Bél* is the maker of the gods."² Very strong reasons speak, however, against such a transliteration. (a) The ideogr. of the deity, "*BE,*" as we saw above, does not mean *Bél*, but *Ea*. In addition cf. "*E-a-epesh(-esh)-AN* (Strassmaier, *Darius* 266 : 15). (b) *Epëshnu,* "to do, to make," as a rule, is not used in the sense of *banū,* "to create, to beget."³ (c) If *ilu* stood for *ilu*⁶ or *AN-AN* (= *ilûni*), we should expect to find either of these two writings at least once in the hundreds of passages where our name occurs. We have, therefore, to look for another transliteration, *Eu-epesh(-esh)-an⁵ = Ea-epeshûn* (cf. *e-pi-sha-nun*, Strassmaier, *Nabonidus* 737 : 12, or *epesh-a-ni*, ib. 424 : 7, or *epesh-sha-nun*, ib. 456 : 5 and often, or *epesh-ul*² (Combes 61 : 4; 66 : 7 ; 121 : 6 and often)= "*Ea* is the artisan" (or something similar), referring to the fact that *Ea*, who is *bél nîmêqi* or *ba-an*.

¹The ending *āi* occurs also in the *ezmerdizā* of Persian names, cf. *Nödeke, Persische Studien*, p. 29 (also *Horn in Sasanidische Siegelsteine*, p. 36, 37c.).

²" *Epesh-ilu*" was translated even by "*Ilu* is creating," and used as a strong argument in support of the existence of a 'god *Ilu* in the Babylonian pantheon. We would better cover this interpretation with the "Mantel der Liebe."

³In names like *Shamash-epesh(-esh)*, Strassmaier, *Nabonidus* 344 : 13 etc., *epëshu* does not necessarily mean "to create," but may have the more general meaning "Shamash did (it)."

⁴I call attention to a passage in *Ashurbenâpat* (V II. 5 : 120), where *an*, also generally mistransliterated *ilu*, has been explained as a mistake of the serife (cf. Delitzsch, *A. L.*² and *A. II.*, p. 547b.). The passage must be transliterated *šapši tin ka-bîtti bél bél*... It is one of the few examples in Assyrian, where the old energe, ending *an*, so common in Arabic, is preserved in a verbal form not followed by a pronominal suffix. Cf. V R I. 1 : 59 (Variant) *titkan* and the very common *ib-bak-kan*, *i-bu-uk-kan*, *it-tab-kan*, etc., in the contract literature—cases which must be regarded as doubtful in view of the double value (*kan* and *kam*) of the sign *KAN*. Cf. also *Hommel, Sumerische Lexikone*, p. 112; *Südarabische Christomathike*, p. 23.

⁵According to Demuth (in *B. A.*, III, p. 438, Note 2) and Zieger (*ib.*, p. 489, Note 4) *sha* was erroneously omitted by the serife. The frequent occurrence of the writing *epesh-nu* in texts written by different serifes speaks decidedly against this explanation. We have here rather the same syncope of an accented vowel that we find in umu as over against ummanu, 35 : 17, in râmu as over against râmanu, etc. Cf. Delitzsch, *Assyr. Gram.*, § 37c., and Hilprecht, *Assyriaca*, p. 45. After a preceding vowel the first *e* of *epeshšānu*, as it seems, may be dropped, e.g. *a-na(sha)-pi-sha-an-ni* (Strassmaier, *Nabonidus* 186 : 5 ; 213 : 2 ; 1029 : 7) = *a-na(sha)-ep-sha-an-ni*. Talquist (I. e.) and Delitzsch (*Assyr. Handwörterbueh*, p. 548b.) separate *pishanni* from *epishanni*, leaving the former untranslated.
ka-la (I II, No. 83, Rev., li. 16) or ba-an kul-la-ti (IV R., 56: 59b) is also the ummānu or ƍāvvāg (≡ Uvecanum-Ummānu)1 who taught all handicrafts and arts to mankind. In view of its origin (e-pesh-ān) and of the writing e-pesh-ā-ni just mentioned the constant writing of our name as (Ea-)epesh(-esh)-an instead of E-pi-sha-an or the like (cf. Delitzsch, Assy. Gram., § 17) is not remarkable. The rejection of the final vowel in proper names is also very common. Cf. e.g. Bēl-u-sal (Peiser, Babyl. Vertr. 33: 12), ḫti-Bēl-pa-shar (cf. "Concordance"), Nī-quād(ib.) and the very frequent Rī-mat, etc. Whether in every case Epeshan is an abbreviation of the longer name Ea-epeshōn, as in the passage quoted by Demuth (in R. A., III, p. 415) is doubtful. It seems just as reasonable to regard ƍEpishān as an originally professional name which became later a proper name, in the same way as Ashlaka, Ikkaru, Paharu and others. That our interpretation is correct is proven by the fact that in genealogical statements (X. apil-sha ša Y. apil ƍEpesh(-esh)-an) this name appears as a rule in the third place, where professional designations are very common, and that at least in two passages we find the original determinative and (instead of ƍ) preserved; cf. Strassmairer, Darius 257: 5 (UbaR, s. of Ardi-Bēl, s. of and epesh(-esh)-an and 15 (Bēl-naḫḫallit, s. of Marduḫ-erba, s. of and epesh (-esh)-an).

From early days Babylonia was a country of many tongues, but at no other period of its varied history are we so impressed with the large foreign element living in the rich alluvial plain between the Euphrates and Tigris as during the centuries following the fall of Babylon, 538 B.C. Nebuchadrezzar’s conquests in the West, accompanied by the removal of thousands of captives to his own land, the overthrow of the Babylonian empire by Cyrus’ victorious armies and the gradual settling of Persian officers and merchants in the new province, the constant invasions of nomadic tribes roaming alongside the fertile banks of the two rivers and the rapid spread of the Aramean language over a large portion of Western Asia2 affected the whole character and composition of the dense population very decidedly, changing the language, customs and life in this small country to a larger extent than the Arabian and Cassite occupations of the second millennium. The population of Babylonia at the time of Artaxerxes I. appears about as thoroughly mixed as that of the States of New York and Pennsylvania at our own time. And as the emigrants from Europe brought the local and personal names of their native lands to the different settlements in the New World, so Persians and Medians, Arameans and Sabeans, Judeans and Edomites, etc., transplanted those of their former abodes (cf. Ashkelon 86: 8, Heshbon 863: 6) to ancient Babylonia.

1So far as I remember this correct interpretation of the name ƍāvvāg goes back to Jensen. The exact place where he speaks about it I cannot at present recall.

2Cf. especially Eduard Meyer, Die Entstehung des Judenthums, pp. 8 ff.
The old Babylonian names begin to decrease and foreign names taking their place become very common. These new names are of inestimable value in more than one respect. Especially numerous are Persian and Aramean personal proper names. Cf. Ahratush, Arabak, Arsham, Artá, Artabarri, Artakhshar, Artarówna, Aspa'dusta, Atrimán, Attamargya, Attarapató, Bagá, Bagad'áta, Bagam'áha, Bagam'iri, Bagapán, Mānūshitānu, Mitradátu, Mitrá'ín, Pápakan, Rushandátu, Rushumpáti, Shatabarzana, Ti-rakáma, Tiriidáta, Tiriidán, Ushtubuzana, etc., on the one hand and Abda', Addu-na-taun-na, Addu-ran-mu, Appassá, Agabi-i tí, Até'íana, Attar-nári, Barik-Bél, Bariki, Barik-i lí, Barik-Shamshi, Jádaha-Nabu, Jádik-i lí, Ti-idri, Ti-gatari, Nabú-dalu, Nabúqaqabi, Nabú-qatari, Nabú-zabak, Nadiru, Qusa-dana', Qusu-iáhabi,1 Rahém-i lí, Shamshi-barakku, Zabádá, etc., on the other hand. Usually large is the number of Jewish names known from the Old Testament, especially from the books of Ezra and Nehemiah, which we meet frequently in our own cuneiform inscriptions. Others are unknown in the O. T. Addána (חנה), Addu-ranma (רמאד),2 Abhiáma (вший), Ainá (אין), Aqábu (אָב), Bibá (בּ), Bišá (בּ), Gadaliáma (גָּדאלימה), Gira (גירה), Haggá (הגגה), Haúama (הוועמה), Hamada' (חمادة), Hanana (הانا), Hanáni (הנני), Hanamiáma (הנמאמה), Hanán (הנן), Jáhálákim (יהלאקيم), Jáháliáma (יהלאימה), Jádikú-tilé & Jádikú-tilé (יָדיקוּתיוּל), Jádikúlamá (יָדיקוּלמה), Igldaliáma (יגלדליימה), Ti-idri (ת'ידר), Ti-zabadu (תְבָּד), Minañhimmu (מינתימ), Miniamini & Miniamé (מינימ), Nabandu (נבתו), Nabútu (= Nabatú = נבואות = Nabútu = נבאות), Nadbiíra (נבדירה), Natan-íli (נתן), Niqúl (ניקל), Nízáhi (نزחי), Samuá (סומא), Padáma (פָּדָמה), Panú-ili (פָּנוּי), Shabbatá (שַּבָּתא), Shamshánu (שַּמְשָהנוּ), Shilimmu (שִּליימו), Zabdiia (צָבְדִי), Zabiiné (צביאנ), Zabiín (צביין), Zambía (צָבְיָה), Zimmá (צימה), etc.

There is no doubt that a considerable number of the Jewish exiles carried away by Nebuchadrezzar were settled in Nippur and its neighborhood, where many of their descendants continued to live as long as this city existed, to judge from the many inscribed Hebrew vases excavated in the upper strata of its ruins. The Talmudic tradition, which identifies Nippur with Calneh (Gen. 10:10), gains new force in the light of these

1 The Hebrew ברו (Euting 861) and the Assyrian Barqušu (cf. Delitzsch, Prolegomena, p. 243), also contains the god בכר for whom cf. Baethgen, Beitträge zur Semitischen Religionsgeschichte, p. 11. The first element is possibly not the Aramean word for "son" (Gray, l. c., p. 68, note 2), but the god בור (cf. Bir-Dadda, דר). Parallel names are ברו (Vogüé, l. c., 73) and ברו (Transactions of S. R. A., Vol. VI, p. 438). Hommel, abandoning Miller's erroneous explanation of Euting 861 as בור (defended in his Aufsätze und Abhandlungen, p. 35) recently arrived at similar results.

2 Point מוד (modern).

3 Final n is frequently dissolved in a spiritus lenis, cf. Shaqirī and Shaqirí, Miniamín and Miniamé, Zabin and Zabi, Hamadá, etc.

The aj of proper names in (Bl.-Ar. frequently corresponds to à in Assyrian, cf. Bīd, Ḫaggä, Ḫerbá.
names, strengthened by the argument that Nippur, which played a most prominent part in the early history of Babylonia, could not well have been omitted by the writer of Gen. 10:10. It is also important to learn from No. 84 of our inscriptions that "the river Kebar, in the land of the Chaldeans," by which Ezekiel, while among the captives of his people at Tel-abib, saw his famous visions of the cherubims (cf. Ez. 1:1, 3; 3:15; 10:15), and for which we hitherto searched in vain in the cuneiform literature, is doubtless identical with the שְׁמֶאָ קָבָרְי the large navigable canal not far from Nippur. Cf. also No. 4:9.

It is natural to suppose that men of so many different nationalities living together in a comparatively small country should finally amalgamate and become one new people, to whose language and literature, customs and religion each nation represented contributed its own larger or smaller share. This process of gradual amalgamation is clearly visible in the language (cf. e.g., the Persian words amēdēdātubārī,1 amēdēus(z)tarubārī 2 (cf. also uz-bar-ra, 28:1, and uz-ba-ri, 73:1), amēdēpitipānūgā?) and proper names of our inscriptions. That captives and slaves without regard to their former position and nationality, as a rule, received a new name from their Babylonian masters, is illustrated by the large number of slaves with pure Babylonian names in the Neo-Babylonian contracts (cf. B. A., III, p. 452). Cf. also Daniel 1:7. But also Persians, Arameans and other immigrants from foreign countries who had settled in Babylonia adapted themselves more and more to their new surroundings, frequently giving their children Babylonian names. Cf. Nidintum-Bēl, son of Bagānu; Bēl-ittannu, son of Ushtabuzaru; Iqīsha-aplu, son of Karsakka; Marduka, son of Arabad; Bēl-bullīṣu, son of A(?)[da]mamiṣtu; Bēl-šīr and Shum-iddina, sons of Sharā‘a-īlī, etc. On the other hand we find Persian, Hebrew and Aramean names borne by children of persons with ordinary Babylonian names. This fact is doubtless due to the frequent marriages between Babylonian men and foreign women,4 also to fashion and—in the case of Persian names—to the powerful influence exercised by the ruling class in all affairs of public and private life. The following ex-


Several times we find ba-ru (cf. ... qī-me ba-ru gam-mar, 5:1), ba-ru (il-ki qī-me sha sharri ba-ra u minna na-da-na-a-tā sha bīt sharri, 95: 11f.), ba-ar-ra (XVI nu-na kuspu il-ki gam-vāti qī-me ba-ar-ra u minnu na-da-na-a-tā sha bit sharri, 82: 1f.), bar-rā ([?u]-nu kuspu ḫāḇ sharri qī-me sha sharri bar-ra u minnu na-[da-na-a-tā] sha bit sharri il-ki gam-wa-ta, 83: 1f., 12f.) or ba-ar-ri (13: 1; 22: 1; 44: 2) in connection with qīme "flour" and "all kinds of gifts for the royal palace." This word does not seem to be Semitic. Is it Persian?

3 Written pi-i-pa-ge (15: 4, 8, 16, L. E.).

4 The opposite case happened in No. 48, where a Persian by the name of Mitṛadātā married a Babylonian wife, Ekur-bēlīt, daughter of Bēl-bul̄atu-ittannu. The fruit of this marriage was a son, who received the Persian name Baga’āmirī.
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amples may serve as illustrations: Artammara (Pe.), son of Bél-ibni; Mitra' in (Pe.), son of Marduk-nadin-shumu; Shatubarsu (Pe.), son of Bél-ibni; Tīridātu (Pe.), son of Ninib-ētīr; Miniamīn (He.), son of Bél-abu-āṣur; Miniamē (He.), son of Bānqu; Ḫanūn (He.), son of Bēlshunu; Ḫaldālīmā (He.), son of Nanā-nadin; Aqqubī-īlī (Ar.), son of Alī-iddīna; Bél-barakē (Ar.), son of Marduk-ētīr; Shamshi-nadari (Ar.), son of Bél-ētīr. (In many cases former slaves who regained their liberty may have given their children names peculiar to their own people from which they were carried away.) Similar examples can be quoted from much earlier times. I remind my readers of Rammūn-shum-āṣur and Marduk-apal-iddīna, father and son of Mili-Shipak, a member of the Cassite dynasty, and of the names Apil-Sin and Sin-muballīṭ born by members of the so-called first dynasty of Babylon, whose Arabian origin was recently demonstrated by Sayce and Hommel. All these examples, which could be easily multiplied, teach us how difficult and impossible it is to determine the nationality of a person living in ancient Babylonia merely from his name.

The two proper names 𒀭𒈦𒉤 (71) and 𒀭𒈦𒉤𒈦 (66²), which do not occur in the corresponding cuneiform inscriptions, have been excluded from the “Concordance of Proper Names” because their reading is doubtful. If 𒀭𒈦𒉤 (71) were certain, we should expect the name of a deity in the first half, but a deity 𒄬𒈦 is unknown to me. Besides, the two letters 𒈦 do not appear to be quite certain. The last three consonants in the second name represent the Babylonian goddess Bēlīt. The first part is perhaps indi-imdi (“support is Bēlīt”). The Aramaic transliteration of a Babylonian 𒃃 (scurcely distinguished from 𒃃 in the pronunciation) by 𒃃 would not offer particular difficulties.

Contrary to the custom prevailing in the large number of Neo-Babylonian contracts, we find the phrase X. apīl(mār)-šu ša ša Y. apīl(mār) Z. only exceptionally in our own texts. In 48: 35 we meet with the expression 𒈦, apīlšu A. apīlšu Nu, and in 73: 3f. with N. apīlšu B. mār I. As a rule only the father’s name is added, the phrase in use being apīlšu (passim) or māru ša (6: 1, 2, 10 ff.; 9: 2; 10: 2 and often) or apīl¹ (mār) (13: 2, 5, 7 ff.; 62: 13 f. and often) or rarely apīlšu ša (16: 13 ff.; 22: 1 f.; 31). Sometimes two of them are found in the same inscription, cf. 12: 9; 14: 9 (apīlšu) with 12: 3, 8, 13, 16; 14: 12, 16 (māru ša) or 27: 9 ff. (apīlšu) with 27: 11 f. (apīlšu ša). In 100: 2, 3 (Bél-ittiannu) and 8: 19 (Ninīb-nādīn) father and son bear the same name.²

¹ Apīlšu in 13: 11 is a mistake of the scribe for apīlšu šu or apīlšu.
² Cf. Gray, l. c., p. 5, Note 2.
TRANSLATIONS OF SELECTED TEXTS.

A complete transliteration and translation of the texts here published will be found in Series C. The most of these documents present but little difficulty to the translator. The few difficulties occurring in them are, for the greater part, confined to a number of new words or to certain titles of officers and technical terms more or less known from other inscriptions, and which have not yet found a satisfactory explanation. At the special request of some gentlemen who have been instrumental in sending out this expedition, I add the transliteration, translation and a brief analysis of a few representative texts, in order to illustrate the general character of the hundred and twenty documents here published.

1.

No. 41 (cf. Pl. II, No. 2), Artax. I., year 35th, Elul 8th.

Contents: Guarantee that an emerald set in a gold ring will not fall out for twenty years.

Transliteration:


Translation:

Bêl-ah-iddina and Bêlshumun, sons of Bêl . . . , and Hôtîn, s. of Bozâzn, spoke unto Bêl-nâdin-shumun, son of Murashû, thus: As concerns the gold ring set with an emerald, we guarantee that for twenty years the emerald will not fall out of the gold ring. If the emerald should fall out of the gold ring before the end of twenty years, Bêl-ah-iddina, Bêlshumun (and) Hôtîn shall pay unto Bêl-nâdin-shumun an indemnity of ten mana of silver.

For the names of the seven witnesses and of the scribe cf. the “Concordance of Proper Names.”

Lines 15, f.: “Thumb-nail mark of Bêl-ah-iddina, Bêlshumun and Hôtîn instead of (supplement ku-un) their seal.”

2.

No. 57, Artax. I., year 37th, Adar 17th.

Contents: A Babylonian citizen becomes surety for the release of his nephew from prison under the condition that the latter shall not leave Nippur without especial permission.

Transliteration:

1. \textsuperscript{bd}Bél-ah-iddina a-plu sha \textsuperscript{bd}Bél-nâdîn-shumu a-plu sha \textsuperscript{bd}Mu-ra-shû-u 3. ki-a-am i-gi bi um-mu \textsuperscript{bd}Ni-din-tum\textsuperscript{bd}Bél\textsuperscript{bd} a-plu sha \textsuperscript{bd}Eshê-êtîr 4. a-hî-ia sha ina bit ki-la šab-li ina pâni-ia 5. mush-shîr b(p)u-ul-su lu-usk 6. sha ultu Nippur\textsuperscript{bd} a-na a-shar sha-nam-ma la išt-la-ku. 7. Ár-ki \textsuperscript{bd}Bél\textsuperscript{bd}nâdîn-shumu a-plu sha \textsuperscript{bd}Mu-ra-shû-u ish-me-shu-ma 8. \textsuperscript{bd}Ni-din-tum\textsuperscript{bd}Bél\textsuperscript{bd} a-plu sha \textsuperscript{bd}Eshê-êtîr a-hî-shu sha ina bit ki-la šab-li 9. ina pâni-shu um-dash-shîr. Ina ūmu(-nu) \textsuperscript{bd}Ni-din-tum\textsuperscript{bd}Bél\textsuperscript{bd} 10. a-plu sha \textsuperscript{bd}Eshê-êtîr ultu Nippur\textsuperscript{bd} a-na a-shar sha-nam-ma 11. išt-la-ku sha la dinu (written DI-TAR) u ra-ga-mu 12. \textsuperscript{bd}Bél\textsuperscript{bd}ah-iddîna X ma-na kaspî a-na \textsuperscript{bd}nâdîn-shumu inu-an-din.

Translation:

\textit{Bél-ah-iddina}, son of \textit{Bél-nôid}, of his own free will spoke to \textit{Bél-nâdîn-shumu}, son of \textit{Murashû}, thus: Deliver unto me \textit{Ni-din-tum-Bél}, son of my brother \textit{Eshê-êtîr}, who is held in prison. I shall become bail for him that he does not go from Nippur to any other place. Whereupon \textit{Bél-nâdîn-shumu}, son of \textit{Murashû}, granted his request (literally "listened to him") and delivered unto him \textit{Ni-din-tum-Bél}, son of his brother \textit{Eshê-êtîr}, who was held in prison. If \textit{Ni-din-tum-Bél}, son of \textit{Eshê-êtîr}, should go from Nippur to any other place without legal process (\ie, without having obtained legal permission), \textit{Bél-ah-iddîna} shall pay to \textit{Bél-nâdîn-shumu} ten mana of silver.

Names of five witnesses and the scribe. Seal of the first witness.

\textsuperscript{markata}, Targ \textsuperscript{mûri}, (ç)\textsuperscript{parapâs},—sha . . . shaknât (Perrmans.) instead of \textit{sha} . . . shaknâti\textit{û}, Rel.). L. 7. a-di lâ, "before the end of" ("vor Ablauf von"); passages like 19: 11; 40: 5 (a-di) prove against Delitzsch, A. II., p. 23, that the Assyrs. preposition and conjunction \textit{a-di} is not "durchgängig zu \textit{a-di} abgeschliffen"—ê-tî, subst. fem. (notwithstanding the three perpend, wedges, the first sign is apparently intended for "ê")—"Schadloshaltung," "Indemnity," a word known to me only from this passage and Const. NI. 500: 10 (ê-fî-tum).

Annotations: No. 2, L. 3. ki-a-am, cf. also ka-a-ma (43: 2) and ka-a-ma (3: 5, cf. also \textit{sha-nam-ma} "another," 36: 10, instead of the common \textit{sha-nam-ma}).—L. 5. b(p)u-ul-su lu-usk, cf. the similar text, Strassmaier, \textit{Cyrus} 281. For the abbreviated form lu-usk (=û-taššû), cf. lu-us, "I will go out," and Delitzsch, \textit{Assyr. Gram.}, § 39. L. 10. sha lâ, "without," very frequent in the Contract literature (cf. Z. A., IV, 70), but misunderstood by Pinches (in \textit{The Journal of the Royal Asiatic Society}, July, 1897, p. 601, No. 5, l. 11) and wanting in Delitzsch, A. II. That \textit{DI-TAR}, "judge," must also have had the value dinû, "judgment," becomes evident from its connection with ragîmû, and from passages like 32: 2 (mûn-ma dê-i-nû u ra-ga-mu). The phrase dinû u ragîmû, so far as I can see, confined to the language of the time of the Persian kings, means literally "entering complaint and judgment," or rather "judgment and entering complaint" (the more important word of the phrase being placed first), describing the "legal process" ("Gerichtsverfahren") according to its two principal features. Cf. the phrase
3.

**Contents**: Agreement to abandon legal proceedings. An inhabitant of Nippur complains to Bēl-nadin-shumu, that the latter’s servants, in collusion with his own brother and nephew, have robbed his house. On the property being restored, he agrees for himself and his children to take no legal proceedings against the servants or their master.

**Transliteration**:

1. "U-da-ar-na’ a-pal ša ‘Ra-hi-mi-ili šu ina puḫri Nippur’[I]
2. a-na māš Bēl-nadin-shumu a-pal ša ‘Mu-ru-sha-ū ig-bi-ū am-ma ẖmarē-bitātī-ki[a]
3. ‘alik na-ash-par-ti-ku ẖardāni-ka it-ti mZab-di-ia aḫi-ia u mš Bēl-it-tan-nu marī-[šu ?]
4. a-na biti-ia [ki-i] i-ru-bu’ nikasi-ia u ẖul-e biti-iḫ it-ta-shū[ ]).
5. Ar-ki māš Bēl-nadin-shumu a-na ẖmarē-bitāti-shu ‘alik na-[ash]-par-ti-shu ẖardāni-shu
6. mZab-[dt]-ia u mš Bēl-it-tan-nu i-[sha-ut]-ma nikašu šuḫātu (=MU[iv]), cf. 1. 8)
11. ḫmarē bitāṭi-shu ḫu-liḵ na-ash-par-ti-s[šu ū] ẖardāni-shu a-na ūmn (-nu) šu-a-tā [ia-nu]
12. ut i-lur-ra-ma mš ‘U-da-ar-na’ u ḫmarē-shu a-na maḫ-ki nikašu šuḫātu’
13. it-ti mš Bēl-nadin-shumu ḫmarē-bitāti-shu ḫu-liḵ na-ash-par-ti-shu u ḫardāni-[šu ]
14. a-na ūmn[mm] šu-a-tā ut i-ray-gu-[nu].

**Translation**:

Udarna’ (＝Hydarnes), son of Rahši-il, of Nippur, spoke to Bēl-nadin-shumu, son of Murashu, thus: Thy bondslaves, thy messenger and thy servants, in collusion with Zabdiia, my brother, and Bēl-it-tannu, his son, have entered my house and carried off my property and my household goods. Whereupon Bēl-nadin-shumu examined his bondslaves, his messenger, his servants, Zabdiia and Bēl-it-tannu, took that property away from them and returned it to Udarna’. That property Udarna’ has received from Bēl-nadin-shumu, his bondslaves and his messenger and his servants. There shall be no legal proceedings of Udarna’ and his children on account of that property against Bēl-nadin-shumu, his bondslaves, his messenger and his servants in perpetuo; Udarna’ and his children shall not bring suit again on account of that property against Bēl-nadin-shumu, his bondslaves and his messenger and his servants in perpetuo.


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*Notes:*

- "Buying and selling," and the similar phrases in Arabic and Persian), "Buying and buying," i.e. "business," "Handel, Geschäft" (where also the more important word stands first in Assyrian). Cf. for our expression, dinu u ragimmu, No. 69: 9 (7: 19) and Peiser, *Babyl. Verträge*, CXIII, 39 (Darius).
- In the latter two passages this phrase is used for the more common single word *ragimmu*. 

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Names of twenty-two witnesses and the scribe. Seals of Udarna' and his son, Huanii'nina, who acts as a witness, and of five other witnesses.

4.

Contents: Obligation for the repayment of dates in kind to be delivered at a certain place and time, with penalty of doubling the amount due in case of default.

Transliteration:


Translation:

Sixty gur of dates, due from Itti-Bêl-abnu, slave of Artalshar, to Bêl-nâdin-shumu, son of Murashî. In the month of Kislev of the twenty-second year of King Artaxerxes he shall deliver (give) the dates, that is to say sixty gur, in Susa, according to the measure of I pi I qa (=37 qa). If at that time he shall not have delivered the dates, i.e., sixty gur, he shall give 120 gur of dates at the canal Kabaru in the month of Shebat of the 22d year.

Names of five witnesses and the scribe. Seal of Itti-Bêl-abnu.

Annotations: No. 3, L 1. sha ina pu=ha Nippur, i.e., "who (lives) in the aggregation of houses (pu=ha, "totality") of Nippur." From a comparison of our passage with 87: 5 (a-dî =Erba-d=Bêl-ana pu=ha i=ka-ash-shi-da, "until E. arrives there") and 7-8 (i na=mu (num) =E. a-ru-pu=ha i=ka-ash-shi-da (observe the i after the second radical in the two passages) nika=nu sh=âtu w=mu-nu a-tari=na a=ma =E. i-nam-din ("when E. arrives there, he shall restore that property to E.") it becomes evident that ina (ma) pu=ha is here used as a synonym of ina (ma) libbi.

L 2. Ishhâ instead of lp bi. Cf. the similar forms Ish-nu-shhî-ma, 48: 10 (instead of Ish-me-eshhuma, 52: 7) or Ish-nu-ashh-ma (instead of Ishh-me-shhuma) and the abnormal form Ish-shl-me-shhu, 57: 6 (=Iskhalmu) and [is]hÎe-im-me-nu, 3: 11 (=ishme-ma, praecl. instead of praecl. ishme-ma). Cf also Ish-me-shhu, 56: 9, and Id-ash-hh, 52: 9, where the suffix sh stands for shu. -bêtâriti, "bondslaves," TUR-E, apparently to be read mûr biti, to judge from the way in which its plural is written in our text (TUR-E. Evl., cf. Evl.-AN=biti îlä, ë, temples," alongside of biti îlî, Delitzsch, A. L., p. 171). Outside of the inscriptions of Artaxerxes I., where TUR-E occurs frequently (mostly preceded by the determinant. evlû, cf. 14: 6, 13: 5, 11: 45: 30; 50: 7, 13: 59: 7, 8, 15: 68: 2; 83: 9, 15: 84: 4, but also without it, cf. 1: 6, 28, 29 f.), I have not met with this expression except in a proper name (Strassmayer, Cypr. 146: 10), which apparently is not to be transliterated inu TUR-E-iddâna ("the god TUR-E has given," Demuth in B. A. III, p. 416, No. 24), but Iw.mûr biti=iddânu ("God has given a mûr biti. andënûûr biti, "one born in the house," I regard as the Assyrian equivalent for the Latin cornu, "a bondslave," in distinction from slaves captured in war, purchased or acquired in another way. L 3. m. 4=Bêl-ta-anu for it-ta-an, cf. Introduction, p. 24. L 4. inku=nu u=di=bi=ti=â, cf. 87: 7 (mînu=nu nika=nu u=di=bu=mânu=nu u=di=bu=pa-rû). L 9. For dinu u ragâmnu cf. the previous text. L 11. ina=nu supplemented according to a similar passage in Peiser, Babylonische Verträge, CXIII, 30 f. The more common phrase is rûgâmnu=ri i-škî.

No. 4, L 7. mâi (A-AN) or na, generally translated "im Betrage von," corresponds in its usage rather to "namely" (i.e.) or to our parenthesis cf. 28: 17f.; 33: 18; 36: 9f.; 66: 4 f.). L 8. For the river Ka-ba-rû, if here a river, cf. Introduction, p. 28.
5.
No. 6, Artax. I., year 26th, Iyyar 7th.

Contents: Obligation for the repayment of half a mine of silver with penalty of 40 per cent. interest (double the amount of the usual rate) in case of failure in the payment of the debt at the specified time.

Transliteration:


Translation:

Half a mine of fine (?), silver, due from Zér-akín, son of Daian-ah-iddina, slave of Artá, to Bél-nádin-shuma, son of Marashú—silver which has been paid to Attarapáta, the dashiia (officer of unknown functions) of Artá, on the account of Zér-akín. At the end of the month of Iyyar of the 26th year he shall pay the silver, i.e., half a mine. If at that time he shall not have paid, he shall pay interest at the rate of two sheqels pro mine per month (=40 per cent).

Names of five witnesses and the scribe.

6.

No. 51, Artax. I., year 36th, Adar 26th.

Contents: Obligation for the delivery of 25,240 sun-dried bricks due from four persons at a specified time and place.

Transliteration:

1. 25240 libitta-šu 2. sha mBél-nádin-shuma apla shu mAr-ra-shú-ú 3. sha qaš mKí-i mBél-pa-shur kardu shu mBél-nádin-shuma ina makh-hi 4. sha mAr-su-biilhidi(ši) mNinib-ah-iddina 5. apla shu mAr-si-aklun-ravá n mNinib-ah-biti-shu apla shu mLu-ú-i-din-ia. 6. Ina arba Dárzu 7. shu shu XXVII 8. libitta-šu mà 25240 ina a-na mNinib-ah-pa(ši)-ri(ši)-shu(ši). 9. i-lab-bi-nu ma i-gam-šar-nu ina ki-si i-nun-nu-nu i-nun-din-nu. 7. Ina libitta-šu mà

Annotations: No. 5. L. 5. SE-en-iddina (for iddina(ši)). Relat. clause of which Bél-nádin-shuma is the subject), unless an be regarded as a mistake of the scribe for ne (=nana, "which has been paid"). L. 7. am and i-in a-am-niššu, i.e., "at the fixed time," cf. the similar expression i-na(ši) ma-na kaspu 'i ina piššu ša (66: 4 if.), "when the silver loaned to him is due" ("wenn die Zeit erfüllt ist," i.e., "der Termin für die Zahlung des Silbers fällig ist"). L. 8. arši, "per month," more common is sha aršu (66: 5 and Tallquist, l. c., p. 10, li. 8).
25240 ina lib-bi 11000 libittu\textsuperscript{ad}, ina muh-\textit{hi} \textit{m}Erib-\textit{a}u, 8. 5700 ina muh-\textit{hi} \textit{m}Bél-\textit{näd}in, 4280 ina muh-\textit{hi} \textit{m}Ninib-\textit{a}b-biti-shu. 9. 4260 ina muh-\textit{hi} \textit{m}Ninib-ana-biti-shu.

**Translation:**

Twenty-five thousand two hundred and forty adobes (sun-dried bricks) to be paid by Eribâ, son of Ninib-\textit{näd}in, Bél-\textit{näd}in-\textit{apl}u, son of Bél-muballit, Ninib-\textit{a}b-\textit{i}d\textit{d}ina, son of Ardi-ekallu-\textit{ra}bû, and Ninib-ana-\textit{b}iti-shu, son of Lú-\textit{id}i\text{\textit{ia}}, to Bél-\textit{näd}in-\textit{shu}mu, son of Murashû, through his slave, Ifti-Bél-pashar. In the month of Tammu\textit{z} of the 37th year in the town of Ninib-qaparishu(?) they shall make the adobes, \textit{i.e.}, 25240, accurately count and deliver them at the brickshed. From the 25240 adobes 11000 adobes are due from Eribâ, 5700 from Bél-\textit{näd}in, 4280 from Ninib-\textit{a}b-\textit{i}d\textit{d}ina, 4260 from Ninib-ana-\textit{b}iti-shu.

Names of ten witnesses and the scribe.

7.

**Contents:** Mortgage. An orchard is pledged by two brothers as security for the payment of their debt.

**Transliteration:**

1. CXXXIX gur sulupp\textit{u} ša \textit{m}Bél-\textit{näd}in-\textit{shu}mu \textit{apl}u ša 2. \textit{m}Mu-ra-shô-u ina muh-\textit{hi} \textit{m}Shamash-shum-\textit{i}q\text{\textit{i}sha} (\textit{sha}) 3. \textit{u} \textit{m}Bél-a-ni \textit{apl}e ša \textit{m}Ki-din. \textit{Ina} \textit{ar}ṣu-Tish\textit{rit}u ša šattu XXIX\text{\textit{kan}} 4. sulupp\textit{u} ša CXXXIX gur 5. ina Ṭu-ma-shi-\textit{hi} ša \textit{m}Bél-\textit{näd}in-\textit{shu}mu ina ša-a-ra-ri inam\text{\textit{d}i}(in-i)-u. 6. Eqil-\textit{shu}-nu zaq-\textit{pu} bit-\textit{B}AN-shu-nu ša kishâd\textit{ì} n\textit{d}er Har-ri-pi-qu-\textit{du} 7. mash-\text{\textit{ku}-nu} sulupp\textit{u} ša CXXXIX gur 8. ina pâ\textit{n}

**Annotations:** No. 6, L. 1. libittu\textsuperscript{ad}, not libnātī. Cf. the instructive passage Strassmaier, Nabon. 256, li. 1 (\textit{HI} M libittu\textsuperscript{ad}) with li. 6 (\textit{HI} M li-bit-tum). As stated above, p. 20, note 1, \textit{ZUN} is primarily a mere determinative after nouns in singular with a collective meaning. It is also frequently placed after substantives like \textit{alp}u, \textit{\textit{o}x} (67: 10), libittu, "brick," which in themselves are no nouns with a collective meaning, but often occur in a larger number (herd, school, etc.). Substantives commonly counted, such as \textit{mana}, \textit{shiq\text{i}lu}, \textit{alp}u (49: 2), libittu, etc., stand in singular after numbers, as in Hebrew, except they are to be taken individually (IV alp\textit{p}=IV alp\textit{ē}, 35: 8).

L. 6. ina ki-si i-man-nu-u' i-na-an-\textit{din}-u', "they shall count them with the \textit{ki\textit{s}u}\text{\textit{u}}" or "at the \textit{ki\textit{s}u}\text{\textit{u}}'\text{\textit{u}}? As to the writing of \textit{ki\textit{s}i} another partly effaced passage is of importance (Strassmaier, \textit{Cyrus} 255: 10 f., left untranslated by Demuth in B. A., III, p. 432), which is to be restored as follows: \textit{ina} [ki]-is-su i-man-ni-[\textit{ma}] a-na \textit{m}Arzi-\textit{d}i\textit{B}él [i-man-\textit{din}]. The precise meaning of the word \textit{ki\textit{s}u}\text{\textit{u}} must remain undetermined for the present, it can, however, scarcely be separated from another word used in connection with bricks, Strassmaier, \textit{Nabonâdus} 264: 1 f.: IV shiq\textit{u} ka\textit{p}am a-na ki-si-še ša libittu\textsuperscript{ad}. In view of such expressions as \textit{ina} hâ\textit{a}r\text{\textit{i}} inam\text{\textit{d}i}, "he shall deliver (the dates) at the storehouse," I am inclined to see in \textit{ki\textit{s}u}\text{\textit{u}} the place where bricks are delivered, counted and stored, \textit{i.e.}, "the brick shed," deriving it from kas\textit{h}, "to cover." All sun-dried bricks had to be protected from destruction by rain and apparently were stored under a shed in the same way as they are stored with us before they are baked.
BUSINESS DOCUMENTS OF MURASHU SONS,

m.6 Bél-nādin-shumu  k Rāshū(-ā) sha-nam-ma ina muḫ-ḫi  9, ul i-shal-laṭ u-di m.6 Bél-nādin-shumu  10. k rāshū-su in-ni-ti-ir. Ḫišṭēn(-en) b(p)ut ṣhānī(-i) na-šu-u sha ki-riṯ iṯ-ṯir.

Translation:

One hundred and thirty-nine gur of dates, due from Shamash-shum-igīsha, and Bélani, sons of Kidin, to Bél-nādin-shumu, son of Murashu. In the month of Tishri of the 29th year they shall deliver the dates, i.e., 139 gur, in the storehouse according to the measure of Bél-nādin-shumu. Their orchard, their bit-gashtu, situated on the bank of the canal Ḥorripigudu, is held by Bél-nādin-shumu as pledge for the dates, i.e., 139 gur. No other creditor has power over it until the claim of Bél-nādin-shumu has been satisfied. One is security (responsible) for the other that the debt shall be paid (literally “he will repay the loan”).

8.

No. 48 (cf. Pl. iv, No. 5), Artaxerxes I., year 36th, Tishri 2d.

Contents: Sixty-year lease of two kinds of lands and buildings, the rent being paid in advance and the tenant guaranteed against all claims.

Transliteration:

1. "Ba-qu'-mi-i-ri máru sha "Mi-it-ra-du-a-tā ina ḫu-ul liḇ-bi-šu a-na m.6 Bél-nādin-shumu máru sha 2. "Mu-ra-shū-ū ki-a-an iḳ-bi um-ma šaḥ-zērū-ā-a zag-pu u pt

Annotations: No. 7. L. 5. Ḫaššur has been translated differently, “pfücken(?)” by Peiser, “viel der Ort der Palmenpflanzung, wo die frischgepfüllten Datteln gesammelt werden” by Delitzsch. The latter explanation is nearly correct. From 19:7 we learn, however, that the Ḫaššur is not confined to the “Palmenpflanzung” (Delitzsch), but that it may be situated in a gate (ina Ḫaššur sha ina bībī Ḫanaḵara). In all probability, therefore, it denotes the storehouse of the dates in general. L. 6. Eqlušunu vaqpu, i.e., erlušunu gishūm-mari zaqpu (cf. Strassmaier, Nabonidus, 116: 2; 178: 1; 964: 1 f.). Bit waššu BAN (81: 2, cf. also 13: 2, and bél BAN, 10: 4; 36: 4), bit BAN (10: 2; 36: 8), bit ša BAN (19: 8; 31: 8; 37: 7 and often) and, most frequently of all, ša BAN (5: 2 ff.; 12: 2 ff.; 74: 2 ff., etc.), expressions wanting in the earlier language, occasionally found in the contracts of the sixth century, and very common at the time of Artaxerxes I. and Darius II., seem to have been introduced into Babylonia with the Persian conquest. They are synonymous terms, in all probability applying to a piece of land subject to a certain royal tax and military requisition generalized under the technical term of (bit) gashtu “a property (subject to the requisition) of the bow.” For bit m.6 gashtu as a synon. of bit eshšu cf. 30: 3 with 45: 9f. In what this royal tax consisted we learn from texts like 5: 1; 13: 1; 44: 1 f.; 82: 1 f.; 83: 1 f.; 85: 11 f. (cf. p. 28, where these passages were transliterated, except 44: 1 f., which reads: IV. ma-na kaspu il-kī gam-ru-tu [qimę] ba-a-ri um-ma nī-di-tum ša bit šarrī). According to these passages it consisted of men (soldiers), flour, bōrī and different other gifts, varying according to the size and value of the taxed property. As in the case of lands held in fief, perhaps originally the term (bit)gashtu applied to certain property allotted by the crown (Persian kings) to certain persons under the condition of furnishing a fixed number of bowmen (ṣibē gashtī) and of rendering other military service. Cf. the frequent expression ṣibē gashtī (8: 2, 11; 10: 4; 12: 4; 38: 4; 60: 10, 18, etc.). L. 7. mash-ku-nu, “pledge, security,” plural mashkandī (cf. mash-ku-nurš-tī (25: 9), mash-ku-nu-tī (60: 6), mash-ku-nu-a-tū (82: 11)); the length of the second vowel, mashku:n, inferred from the Aram. ʾašp[t], is proved by the writing mash-ku-nu (19: 10). L. 10. k Rāshū-su (9: 10; 22: 11; 95: 10) =rāšū-su (100: 9) =rāšū-su, alongside of ri-shā-ut-su (19: 12 and Strassmaier, Nabonidus 17: 16, cf. II R. 27: 43, e. f.).
37. Ina a-sha-bi ša E-kir-be-lit mārtu ša Bēl-balatu-il-tan-nu ummu ša Ba-ga'-mi-i-ri ša-tar sha-ṭir.

Translation:

Baga'mir, son of Mitradatu, spoke of his own free will to Bēl-nadin-shumu, son of Murashu, thus: My orchard and uncultivated land and the orchard and uncultivated land of Rushndatu, my deceased uncle (literally "brother of my father"), situated on the bank of the canal Sin and (on the bank) of the canal Shilihtu, together with the dwelling houses in the town of Galaia, on the North adjoining the property of Nabū-ahē-iddina, son of Ninib-nadin, and (adjoining) the property of Baunani-ērish of Nippur, on the South adjoining the property of Minū-Bēl-dāna, son of Balātu, on the East the bank of the canal Sin, on the West the bank of the canal Shilihtu and (adjoining) the field of Rushunpāti, secretary (?) of Artarēmu—all I will give to thee for sixty years for rent.
and for planting it with trees, hold thou the orchard for a rent of twenty *gur* of dates per annum and the uncultivated land for planting it with trees. Whereupon *Bél-nādin-shumu*, son of Murashû, accepted his offer (literally “hearkened unto him”), and for sixty years he took over (literally “held”) the orchard and the uncultivated land, his (*i.e.* Baga’miri’s) portion and the portion of his deceased uncle Rushundatû, the orchard part for a rent of twenty *gur* of dates per annum, and the uncultivated part for planting it with trees. Each year in the month of Tishri, *Bél-nādin-shumu* shall pay the twenty *gur* of dates to Baga’miri, as rent of that property.

The entire rent of his property for sixty years Baga’miri, son of Mitradátu, has received from *Bél-nādin-shumu*, son of Murashû, he has been paid. If before the end of the sixty years Baga’miri should take away that property from *Bél-nādin-shumu*, Baga’miri shall pay one talent of silver to *Bél-nādin-shumu* as compensation for his work expended thereon, and for the trees which he has planted thereon. In case any claim should arise concerning that property, Baga’miri shall settle the claim brought against that property (redeem it) and pay for *Bél-nādin-shumu*.

From the month of Nisan of the 37th year of King Artaxerxes that property is held for sixty years for rent and for planting it with trees by *Bél-nādin-shumu*, son of Murashû.

L. 34: The (print of the) thumb-nail of Baga’miri, son of Mitradátu, was placed [upon the tablet] instead of his seal.

L. 37: In the presence of Ekur-bélit, daughter of Bél-balatú-ittammu, mother of Baga’miri, the writing has been written.

Names of thirty witnesses (lines 22–33) and the scribe (l. 35). Eleven of these witnesses left their seal impressions, accompanied by their names, on the four edges of the tablet.

Annotations: No. 8, L. 2. The orig. meaning of the phrase *(eqúl* or *shēzēru*) *pi shalpu*, plur. *shēzērublu pi shalpu* (80**:2** f., 16), is not quite clear (cf. also Peiser, *Keilschriftliche Aktenstücke*, 101), although it often occurs in our texts, either alone (*e.g.* 3:5; 40:3; 86**:2** f.; 88:2; 102:1 ff.) or more frequently in connection with *eqúl* or *shēzēru zaqpu* (*e.g.* 9:6; 10:1; 28:1; 31:8; 32:2; 72:1). That it is to be transliterated *pi shalpu* (Peiser) not *shalpu* (Zimmer in *B. A.*, III, p. 456, No. 8) is settled by Strassmaier, *Nabonidus 4:12*, pi-i shā-ul-pu. As to its general meaning there can be no doubt that it denotes a piece of land which at the time of the transaction is not under cultivation ("unbebaut, brach liegend"). This may be inferred from the manner in which it is used in connection with *shēzēru zaqpu* (and *zaqpu*, above l. 8), from which it is carefully distinguished, and from different references made to *(shēzēru)* *pi shalpu* in a number of texts. In our text the *shēzēru pi shalpu* is given to a man *annu zaqipatu* (lines 7, 9, 12; cf. also *zaqipāniatu*, Strassmaier, *Nabuchodonosor 115:12*), *i.e.* "to be planted with trees" (cf. above, p. 36, annot., L. 6). In 10:4 ff. we read *shēzēru zaqpu annu hamēl-arqātu pi shalpu annu irriškātu ... ididītu,* "they gave the orchard to be taken care of" (*"zu gärtnerischer Pflege,"* Delitzsch, *B. A.*, III, p. 386), "and the uncultivated land to be cultivated." In 101:5 *(shēzēru shūhaitu annu hamēl-arqātu ... ididītu* "that piece of land he gave to be taken care of") *hamēl-arqātu* was likewise originally written with reference to *shēzēru zaqpu* (l. 1) only (cf. 99:1, 4), for *pi shalpu* was added above l. 1 after the contract had been written. We have, therefore,
Contents: Three years' hire of two trained oxen with their implements (of irrigation) and a certain quantity of barley for sowing by three brothers, who are each and severally responsible for the repayment of the debt.

Transliteration:


9.

No. 49, Artax. I., year 36th, Tishri 5th.

to supplement "a unu irriššatu" at the end of l. 5. Cf. also 3; 10 f. : šešéru ša-šatu (which is šešéru pí šalpu, l. 6) . . . . . . . anu unu ēriššatu . . . . [šašiš] "that piece of land (an uncultivated field) [and a number of] oxen for cultivating it [the field].

Artaxerxes I.

Dated in the Reign of Artaxerxes I.
Translation:

Bél-ittanna, Bél-nāṣir (and) Marduq, children of Abū-ah-idā, spoke of their own free will to Bél-nādīn-shunu, son of Murashū, thus: Two trained oxen with their implements (of irrigation) and seven gur of barley for seed give us, and every year we will give thee seventy-five gur of barley as rent for three years in the town of Hûššētu-sha-Kalbā, situated on the canal Harrippīqūdu. Whereupon Bél-nādīn-shunu accepted their offer and gave to them two trained oxen with (their) implements and seven gur of barley as seed for three years, for a rent of seventy-five gur of barley yearly. Every year in the month of Iyyar they shall give the barley, i.e., seventy-five gur, according to the standard measure of Bél-nādīn-shunu in Hûššētu-sha-Kalbā on the canal Harrippīqūdu. They are each and severally responsible for the repayment of the loan of barley, oxen and implements.

Names of thirteen witnesses and the scribe. Prints of the thumb-nails of Bél-ittanna and Marduq, accompanied by the seal impression of Bél-ittanna.

Annotations: L. 2. II alpum ummânu “two oxen, umânu,” (apposition), i.e., “two trained oxen,” i.e., “oxen trained for irrigation,” cf. 35: 8 f., 17 (IV alpî um(-man)-nu ša HÎ-nu šarrabânu “four trained oxen for two works of irrigation”), 86: 9 f., 17 (LXXII alpî, um-man-ru ša XVIII nartammu ir-bittu a-di u-nu-ša-šu-šu gamir-tim, “seventy-two trained oxen for eighteen works of irrigation, four for each, with all their implements”), 88: 4 f., 10 (IV alpî um-man-ru i-ru ištênit(î), one perpendicular wedge omitted by the scribe) nartammu a-di u-nu-ša-šu-šu gamir-tim (l. 11: gamir), “four trained oxen for one work of irrigation with all their implements”). These works of irrigation (“Bewässerungsanlagen,” called nartammu, cf. Delitzsch, A. H., p. 618, and ar-ša-šu, cf. Strassmaier, Cambyses 316: 1, 6) varying in size, were worked by two (49: 2; 39: 8 f., 17), four (86: 9 f., 17; 88: 4 f., 10), six or eight oxen respectively. Cf. K. 204 and Delitzsch, Assyriol. Miscell. (Abhandl. der Kön. Sächs. Gesell. der Wissen- schaft., 1893, pp. 193 ff.). Probably they resembled the present nîr-urâd of Western Asia, being worked by means of wheels turned by oxen. Where there was enough current to turn the wheel, as along the banks of the upper Euphrates to-day, no oxen were needed. While in Babylonia I noticed two other simple methods of irrigation, doubtless also employed in ancient times. 1. An ox walks up and down, lifting and lowering a large skin (or several sewn together), fastened at one end to a beam and at the other to a long rope passing over a pulley and drawn by the ox. As soon as the ox approaches the canal, the rope being slackened, the skin dips into the water. By turning away from the elevated embankment, the ox draws up the other end of the skin filled with water, emptying it into a wooden box, from which it flows out in wooden troughs to the irrigation channels. 2. The other kind of irrigation is practiced by the poorest class. Two men standing close at the edge of a canal, and each holding the end of a skin with both hands dip it into the water, bring it up filled and empty it into a trough, from which again it is conducted into the irrigation channels. L. 3. ana šešêru, not “for a field,” but “for seed.” That šešêru is to be understood literally in this connection becomes evident from passages like 86: 10, 17, where notwithstanding the fact that several fields are leased, the BAR, shamashshaminu, etc., are asked ana šešêru (sing.), i.e., “for seed” (not “for the fields”) = ana šešêruštiš šuššu, “i-e. bi-in-na-niš-ašim-in šišaššu-ušu, “O, give us!” The particle i, on which cf. Hilprecht, Assyriaca, pp. 48-53, is almost always found in connection with šišu in our inscriptions, 40: 6 (i bi-in-na-ma), 65: 5, 10; 89: 3 (i bi-in-na-ma), 43: 6 (i bi-in-na-ma), 16: 5; 80: 12; 199: 4 (i bi-in-na-na-na-shim-ma). 88: 7 (i bi-in-na-na-shim-ma), 45: 14 (i bi-in-na-na-shim-ma), etc. L. 8. inâ šamuššušu ša u-xî-xî-tim (32: 6, 11; 32: 4; 55: 6, 11, 18; 67: 5; 89: 4, 7, etc.), or u-shēk-tum (29: 21; 30: 24) is an expression like mashihu ša ittim (Strassmaier, Nabûnâšu 162: 9; Nabûnâšu 543: 10), mashihu ša ittim (Strassmaier, Cambyses 61: 1; 62: 1), mashihu ša tar-gi (58: 7) or mashihu tar-gu (32: 6). Cf. on ittim and ittimm Delitzsch in B. A., III, pp. 385 ff., and on tar-gu above, p. 90, note 3. Usheshtum, dissimilated from ahâshumu, is derived from ahâshu, “to fix, to establish, to found;” mashihu ša usheštum ša B, “the measure fixed by B,” i.e., “his standard measure.”
Dated in the Reign of Artaxerxes I.

10a.

No. 46 (cf. Pl. III, No. 4), Artax. I., year 36th, Elul 15th.

Contents: Receipt for the advance payment of one year's rent (four sheqels of silver) for a field.

Transliteration:

Translation:
From the rent of a field for the thirty-seventh year, which belongs to Ahushunu, son of Nidinti, and is leased to Rimūt-Ninib, son of Murushu—from it Ahushunu, son of Nidinti, has received four sheqels of silver from Rimūt-Ninib, son of Bēl-hātīn, he has been paid.

Names of eight witnesses and the scribe. Print of the thumb-nail of Ahushunu.

10b.

No. 71 (cf. Pl. VIII, No. 9), Artax. I., year 40th, Ab 3d.

Contents: Receipt for two years' arrears of rent (twenty-six gur of dates) for a field.

Transliteration:

Translation:
Twenty-six gur of dates, rent of a field lying (partly) in the town of Bit-Zabin and (partly) in the town of Godibatum, for the thirty-eighth and thirty-ninth years, (a field) which belongs to Nabū-ittannu, son of Shisuku, and is leased to Bēl-nādin-shumu, son of Murushu, Nabū-ittannu has received from Bēl-nādin-shumu, he has been paid.

Names of six witnesses and the scribe. Impressions of the seal of Nabū-ittannu and of the seal ring of Kina-aplu, a witness.

For the Aramaic docket cf. p. 24, note 1, and p. 29. I translate it "Document concerning a sea of land (i.e., a common Babylonian sea) of Nabū-ittannu charged to the account of (Aramaic translation of the common Assyrian a-na u-šuḫ or a-na elī) "-barakku (to whom Bēl-nādin-shumu apparently had sublet the field of Nabū-ittannu).

Annotations: No. 10a, L. 1. SHAG-EN, an ideogram frequently occurring in our inscriptions with an unknown Assyrian pronunciation. It is used in three different ways. 1. It is found in contracts dealing with the lease of
11.

No. 66* (cf. Pl. VIII, No. 11), Artax. I., year 39th, Tishri 19th.

Contents: Receipt from a slave for one year's rent for half a field and a stable for horses, embodying the obligation to deliver the same to his master and to the son of the latter.

Transliteration:


Translation:

Twenty-five gur of dates and one jar of the best date wine, one lamb, sixty qa of flour, rent for half a field and a stable for horses, lying in the town of Bīt-Balāṭu, for fields, canals, different kinds of seeds, machines of irrigation and oxen to work them. All the objects, etc., desired are specified by the person or persons who apply for them. Whereupon the owner "iš-ni-ne-[ša]-na-ti-[na] nūrā [μ]Bēl ša ina diš-Ku-[qar]-du, šēriqir ša-[n]du ša ina muḫ-ḫiša, āpē a IV um-um ša ummumum = ummumum through syncope, (cf. above p. 23, note 5) šu ITA i-waṣara, SHAG-EN u a-na šeḫeqid-dash-sha-an-I-nu," i.e., "accepted their offer and gave them the canal of Bēl in the town of Kuldurdu, that field which lies on it, the oxen, i.e., four, trained for two works of irrigation, (and) the SHAG-EN, i.e., for sowing "(35: 15ff.; cf. also 26: 9f.; 29: 16ff.). SHAG-EN represents here all the different kinds of seeds asked for by the applicant for sowing, and including cereals (preceded by the determ. še, "grain") and vegetables like šāmu, "onion," etc. It is evident that in this connection SHAG-EN must be regarded as a general expression for seeds, corresponding to the German "Sämereien," or, as we shall presently see, more closely to the Greek σπόρος (Plut., Symp. 4, 5, 2). 2. More frequently it is found in the same class of contracts after gur in passages where the total number of gur of the different kinds of cereals and vegetables offered and to be paid as rent to the landlord, is quoted. The different names of cereals and vegetables instead of being repeated are designated by one word as SHAG-EN. Cf. naphor "HGLV gur SHAG-EN... nel-dan-ka (35: 14ff.) or u-[i-nam-]ašu" (35: 22ff.), "totally 355 gur SHAG-EN... we will pay unto thee," or "they shall pay." Cf. also 26: 8, 10ff.; 29: 15ff., 21f.; 30: 16ff., 23ff.; 52: 11ff.; 63: 6f., 11ff., 14ff.; 67: 5f., 9ff.; 86: 14ff., 21ff.; 89: 8ff., 14ff. Here it corresponds to the Assyrian balāṭu, "produce," the German "Ertrag," and to the Greek σπόρος in the sense in which it is used Soph., Phil. 700. 3. In the passages quoted under No. 2, and particularly in No. 71 above, the meaning of "produce" is about to go over into that of "Pacht," "rent." It denotes not "produce" in general, but "a fixed portion of the produce." "Twenty-six gur of dates of the produce of a field," stands for "twenty-six gur of dates, rent of a field," SHAG-EN being used as a synonym of imBAR (for which cf. Peiser, Babyl. Verträge, pp. XXf.). There is no English word exactly corresponding to SHAG-EN with its different meanings, "produce," or "revenue," being perhaps nearest to it.
the thirty-ninth year of Artaxerxes, king of the countries, belonging to Mushêzib-Bêl, son of Eribá, and leased to Bêl-nâdin-shammu, son of Murashû, Adélia, slave of Eribá, in accordance with an order bearing the seal of Eribá, father of Mushêzib-Bêl, and Mushêzib-Bêl, has received from Bêl-nâdin-shammu, son of Murashû, he has been paid. The dates, i.e., twenty-five gur, one jar, one lamb, and the flour, i.e., sixty qa, the rent for half a field, which Adélia, slave of Eribá, has received from Bêl-nâdin-shammu, he shall leave with Eribá and Mushêzib-Bêl delivering the same for Bêl-nâdin-shammu.

Names of seven witnesses and the scribe. Print of the thumb-nail of Adélia and impressions of the seals of three witnesses.

For the Aramaic docket cf. p. 24, note 1, and p. 29, and an article by Prof. Nöldeke in one of the next numbers of Z. A.

12.

No. 83, Artax. I., year 40th (month and day broken off).

Contents: An official's receipt for one year's entire taxes on three fields, embodying the obligation to account to his superior for the payment made to him.

Transliteration:

1. [I] ma-na kospun'sâb sharri kî-mê sha sharrî bar-ru ù min-ma na-d[a-na-a-tâ] 2. sha bit sharri il-ki yam-ru-tu a-di ki-ît wâr Addaru 3. sha shattu XL kon Ar-taš-sha-as

Annotations: No. 11, L. 2. Instead of ishtu inamu, "one lamb," we read ishtu(en) ni-qu-an, "one sacrificial lamb," in the same connection 29: 2. Cf. also 45: 16f. (24f.), *H alpenná sha rî-î-î-tum ù XX LU-ARAPUSH I rî-î-tum with 80: 15 (23), ishtu(en) alpu, XV zî-bar, from a comparison of these two passages we learn that zî-bar alone may be used in the sense of LU-ARAPUSH (i.e., ismarmikku) "ram." L. 4. Observe the three different ways in which the cuneiform sign for *sha* is written in this line (with two wedges, three wedges and one wedge), cf. p. 17. In Strassmaier, *Cyprius* 381: 15f. (sha em BAR sha Shamash) and in other passages of his editions of contracts *sha* is written with one wedge frequently in our own inscriptions. Denmuth's conjecture (B. A., III, p. 433, No. 35, note 2) is therefore out of place. L. 5f. atâ shiptum û kuwakkî (cf. 75: 6f.), "in accordance with the message and seal," i.e., a message or order (in other words, a cuneiform tablet) which bore the seals of Eribá and Mushêzib-Bêl. Shiptum, shiptita and naskpartum are synonyms, naskpartum being most commonly used in the contract literature. As naskpaštum is used alongside of naskpartum (cf. 73: 5 and Strassmaier, *Combiyes* 338: 19) we find shiptum (32: 1) alongside of shiptum (47: 11). The peculiar writing ina-na-ash-šipar(pir) tum (Strassmaier, *Nabûnilûs* 53: 8), which Tallquist apparently regarded as a proof of the correctness of his reading na-ash-shiptutum (Die Sprache der Contraclte Nabûnilûs, p. 108), is evidently due to a little mistake of Strassmaier, who wrote *shî* instead of the similar sign for pi. I read, therefore, na-ash-(pi)pirtum, cf. na-ash-(pi)pirtum (Strassmaier, *Combiyes* 137: 5). The sign pa (pi) is not written erroneously (Zimmer, in B. A., III, p. 467, notes, l. 4), but is the phonetic complement of per (pir) placed before the polyphonic sign UD, PAR, PHî, LÀH, etc., to secure its correct pronunciation. For the correct definition of the Assyrian phonetic complement cf. Hilprecht, *Assyriaca*, p. 70, note 4. Delitzsch's definition (Assyr. Gram., § 33, end) will have to be abandoned, if examined in the light of the large material at our disposal. More on this subject in *Assyriaca*, Part 2. L. 10f., supplement 'a, "namely," "i.e.," after demmu, inamu and gimme. L. 12. naš-brî instead of shã mh-ru. L. 13. The phrase itti maškaššu-ma ana maššamāt is found in a number of our inscriptions where a slave or officer receives rent or taxes for his master. We can translate the two verbs best by one: "he shall deliver to X for Y" ("abbriefern für jemanden an einem andern"). Cf. 12: 10f.; 44: 10f.; 50: 9f.; 59: 9f., etc.

Translation:

One mana of silver, a soldier for the king, flour for the king, barra and all kinds of gifts for the royal palace, the entire taxes until the end of the month of Adar of the fortieth year of King Artaxerxes from the qasštu of the slave(?) Umunumushša and all his household in the town of Bit-Ḥa . . . tum, from the qasštu of Ea-danu, from the qasštu of Nubā-re-āšmun, son of Shamash-erba, Re-ānu, son of Kalbi-BAₕₚₘ and Ḥashdu, son of Nubā-re-āšmun, in Larak—the silver, i.e., one mana, Umantu, overseer of the shushanne (a certain class of slaves) of the treasure house, servant of Manūššānu, mār-bitī (of the king), son of Artarēmu, has received from Bēl-nādin-shumu, son of Murušā,?

Annotations: No. 12, L. 1. On the different ways in which bar-ra (meaning unknown) is written, cf. p. 28, note 2. L. 2, šlu in our inscriptions seems to be used exclusively for royal taxes resting upon property designated as (bit) ilqasštu, in distinction from inwar, which may be paid to any person leasing or letting a field or some other estate to another. For passages cf. p. 28, note 2. L. 4, bik-ne-at-ṭi (cf. also 31: 14 and ki-ne-at-ṭi (without det. amētu, 77: 2, 6), “Gesinde” (cf. Delitzsch, A. H., p. 338) adds the plural ending di to the feminine. t of the singular (cf. Delitzsch, Assyr. Gram., § 69 note), bik-ne-ša-ṭi (5: 3; 22: 7) and bik-ne-at-tu-ti (45: 6; 106: 5) = kinaṭṭi. L. 8. The meaning of šaḥi-ša-ni-e is unknown. The šušanum plural šušanne (written šuš-sha-ṭi, passim, cf. below, or šuš-sha-wuₕₚₘ. 81: 11: 94: 3, once šuš-ša-ni-e, 88: R. E., and once šuš-sha-ni-ni-e, 44: 17) occurs frequently in our inscriptions in the genitive plural, after šušaknu (passim) or šušṭi (written šuš-at-ri, cf. 82: 10; 94: 3; 94: 2; 95: 4), “Anseher,” cf. 7: 4; 8: 15; 44: 17; 75: 5. It denotes, therefore, apparently a class of persons occupying a low position in life. Frequently we find another genitive or an apposition or a coordinate substantive (connected by n) after šušanne. Cf. šušaknu ša šušanne ša (š)kȋ-kȋ-ciₕₚₘ (12: 3, 8), šuš[knu] ša šušanne ša ša-Ša-ša-šu (107: 9), šakknu (šušṭi) ša šuš shanne mār-e širriₕₚₘ (81: 11; 82: 10 ḫ), šušṭi ša šušshanne mār-e šiₕₚₘ-nu (94: 3 f.), šušaknu ša šušanne u šruₕₚₘ(baₕₚₘ)-ak(q)tu-tu (23: 14, R., cf. also 1. 9 and 5. 4, R. for the latter word). From all these passages in connection with our own above we learn that the šušanne were employed for various kinds of menial service; were therefore, in all probability a certain class of slaves or persons who had formerly been slaves. This assertion is corroborated by the fact that in Strassmaier, Darius 212: 9 (a document referring to the sale of a slave) we meet with the abstract noun šušanne in connection with bṣu₂ḥ šušṭi šušširrātu arad-sharratu u mār-biₕₚₘāt. The abstract noun šušanne in is also found in the interesting text Coni. XI. 560, which is dated in the third year of Darius II. It refers to the sale of four slaves closing as follows (lines 12-19): 12. bṣu₂ḥ-ū šušṭi-la šušṭi-la šušṭi-la ūₕₚₘ
he has been paid. *Unnati*, the overseer, shall leave the silver, *i.e.*, one *mana*, the soldier for the king, the flour for the king, the *burra* and all kinds of gifts for the royal palace, the entire taxes until the end of the month of Adar of the fortieth year, with *Minūššinū* már bīti (of the king), son of *Artarému*, delivering them for *Bēl-nādin-shumu*, son of *Murashū*.

Names of eleven witnesses and the scribe. Impressions of the seals of *Unnati* and six witnesses.

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**Notes:**

13. la *bārāt-sharr[u]-ā-tā* 14. la bit šiši la bit q̱a[kšu]š [la bit *šumarubti* ša ina muḫ-ḫi]
15. amēlu ša šu’ātu (MU[p]h) ši-li an*Bēl-it-tan-nu* na-[ši'ī*].* Umu (mu)
16. pu-qa-ri a-na muḥḫi amēlu-ta šu’ātu it-tab-su-ū
17. a-na muḫḫi amēlu-ta šu’ātu it-tab-su-ū *d*Bēl-ul-tan-[mu]
18. amēlu-ta šu’ātu ina pān [bīšana] (DI.TAR<es> ā-mér-raq-um-ma) 19. a-na *Ri-mut-a* Ninīb i-nam-din (the last three words of li. 16 and the first of li. 17 were erroneously repeated by the scribe in li. 17). The word *baššanu* being so far found only in contracts dated in the time of the Persian kings we would infer that it was not used in the Babylonian language before the Persian conquest.
Concordance of Proper Names.

Abbreviations.

\( h., \) brother; \( c f., \) confer; \( d., \) daughter; \( f., \) father; \( f.\ c., \) from the end; \( f., \) following page; \( f f., \) following pages; \( g f., \) grandfather; \( s s., \) grandson; \( l. c., \) loco citato; \( m., \) master (employer); \( m o., \) mother; \( p., \) page; \( pp., \) pages; \( q. v., \) quod vide; \( s., \) son; \( s c., \) scribe; \( s l., \) sister; \( w., \) witness; \( w f., \) wife.

Ar., Aramean; \( B i., \) Biblical; \( H e., \) Hebrew; \( N a., \) Nabatean; \( P a., \) Palmyrene; \( P e., \) Persian; \( P h., \) Phenician; \( S a., \) Sabean.

B. A., Beiträge zur Assyriologie; \( N., \) Nöldeke (communication by letter); \( P. S. B. A., \) Proceedings of the Society of Biblical Archaeology; \( Z. A., \) Zeitschrift für Assyriologie; \( Z. D. M. G., \) Zeitschrift der Deutschen Morgenländischen Gesellschaft.

Determinatives: \( d., \) deus, deb; \( f., \) femina; \( h., \) homo (anēlu); \( m., \) mas; \( pl., \) plural.

[ ] = text restored. * before a name indicates foreign origin of the same. The numbers refer to the euniform texts of the autograph plates.

I. Names of Persons.

1. Male Names.

*Abdu-[†] (Cf. Ar., Na. 8322)
1. s. of Amur-ētīr, 104: 2.
2. s. of Apītā, 45: 5.
3. 70: 5.

*Ab-di-īa (Cf. Hc., Pa. 332)
1. f. of Bīgā, 32: 10.
2. in din Bit-Abdīa, 79: 1.

Abū-ūl īdī ("I do not know the (my) father"), f. of Bēl-ittānnum, Bēl-nāṣir and Marduk, 49: 1.

*Ada-ba-ga (Pe.), s. of Iddīna-Nabāb, w., 39: 10. Cf. also (H)nēb(n)u-ga.

*Aṭ(-)da( )-ma-mi-as(?)-ta (Pe.), f. of Bēl-bullūṭ-su, 102: 8, O., Lo. E. & R. E.

*Ad-dan-ru (Cf. Hc. 78 Ezr. 2: 50 and 78 Neh. 7: 61)
1. s. of Anum-zir-ītīr, w., 82: 26.

3. s. of Bānānū, b. of Bēl-nādin-shuμ, w., 70: 15.
4. s. of Bēl-nā'īdu, w., 73: 14.
5. s. of Bēlshunu, w., 46: 8 | 47: 15 | 86: 33.
6. s. of Dādīa, w., 46: 10.
7. s. of Iqīsha-apū, 56: 2 | 80: 33 (w.).
8. s. of Nīdintum, w., 75: 14.
9. s. of Qualā, w., 32e: 11.
10. s. of Ubār, sc., 100: 16 | 103: 16.

† Abdu is loan word in Assyrian.
‡ Name of a place in Babylonia, apparently called after a person, cf. dal. Jumari, etc.
BUSINESS DOCUMENTS OF MURASHÂ SONS,

13. f. of Bél-ērīsh, 8: 20.
14. f. of Lābiq, 73: 16.
15. f. of Ninib-gānil, 59: 15.

*Add-ē-ia (without det. m.)
1. in ḫuḫṣūtu ša Addišu, 40: 4.
2. in ḫuḫšini-ia (adjet. relat.), 36: 16 | 37: 6, 18 | 38: 6, 18.

*Adda-ša-tan-na (Ar.), 70: 3.

* dAd-du-ru-um-mu and ma (Ar., cf. He. בַּלכִּים), which should be pointed בַּלכִּים(מָּן), s. of Nabudu, 65: 24 (w.) | 67: 1, 11, 12, 12.

Ad-adu-ša-u-shu, f. of Bél-ērīsh, 75: R.

A-ğdr-a (cf. the similar (?) name A-gi-reš[1])
1. s. of Iddina-aplu, w., 52*: 13 | 67: 17.
2. s. of Ninib, sc., 8: 23 | 29: 16.

*Aḥ-āa-ta(?)-ša(e)(?), f. of Ea-zittishu, 80*: 1.

Aḥ-e-ri-sh, Aḥ-ē-riš
2. f. of Bél-tušmu, 58: 5.

Aḥ-ē-iddina
1. s. of Bél-muballit, w., 19: 17.
2. s. of Iddina-aplu, 43: 1.
4. s. of Ninib-muballit, b. of Ardi-Ninib, w., 48: 23.
5. f. of Aqabbāštī, 10: 29.
6. f. of Lābiq and Bél-nādin, 10: 3, 24.
8. f. of Shamash-ibaš, 43: 19.

Aḥ-ē-iddina-Marduk (dMAR-UD), f. of Abušumu, 1: 29.


Aḥ-e-erba
1. f. of Bél-damu, 109: 11.
2. 39*: 2.

† Written dIM. Cf. Hilprecht, Assyriaca, pp. 76 ff., especially p. 78; Winckler, Alttestamentliche Untersuchungen, pp. 68 ff.
‡ Against Baethgen, Beitrag zur Semitischen Religionsgeschichte, p. 66, who proposes to read הָרָא or הָרַא.
§ Without det. d. The god Addu had been received into the Babylonian pantheon, cf. Hilprecht, Assyriaca, p. 78, note 2.


* Status absolute, the final vowel having been rejected and auxiliary a inserted between the second and third radicals. Cf. Lehmann, Shamashshumukīn, p. 19.

†† Found alongside of Llmur. Cf. C* 196, 153 (Pān-Askur-la-nur, “May I see the face of A.


§§ Not infrequently written Abī-shu-nu.
Dated in the reign of Artaxerxes I.

11. f. of Nīnīb-abī-bullī, 41:14.
13. 2:2; 8:44; 8.
Aḫu-ṭa, f. of Shamash-ēṭīr, 31:11.
*Aḫ-ṣan-a (cf. He. *<u>Al</u>), s. of Bēl-kînu, 75:4.
Ak-ki-šu, in doBēl-Bēl, 80:8.
Am-bu-ru, f. of Bēl-abu-ṣur, 16:16.
Amēl-Bēl (d EN-LL and doL)
   1. s. of Galātanu, 23:5.
   2. s. of Śišum-Bēl, sc., 81:13.
   3. f. of Ardi-Adēšu, 17:3.
   4. f. of Sinu-nāṭīn-aḥē, 66:12.
Amēl-Enna-an, f. of Bēnūmus, 45:4.

*A-nuqr-ki-kī, and contracted into Ur-ki-kī (Pe.?), s. of Tē ṣūtar’aš, šakānu ša bē’ū, ša’ānu-nāṭīn a[mē]rē iskhē, w., 31:11 | 82:20, 21, R. E.

A-nuṣīr-ṣīr, f. of Abda, 104:3.
A-nuṣīn-ṣīlī, f. of Nāḥī-Mīlīsī, 47:29.
A-num-ṣār-iski, s. of Anum-ṣār-ṣak, w., 67:14.

Ap-ła-an, Apla-an
   1. s. of Aḫ-ṣu-an, w., 31:16.
   2. s. of Ardi-Nīnīb, 96:2.
   4. s. of Bēl-abu-ṣur, w., 82:23.
   8. s. of Bēl-bullīBu-ṣźīl, w., 68:6 f. c.
   9. s. of Bēl-bullīBu-ṣźīl, w., 70:7.
   10. s. of Belēte, w., 9:14 | 31:16.
   11. s. of Ēlēte, w., 42:11.
   12. s. of Idēnā-Bēl, w., 19:17.
   13. s. of Lēbštī, 44:12.
   15. s. of Sin-ikûr, w., 17:16.
   17. s. of . . . . . , sc. and w., 3:24 | 91:10 (possibly identical with No. 16).
   18. f. of Abda, 45:5.
   22. f. of Bēl-bullīBu-ṣźīl and Nābīk-ēṭīr, 7:1.
   25. f. of Lēbštī, 77:10.
   27. f. of Nābī-bullīBu, 79:11, O. & L. E.
   30. f. of Nīnīb-bullīBu, 96:3.
   31. f. of Nīnīb-nāṭīn, 84:11.
   32. f. of Ramamān-rimannī, 55:2.
   33. in doBēl-Apā, 23:4.


   2. f. of Ḫallūḫī, 109:1.

*A-qr-ba (cf. He. *<u>Ap</u>lšu, cf. also Ḫālšu)
   1. s. of Ḫadūnum, 82:8.
   2. s. of Zabīlī, 24:1, 3, 9, L. E. | 79:13, L. E. & O. (w.).


Ar-bī-la-ai (“Man of Branlu”), s. of Nādīn, w., 79:13.
Ardi-Bēl (d EN-LL and doL)
   1. s. of Bēl-ēṭīr, 77:1 | 7.

Ardi-Bēl (d EN-LL and doL)
   1. s. of Bēl-ēṭīr, w., 56:15 | 84:13.
   2. s. of Bēl-ēṭīr, 56:5.
   3. s. of Diḏē, b. of Shīrēqīn, 88:1.
   4. s. of Ishīna-Bēl, w., 18:10 | 21:9 | 26:18.
   5. s. of Ninib(?)-ēṭīr, 12:4.
   6. s. of Nīnīb-uskabshī, 48:35 (identical with No. 9).
   7. s. of Pāhēnu, 19:3, L. E.
   9. s. of Ninib(?)-ēṭīr, 12:4.
   10. s. of Nīnīb-uskabshī, 48:35 (identical with No. 9).
   11. s. of Pāhēnu, 19:3, L. E.

† Cf. Addu-rē-wu-šabšu.


Ar dati-Enallurubu


Ar dati-Gula (*Gu-lu or AME ME*)

1. s. of Ninib-nadin, 17:18 | 91:11 [94:16].

2. f. of Ḫanna, 3:7, [18].

3. f. of Kildu and Bél-sham-dari, 2:5, 16 | 8:7 | 94:5.

4. f. of Ninib-aḫ-iddina, 3:3.

5. f. of Nār-māt-Bél, 6:12.


Ar dati-aa and Ar dati-a


2. s. of Erba-aplu, w., 43:17.

3. s. of Isdinna-Bél, w., 78:8.

4. s. of Nunallunu-Bél, 37:3, 17.

5. s. of Ninib-aḫ-iddina, w., 88:23 | 106:14, Lo. E.

6. s. of Ninigir, w., 47:18.


8. s. of Ubar, h. of Lābiši, w., 19:18 | 26:15 | 58:12 | 69:25.

9. f. of Lābiši, 54:12.

10. f. of Nuinat-nadin, 13:11.

11. šgal-ša Ereb, 60:6 | 6, 12, 15.

12. in dAbi-Atlini, 63:2 | 94:3 | 3, 6 | 107:7.


Ar dati-Ninib (*dBAR*)


2. s. of Rittu (or Umahhur) Bél, w., 78:12.

3. s. of Siltin-ilôni, w., 2:13 | 9:17.


5. f. of Ā związku, 62:15.

6. f. of Apû, 96:3.


12. f. of šim-muballit, 96:2.

13. 44:5.

*Ar šam-šānu and Ar šam-šānu* (Old Pr. Arshama, 'Aršāpaš (Xenoh.), Aršapāš (Herod.), m. of Bél-supē-nâlû, 1, 2, 6, 10. Cf. also the babylonian patron, noun šar-šam-ma-ad, 74:8.

*Ar ta-šu Te. of Arta and Ar ūaš (Herod.), m. of Zēr-šuk, 6:3, and of Artassate, 6:5.

*Ar tu-bar-ri, Ar tu-amaعا, Ar tu-ama-rua (Pr. = *Arta-baṟa, *Artaḫārpaṟ).*

1. s. of Bél-štum, 82:16.

2. m. of Īndi-šab, 14:7 | 15:3, 11.

3. m. of Inaš, 13:4. (Apparently Nos. 1-3 the same person.)

*Ar-ta-ah-ša-ur (Pr. Ar-ta-ahša-a-ra, *Ar-tu-a(ra)uš).* m. of Bēl-babaum, 4:3.


† According to Ktesias, Pers. 38, Arpaḫārpaṯ was the name of the half brother of Artaxerxes I., satrap of Babylon.

‡ "Kosewort" (from Arta-šš, abbreviated from Artaššaθrā = *Artaḫārpaṯ*), according to Justi, "Iranisches Namenbuch, p. 34, b. N. regards this explanation as doubtful."
Concerning *Ar-ta-ra-pa-ta* (Pe. *Atrrepata, 'Atrapatsa*), *ba-du-shi-ta* *sha Anar, 0 : 4.


*d-At-tar-ri-ni* ("A is my light"), *bara* *sha Bil-nadin-shumu, 101 : 6.


*Ba-ga-nu-nu*, *Ba-ga-'ina* (Pe.).

1. s. of *Zimanka, 76 : 3, 7, 0.
2. f. of *Nidilatu-m-Bel, 76 : 2.

*Ba-ga'-da-la-su* (Pe. *B(M)apada*).

1. s. of *Ku[ma], b. of *Tiridate, 74 : 7, 12.
2. 18 : 2, 3.
3. in *Bit-Buga-ta, 65 : 3.

*Ba-ga'-ma-ha* (Pe.), f. of . . . *-tu, 32 : 22.

*Ba-gu*-mi-

1. (For the second element cf. *'Orapu-ya*), *bus-tar-ba-ri, 50 : 1, 8, 10, R.

1. s. of *Aspe'lasta, 106 : 9, 9, R.
2. s. of *Mitradatu and of his wife Fkur-bilit, 48 : 1, 13, 14, 16, 17, 19, 34, 37.


2. *Ba-gi-za-shu* (Pe.), s. of *Kound, 106 : 2, 8, R.

4. *Ba-gi-za-tu* and *Ba-gi-za-a-nu* (11 : 10, mistake of sc., Pe., s. of *Papak, m. of *Barnah, 11 : 1, 3, 6, 7, 10.

*Ba-gu-ski*? (Pe., in *Usagga* *sha* *Bagu-su, 88 : 4

1. *Ba-la-sa, Balatua- (= Balathia "O my life," cf. He. *enment*), if a Hebraized Bab. name), s. of *Ardi-Malatu-ashu, w., 36 : 14 | 37 : 13 | 38 : 13 (cf. also *Balata-wa*).
3. *Balatua-*, Balatua, 1. s. of *Addana, 32 : 1, 9 | 32 : 8 | 60 : 20, R. (w.).
2. s. of *Bel-bana, w., 3 : 10.

‡ Epon. 673.
†† Cf. Sargon, *Past. 49* (*Bagdatti*).
§§§ Preceded by the det. *h*, which is probably a mistake for *w*.

4. s. of Iššuši, w., 67: 15.
5. s. of Maruduk-šēr, 92: 3.
6. s. of Ninû-gāmû, w., 86*: 29.
7. s. of Shamash-nādin, 17: 4.
8. s. of Tirilû, w., 64: 12 | 75: 11.
10. f. of Lûhûši, 64: 17.
Ballat-ta-a, Balât-ta, s. of Ninû-ubâ-bullû, w., 22: 15 |
31: 18.
*Bânaq-ī-šû (cf. Sa. 1145, also He. 3119), f. of Išlimûma, 23: 1 | 45: 1, L. E.
Bunsat-erîš, *Dani-erîš, *Dûri-nu-erîš
1. f. of Bêl-emân, 10: 30.
2. f. of Rîbû, 56: 17.
3. bûrû Nippur, 48: 5.
Bâni-ia (23: 15), Bâni-ia (48: 23), Bânî-ia (or û),
Bâni-ia (11: 11) (cf. He. and Pa. 97)
1. s. of Amêl-Nanû, 45: 3.
3. s. of Dûmuq, w., 87: 14.
4. s. of Lûbîshî, w., 11: 11, Lo. E. | 23: [17], R. E. | 27: 8 | 39: 8, L. E.
5. s. of Ninû-ubâ-idûna, w., 4: 12.
6. f. of Miniamênî, 45: 34.
7. bâhakun shâ Bêl-apal-ûnûr u Aûshakun, 47: 11.
Balû-nu
1. s. of Idinâ-Bêl, w., 7*: 7.
2. f. of Bêl-ubâ-idûna, 23: 19.
3. f. of Bêl-nâdin-shânu and Addannû, 70: 15.
*Bâqâ-qam-qam (Ar.), f. of Ûli-âmû, 75: R.
2. s. of Sha-idi-gû, w., 31: 20.
*Bârik-šû, Bârik-sî, Bârik-sî-šû (cf. He. 3147)
1. s. of Bêl-nâdin, b. of Ninû-šēr, 7: 24.
2. f. of Dâlah-Nôbû, 82: 5.
3. f. of Ninû-šēr, 8: 11 | 7*: 2, 11.
4. bardû shâ Bêl-nâdin-shânu, 21: 3.
5. 44: 20.
*B(P)ar-ua-ubâ-šû (Ar. or Pe.?), bardû shâ Bagiâzûs(n)u, 11: 3, 7, 19.
*Bâsi-a,u-ka-ni-ki, s. of Gamûlî, 31: 2, 27.
*Bâu-ûnû, d Bûnû-nûnû
1. f. of Bêlshunu, 7*: 7.
2. f. of Shadû-rabû-nâdin, 105: 15.
Ba-ground
1. f. of Hûtûn, 41: 2.
2. f. of Ninû-šēr, 28*: 10.
Bêl-âbû-nûur
1. s. of Amburû, w., 16: 15.
2. s. of Kûribû, 89: 1, 9, R. E.
3. s. of Ninûtum-Bêl, b. of Ilî-Iti-li-nûrû, 75: 5.
4. f. of Aplû, 82: 25.
5. f. of Idinû-Bêl, 49: 15.
6. f. of Ninûmêni, 14: 11.
7. f. of Zabûdû, 32*: 13.
8. bardû shâ Ribû, 90: 2, 4, R. E.
9. in àâl Bêl-âbû-nûr, 65: 2, 14, [20], 22.
*Bêl-Ad-dan-ru-bullû, s., s. of Addannû, b. of Bêl-šēr
and of Bêl-bullû, w., 79: 12 Lo. E.

† For Baniya (by the side of Bânî-ia, cf. Baita-šû (Delitzsch, Assyrisches Handwörterbuch, p. 175b), Kab-tî (Strassermaier, Nabuchodonosor 291: 9), Aku-tî (q. c.), La-na-û (q. c.), etc., and even Kambuzi (Strassermaier, Cambyses 55: 22 | 100: 2) and Mûrû (Pa. Mûrû). Cf. also ana-Galû and ana-Gâlû.
† Cf. Vogt, l. c., 34.
§ The Palmyrene form of the common Semitic god is Bêl. But he was also worshiped under the name of Bel, Bâlo, cf. Waddington, Inscriptions 2006a). This latter cult was introduced from Babylonia. Cf. Baethgen, l. c., p. 86.
‡ Vogt, l. c., 2.
¶ In the transliteration of Bêl the following rule has been observed: Bêl = dEN, Bêl = dEN-LIL, Bêl = dIL.
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Bēl-āḫ-īddina

1. s. of Ardu-Nīṣīb, b. of Erba-Bēl and Nāʾid-Nīṣīb, 13: 22.
2. s. of Bāanu, w., 23: 19.
4. s. of Bēl-nāʾid, b. of Eshe-ēšīr, uncle of Ninid-um-Bēl, 57: 1 | 64: 15 | 71: 7 | 75: 10 (w.).
5. s. of Bēl-[muballit], b. of Bēlšumu, 41: 1, 8, 15.
6. s. of Gašša', 33: 2, 4, 0.
7. s. of Ninīb-du, 70: 14.
8. s. of Shamas-muballit, w., 11: 14.
9. s. of Zama-mārīš, b. of Zama-mānā-[d]ān, 95: 3, L. E.
10. f. of Luḫaku, 39: 3.
13. šaknu ša bašshušana ša bukatētu, 23: [114], R.

Bēl (Bēl)-āḫ-īt-ta-nu, s. of Bēlšumu, w., 64: 12 | 74: 17 | [108: 12], R.

Bēl-āḫ-īt-ta-nu

1. s. of Bēlšumu, w., 66: 10.
2. s. of Nuḫa-nā-bis, w., 56: 15.

Bēl-ū-nī (without det. ḫ), s. of Kūṭišu, b. of Shamas-hum-īšša, 17: 3.

Bēl-ū-apal-īddina

1. s. of Kūṭišu, w., 44: 23.
2. šaḫru ša Bēl-nāḫšana-bumumu, 63: 1, 22, R.

Bēl (Bēl)-ē-pa-ta-nu

1. s. of Bēl-ibni, 46: 9 (w.) | 47: 1 | 3, 5, 24.
2. s. of Bēl-ērīš, šaknu ša baššušana ša bauaššāka, 107: 9, L. E.
3. f. of Ninīb-nāʾid, 44: 4.

‡ Cf. Bu-ka-ati-ša, Strassmaier, Cambyses, 84: 16, and such names as Bēl-put-ta-nu, "B. is protector," Bēl-e-di-pitūn (with the nominative ending u attached to the name), which is regarded as a compound substantive = Bēl-did-pitūn, "B. protect the only (child)." That the meaning of the root [72] left untranslated by Delitzsch (Assyrisches Handworterbuch, p. 553 b) is "to strengthen, support, protect," becomes certain from the parallelism of nu-pa-ta-an-um (1 pers. plur. Præs. II) with nu-da-na-nu (55: 17). The Hebrew word [72] denotes the threshold as "the place of protection," according to the widely prevailing idea of the sacred character of the threshold in the ancient world. The protective power of the snake (72) "protector") and its close relation to the threshold are equally well known. Cf. e. g., the snake surrounding the opening of the marble vase from Sidon preserved in the Royal Museum of Berlin (cf. Pietschmann, Geschichte der Phönizier, p. 225); the large snake usually carved upon the boundary stones of Babylonia; the enormous snakes of bronze (šarrushšaḫ) set up by Nebuchadrezzar II ina sippe aššulū, "at the thresholds of the gates" of Babylon, etc., etc. According to Hommel's doubtless correct theory (in Trumbull's book, quoted below, p. 314), the Assyrian word sipa, "to pray," itself is a verb, denoting, from sippu, "threshold." Cf. on the whole question the work of H. Clay Trumbull, The Threshold Covenant.

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7. s. of Nabû-īṭ-tan-nu], b. of Nabû-ñadûn, 3: 1.
12. f. of Rihât, 91: 2.

Bēl(Bēl) (cf. also Ninib-Bēl-ēris)

2. s. of Isdina-Ashur, w., 85: 25.

Bēl-dan-va, s. of Ahē-erba, w., 109: 11.

Bēl-ēris

1. s. of Addanna, w., 8: 19.
2. s. of Adda-ērušt a, hašarru ša mum-Tānûm, 75: 16, R.
3. s. of Bēl-ballītu, w., 107: 17.
4. s. of Nîlatum-Bēl, haradu ša Addanna, 60: 1, 12, 16, L. E.
5. s. of Tabain, f. of Ḥashdai, bašarru ša šuha-shušnu ša šu-bilû-kiš, 12: 5, 8, 10, R.
6. s. of Zemâ, w., 75: 11, L. E.
8. s. of Šumarrâ, 81: 3.

Bēl-e-tī-ir (102: 16, Lo. E.), Bēl-ēšîr (SHUK)

1. s. of Addanna, b. of Bēl-Addanna-ballītu and Bēl-ballītu, w., 79: 12, R.
2. s. of Ardu-šan, bšarru, 77: [1], 5.
3. s. of Barû-šî, b. of Zulâti, 95: 2, L. E.
4. s. of Ištar-nî, w., 36: 12 | 37: 11 | 38: 11.
5. s. of Kiššu-ḫû, 12: 3.
6. s. of Lûdût, b. of Gâlût, w., 7: 22.
7. s. of Ninib-ādûn, 19: 2, U. E.
8. s. of Qurša, w., 15: 18.
9. s. of Shara-šîl iha-tabbarri, w., 102: 16, Lo. E.
11. f. of Shamši-ñadûn, 93: 4.
12. f. of Zimâ, 50: 14.
13. 70: 2.

Bēl-e-te-ru

1. s. of Shamash-ñadûn, 73: 6.
2. 70: 3.

Bēl(Bēl) nṣat-tin (abbr. Qat-tin, Const. XI. 525: 2)

2. f. of Shadu-ubû-šēzi, 86: 8.

Bēl-Ìi(î) (?), f. of Zalâti, 92: 3.

Bēl-šah†

1. s. of Belûšû, w., 67: 13.
2. s. of Nûdûn, 42: 7.
3. s. of . . . . . w., 31: 17.
4. f. of Arumamara, 92: 16, and of Shatarzana, 82: 19, L. E. & R.
5. f. of Belûs-Ninû, 85: 9.
6. f. of Marduk-nûdû-shumu, 72: 3, R.

Bēl-šu-ka-ash, bûtabbarri, m. of Nabû-ñadûn, 1: 29, and of Ashur-ah-šûlû, 1: 30.

Bēl-û-yû, f. of Ḥashdai-aplu, 8: 5 | 9: 2.

Bēl-û-zîja(ha)(sha)

1. s. of Belû, 37: 4.
2. s. of Shamash-ballītu-šilû, w., 19: 18.
3. s. of Ĩârû, w., 46: 11 | 47: 16.
5. f. of Kîli, 7: 10 | 8: 20.

Bēl(Bēl) nṣat-tam, w., 107: 3.

1. s. of Abû-ahlî, b. of Bēl-nûšir and Mardûk, 49: 1, R.
2. s. of Aplû, w., 17: 17 | 28: 11 | 42: 8 | 87: 13, 16 (sc.).
4. s. of Bēl-ittam, b. of Rihât, 109: 3.
5. s. of Bēl-tukurša, bûqatul ša Nîppur, w., 5: 9 | 9: 13.
6. s. of Ishdubaḫatu(?), w., 18: 13.
9. s. of Lû-bûlû, w., 82: 23.
10. s. of Nabû-târû, 12: 15.
11. s. of Ninib-ñadûn, w., 13: 10.
12. s. of Rihût, 60: 23.
13. s. of Sham-šûlû, w., 2: 11.
14. s. of Uštabanna', 74: 5.

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15. s. of (?) Zabdišu, 69: 3, 6.
16. f. of Bel-barakki and Marduk-êšîr, 32: 4, L.o. E.
17. f. of Bel-balušu, 75: 14.
18. f. of Bel-shuma, 7°: 11.
19. f. of Bibê and Bel-îtunnun, 100: 2.
20. f. of Umsûnû, 8: 17.
21. f. of Šalâ-ba-bê-tûr, 68: 3.
22. billouillu ša marmšûu, 1: 27, L. E.

Bēl-šum-êr
1. s. of Rimût, w., 61: 12.
2. f. of Dammû, 78: 7.

Bēl-ê-kîšûr

Bēl-ê-mulîšûr(t)ûr
1. s. of Âh-êriûsh, w., 28°: 12.
3. s. of Belshuma, kud-SAR-SHE-GL, w., 83: 17, R. | 84: 10, L. E.
4. s. of Lûshûnu, 37: 2, 15.
7. f. of Âh-êlayû, 54: 18.
10. f. of Biltûnu, 22: 16.
11. f. of Mardukû, 82: 8.

Bēl(ê)-mûqûn-apûn
2. s. of Kûrûnu, w., 57: 15.
3. s. of Ninû-bûnû, w., 96: 17 | [99°: 16].

Bēl(ê)-mûqûn-ûmušûnu, s. of Biltûmu, w., 44: 24.

Bēl(ê)-mûqûn-bûbûnu, f. of Gunû-shum-ûnûšûr, 52: 17.

Bēl(ê)-mûqûn-ûdû
1. f. of Addûnu, 73: 14.
2. f. of Bel-ñûcûddûnu, 57: 1 | 64: 15 | 71: 7 | 76: 10.

3. f. of Kûlûnû, 32: 18.

Bēl(ê)-nû-dûnû(mûdûnû = MU)
1. s. of Âh-êldûnu, b. of Lûshûnu, 10: 3, 31.
3. s. of Ildûna-apûnû, 29: 14.
4. s. of Kiûdûnu, w., 28: 13.
5. s. of Kiûrû-apûnû, w., 46: 10.
6. s. of Muâ-nû, 19: 12, abbreviated from Bēlûnû-dûnûshuma, q. v.
7. s. of Nebû-ûddûnu, šamûr šû-nû ša Bûigû-ûmûtu, 50: 7, R.
8. s. of Nebû-ûsûrûshûnu, w., 10: 23.
9. s. of Rimût, 31: 2, 12, 13, 26.
10. s. of Shârûk(ê)û, w., 14: 16.
11. s. of Shumû-ûddûnu, w., 99: 18.
12. s. of Ubûrû, w., 61: 11.
13. s. of . . . ., 27: 2.
15. f. of Belshuma, 31: 10.
16. f. of Ninû-bûnû, 16: 18.
17. f. of Belûnûlûlû, 10: 23 | 54: 11.
18. f. of Sha-Nebûnû, 19: 15.
19. f. of Shumû-ûddûnu, 10: 25.

Bēl(ê)-nû-dûnû-shumu
2. s. of Bûnûnû, b. of Addûnu, w., 70: 14.
3. s. of Mûrûûnu, 3°: 3, 4 | 4: 1 | 6: 1 | 7: 4, 13 | 7°: 3, 5 | 8: 14, 16 | 9: 1, 5, 8, 10 | 10: 6 | 11: 4, 8.
10 | 12: 9, 11 | 13: 5 | 14: 3, 8 | 15: 6, 12, 16 | 16: 2, 8, 11 | 17: 1, 5, 9, 10 | 17°: 2, 7, 12, 14 | 18: 5 | 19: 1, 7, 12 (without shûmu) | 20: 2, 3, 8 | 21: 2, 4 | 22: 1, 5, 9, 10 | 23: 13, 15 | 24: 1, 9 | 25: 2, 7.
13 | 26: 1, 2, 9, 11, 12, 14 | 26°: 2 (dl. with No. 7), 5, 9, 10 | 27: [11], 4 | 28: 6, 9 | 28°: 6, 8 | 29: 1] 12, 16, 22 | 30: 1, 2, 17, 24 | 31: 1, 5, 9, 11 | 32: 5, 7, 11, 13 | 32°: 1, 5, 9 | 33: 3, 5 | 34: 2, 10, 18 | 35: 4, 15, 23 | 36: 1, 6, 9 | 37: 1, 5, 8 | 38: 1, 5, 8 | 39: 4 | 39°: 3, 5 | 40: 2, 8, 11, 12 | 41: 2, 9 | 44: 15, 18, 21 | 45: 7, 15, 18 | 48: 1, 9, 13, 14, 16, 18, 19.
BUSINESS DOCUMENTS OF MURASHU SONS,

21 | 49: 2, 5, 8 | 50: 6, 8, 12 | 51: 1, 2 | 52: 1, 7, 12 | 53: 2 | 54: 1, 5 | 55: 1, 15 | 56: 1, 7 | 57: 2, 7, 12 | 58: 1, 7 | 60: 2, 11 | 62: 4, 8 |
63: 3 | 64: 1, 5 | 65: 1, 7, 12, 2 | 66: 2 | 66*: 5, 8, 12, 14 | 67: 1, 6 | 68: 2 | 69: 2, 5, 8, 10, 13 | 70: 8 | 71: 3, 4 (L = Bēl omitted) | 72: 4, 8 | 74: 9, 13 | 75: 7, 9 | 76: 4, 8, 11, 14, 20 | 78: 6, 13, 15 | 84: 3 | 85: 2 | 86: 1, 16 | 88: 2, 10, 16 |
89: 1, 5, 8 | 91: 1, 4, 7, 8 | 93: 2, 6, 10, 12 | 94: 1, 6, 9, 10 | 94*: 1, 5, 7, 8 | 95: 1, 6, 8, 10 | 96: 1, 6, 9 | 97: 1, 4, 7, 8 | 98: 1, 4, 6, 7 | 99: 3, 4, 13 | 100: 1, 4, 7, 9 | 102: 10, 13 | 103: 1, 4, 7, 9 | 104: 1, 5, 7, 9 | 105: 5, 7, 9 | 106: 6, 9 | 107: 11, 12, 14, 4.

5. s. of Tiddanu, sc., 10: 12.
6. s. of . . . -Bēl, b. of Skum-iddina and Bēhit, 7: 2, L. E.

Bēl-naqir (naqir = PAP)
1. s. of Abu-ul-tēl, b. of Bēl-ittanna and Marduk, 49: 1.
2. s. of Bēl-[nādin], w., 16: 14.
3. s. of Bēl-ulhebizi, 7. 4 | 13: 24 (w.).
4. f. of Nabû-ummuru, 89: 15.

Bēl-nārid-ē, f. of Ardi-Bēl, 56: 5.

Bēl-su-pī (SIGISHE) -nuqur
1. ḫaqdu ša Aršum, 1: 1, 23.
2. ḫardu Ṿ ḫaqdu ša Bēl-nādu-shum, 99: 5, 13
   (apparently identical with No. 1).

Bēl-su-shum-inbī
1. s. of Ardi-Gula, b. of Kiδiān, w., 2: 4, 15 | 94: 2, L. E.
3. f. of Ninib-nādin, 68: 7 f. c.
4. 9: 6.

Bēl-su-shum-in-bī (iibī, 552), s. of Kiδiān, w., 88: 23.


Bēl (d'Bēl, 10: 2)-shu-nu
BEL-ASH-ZIB

1. s. of belit-taslim, 85: 3 | 86: 20.
2. f. of bel-nāṣir, [7: 4], 24: 14.

BEL-ZER-IIBI

1. s. of ashur-nadin, 82: 3.
2. f. of zabidini, 68: 8 f. e, | 72: 14 | 80: 15.

Bel-zir-iddina, s. of ibši-shadu-rabu, 9: 5, L. E. Bel
1. s. of ashtur-ittina, 63: 4.

Belit-nadin, f. of Ninib-ēšir and Barik-Shamshi, 7: 25.
Belit-ushshib-shu, s. of gashar, sc, 85: 26 | 86: 24.
Belit-taslim, f. of Belush-zib, 85: 4 | 86: 20 (w.).

Bi-ba, Bi-ba-ia (cf. Bi, 22)

1. s. of Belittanu, b. of Belittana, 100: 7.
2. s. of Eanaðin, b. of Nabu-ittanna, w., 65: 24 | 67: 14.
3. 70: 7.

Bi-ba-nu, f. of nadinššu and Ninib-īnī, 9: 7.

Bi-ba-ia, cf. Sharrigasha.

Bi-is-kad-a, f. of linadash, binir biti sha ninib-ippukib, 14: 12.

*Biru-nt", s. of Shara-Îli, w., 7: 23.

*Bis-a (cf. Bi, 52)

1. s. of abdilu, w., 32: 10.
2. s. of yshdu-ak, nipêpabaga, 15: 4, 8, 16, L. E.

*Bit-ta" (cf. Pa, 52, cf. also Ina-bit-ta-a), f. of aplat, 70: 3.

Bil-bi-ta-a, Bil-bi-a (37: 4)

1. s. of Bel-nabiliššu, w., 22: 16.
2. f. of ášu-iddina, 14: 16 | 17: 17.
5. f. of Bel-nascišib-ahu(?), 44: 24.
6. f. of Ninia, 5: 11.
7. f. of ..., 4st (qadi) sha abulla rabu, 86: 31.

†Buc-ne-neššu

1. s. of Nabû-ittanna, w., 12: 14.

‡Clermont-Ganneau, Antiquités et inscriptions inédites de Palmyre (in Revue Archéologique, 1886, juillet-aout), p. 31.
§Cf. Dan-ni-a (Strassmaier, Inschriften zu Liverpool 74: 10) and Dan-ni-e-a (passim.)
BUSINESS DOCUMENTS OF MURASHU SONS,

Ea(d1)-a-na-kassu3-sha\(t\), s. of Nidintum-Běl, b. of En-naduš, 105: 2.

d-Ea (Ea = dIB)-nabī-qa-su
1. of Tiar-si-lo-En-gašua, sha e\(l\) ššR AR shu\(n\) yar-pi-qi-su (u \(\mu\)nu3-ar\(x\)), 80: 2, 7, R. E.
2. of Silla\(d\), b. of Bēl-ushallim, w., 83: 20 (identical with No. 1).

d-Ea-dā-mu, 83: 5.

Ea(d3)-bēl-īšu3, s. of Nidintum... 86: 7.

Ea(d3)-bēl\(3\) and d1)-na-dī
1. of Nidintum-Běl, b. of Ea-anu-kassiuša, 105: 2.
2. f. of Bēl\(3\) and Nabā\(3\)i-dāllu\
36: 17.

d-Ea-zītī-sa\(q\), s. of Aḥlatuša\(2\), barra\(s\) ša Bēl\(3\)-a-na-dī-
šuna, 86: 1, U. E.

Ellīq-al\(3\)-Na-na\(3\)-a, s. of Bēl-ūnī, 85: 9.

Erba\(3\)-a or Erba\(3\)-a (Ar. docket "?88")
1. of Bēl-bera, 13: 2.
2. s. of Nīnīb-na-dī, baqqa\(3\)l\(3\)ru\(s\) ša Nippur (baqqa\(3\)l\(3\)ru\(s\) ša a\(b\)bii ru\(b\)ē, or baqqa\(3\)), w., 19: 15 | 36: 13 | 34: 23 | 35: 29 | 39: 9 | 48: 30; no w., 51: 3, 7.
3. f. of Eruši, 43: 17.
5. f. of Nīnīb-ūnī, 26: 14 | 25: 11.
6. f. of Yāรหu, 4: 12.

Erba\(3\)-u, 1.
1. of Ardi-Nūhil, b. of Bēl-āqubīdīna and Nā'id-
Nūhil, 52: 12.
4. s. of Mašēzīb, 3: 2.
5. s. of Ma... 87: 3, 5, 8, 10.
7. s. of Shu-īqarī, w., 64: 16.
8. s. of Bēl-shašum, 109: 11.

Es-sug-%la-rami(RA), cf. Iraq-En-gašua-ramu.

Eš-dā-šīr, f. of Nidintum-Bēl, 57: 3, 8, 10.

Eš-tu\(3\), Es-tu\(3\) (YR-GAL), f. of Apšu, 9: 15 | 31: 16.

Eš-uru, f. of Apšu, 42: 11.

Etš-shu\(3\)-BÔP
1. s. of Nā'id-Běl, w., 69: 24.
2. s. of Nā'id-Sìn, sc., 2: 17.

Gab-bar\(3\) (without m, cf. He-Pa, 72) in du\(3\)Shubti-Gab
be\(3\), 80: 5, 6.

*Ga-da-al-a-ba† (11e, 77b2), s. of Shabbatai, w., 69: 20.

*Ga-ah\(3\)†, f. of Bēl-āqubīdīna, 33: 3, O.

Ga-la-a-nu\(3\)-nu, (cf. He. 77b2 and 77b3)
1. s. of Lithi\(d\), b. of Bēl-ēšir, w., 7: 22.
2. in du\(3\)Bēl-Galābi\(u\), 99: 3.

Ga-māli\(u\), f. of Bēsšu\(3\)-anna\(3\), 31: 3.

*Ga-su-su, k., cf. Kurrosu\(3\).


*Gis-rī, (without det. m, cf. Ph. 57z, abbrev. cf.

Žafīrī, ḫafīrī, \(\text{etc., N.}, \) in du\(3\)Bēl-Gis-rī, 45: 6.

d-Ga-la-sham-lišit
1. s. of Bēl-mutak̂li\(u\), w., 53: 17.
2. s. of U[bur], w., 91: 12.

Ga-su-u, 92: 2.

Ha-a(nil)-di-nā... s. of Bēl-Shamash-balat̂u, 5: 2.

*Hā-bar-du\(3\)-u, f. of Astasēbara\(3\), 18: 8.


*(Hā)b(u)-a-na-ga\(3\)-u, Ad-b(a)n\(3\)-n\(3\)-ga\(3\) (Pe., cf. Adub\(a\)ya and
M\(a\)-ga-pa-na\(3\)|\(\|\), s. of Midaššu, bīl\(a\)-šīna ša
mērSīn, 9: 12, L. E. | 12: 12, H.

*Hā-ba-ra, in du\(3\)Bēl-Hadam, 107: 5. Also Bēl(3)-a-da-ra.

*Hā-a-ga\(a\)-a, (cf. Bl. 77b3), s. of Išqatu\(3\), w., 28: 14.

*Hā-da-an\(u\), (cf. Bl. 77b3), f. of Agšu, 82: 8.

*Hā-lat-tīš, *tat\(a\)tā|\(t\), s. of Agši-ulti, 108: 1.

*Hā-ma-da\(3\), (cf. He. 77b3), of Sīn-madīn, 82: 4.

*Hā-ma-ar-šu3, s. of Bēl-ēšir, m. of Agšu, 81: 3.

*Hā-am-ma-ra, Ha-am-ma-ra, Ha-am-bar\(a\)
1. in du\(3\)ba\(\text{u}\)Hamram\(a\)-atu, 7: 3 | 8: 12 | 44: 11.
2. in ba\(\text{u}\) Ha-am-ma-ra\(a\), 19: 7.

† Abbreviated, supplement something like ik\(\text{rub}\), cf. Ninib-anabitša.
‡ A\(3\)a\(3\)a\(3\)a\(3\)a, Cf. Nā'īta-Nūmā.

| Cf. also Išqatu\(3\).
| Cf. names like Ga-ba\(3\), Ga-ba\(3\), Gī-ānu, Ga-ba\(3\)-Mardšu, etc.
| Strassmann, Cambyses 316: 3, 7, 11 (= Male\(\text{er\(a\)n\(a\)n\(a\)})\).
| Pa. 67 (Hagghu3)—Yaqūb, l. e. 9—is Arabic, as shown by 1 (N.).

§§ Cf. Vogt\(3\), l. e. 74.
Dated in the Reign of Artaxerxes I.

Ya-na-bu, Ya-an-bu, f. of Ninib- chants. 9: 17 | 17: 18.
*Ya-ka-na, Ya-na-ka- (cf. He. | 7)
1. s. of Ardi-Gula, 3: 7.
2. s. of Ninib-amball, w., 17.
*Ya-na-ni' (cf. He. | 25)
1. s. of Bēltēkid, w., 8: 17.
2. s. of Ninib-amball, w., 17.
3. f. of ḫa-ḫa-ni, 14: 6 | 15: 2, 11.
*Ya-na-na-ta-ni (He. | 7; Av. 'Avastas), s. of Ubara, w., 69: 20, L. E.
*Ya-na-da-ša-an-ti (He. | 7, 'Heracles'), s. of Nabū-
inšepshar. 90: 7.
*Ya-nu (cf. He. | 7), s. of Bēktēnu, 87: 1, 6, 8, 9, L. E.
*Ya-ap-pa-as-su-a' (identical with Appas, q. v.), f. of Nabū-
šibû, 32: 12.
Yar-bat-ani (Yar-ha ta-an (Constit. N., 580: 12), Yar
bat-an (ibid: L. E.), Yar-bat-ani (Constit. N., 589: L. E.)) s. of Zamba, w., 86: 32.
Ya-rina-wa, s. of Zamba, w., 87: 14.
Ya-rina-nu, s. of Akī-iddīnā, 35: [2], 18 | 101: 17 (w.).
Ya-sha-la-ni, Ḫa-ša-la-ni
1. s. of Bēltēkid, gs. of Tabēnu, 12: 8, 10, R.
2. s. of Tiddina-apli, 3: 2.
3. s. of Nabū-šiš-kum, 83: 7.
4. f. of ḫa-ḫa, 15: 4, 8.
5. f. of ḫa-ḫa-Nabū-batū, 11: 2, 6.
7. f. of Ninib-šattu, 6: 13.
8. f. of Sha-ša-ši, 70: 8, R.
9. 70: 5 (perhaps identical with No. 8).
Ya-tin ("[A deity is] protecting")
1. s. of Bēktēn, 41: 2, 8, 16.
2. s. of ḫa-ḫa, w., 56: 12 | 90: 8.
3. s. of Muššu-apli(?), 86: 6.
5. s. of Ubēr, w., 57: 16.
Ya-li-ti', s. of Ima-Nabū, 34: 1. Ident. with Aḫūšu-ti'.
Ya-ši-in-anu, Ya-ši-in-anu, s. of Kinn-apli, w., 85: 20 | 86: 10.
Ya-šu-ša-ra-ru, Ḫa-šuša ša Ḫaššušama, šaru ša Pad-
ḫarā, 75: 6, 0.
Ya-ur-ru, Ḫaššu ša Zumma-ša-nu, 28: 5, 8, O.
*Ya-a-du-bu-Nabū (= Ḫaššušu), cf. He. | 7
1. s. of Barīk-Samūh, 82: 4.
2. s. of Nabū-šuqab, 82: 6.
*Ya-a-a-šu-šu-šu-i, Ya-di-faši (cf. Bi. | 3), Cf. Pa. 27
1. s. of Ḫaššušu, birā biti ša Arta-nunu, ša ša
maššušak hi-ad-mi, 14: 5, Lo. E. | 15: 1, 10, 15.
2. 107: 3 (probably identical with No. 1).
*Ya-a-šu-šu-šu, cf. Ya-a-šu-šu, 87: 1, 4.
*Ya-da-ar-ni'-i, Ya-ra-ni'-i, Ya-da-ar-ni'-i (Ar. =
| 7, "Jn")
1. f. of Bēltēn, 36: 12 | 37: 11 | 38: 11.
2. f. of . . . dī . . . ù, 38: 21.
*Ya-dī-di-šu-šu-i (He. | 7, "J).
1. s. of Bana'adi, 25: 1, L. E. | 45: 1, L. E., f. of
Padāma, Ḫa-ša-ša-an, Skūmaššu, Akīšama, 25: 20 | 45: 1, 10, 20.
2. 29: 3 (probably identical with No. 1).
*Ya-di-šu-šu, cf. Ya-di-šu-šu.
*Ya-di-šu-šu-šu-šu-šu-šu-i, Ya-di-šu-šu-šu-šu-šu-šu-i (He. | 7), s. of Ida-nimun, b. of
I-ba-a, f. of Ḫaššu, 56: 12 | 90: 8.
I-ba-ap-šu, s. of Dammuq, w., 87: 14.
I-šišina (MU, SE-na (17: 15)-apli
1. s. of Bēktēnu, w., 76: 13.

†The name is not Assyrian (against Delitzsch, Assyrisches Handwörterbuch, p. 284a). The corresponding Assy, verb is enenu (| 7x).
‡X., disinclined to quote the He. name in connection with our own, proposes to translate the latter "The merciful (Grace?) gave" (| 7x) or better "gave me" (| 7x). The He. Ḫaššušu is apparently an adj., ending in Ḫišān, common in Aram. (as Ḫaššu), cf. the He. name of a place | 7x.

2. f. of Agora, 52a: 13 | 67: 17.
3. f. of Aš-iddina, 43: 1.
5. f. of Bēl-shanna and Zabidi, 10: 2.
7. f. of Ḫushshai, 3: 2.
8. f. of Marduk-nāštē, 87: 12.
9. f. of Ninib-nāštē, 73: 15.

Iddina-Asur (d LII), f. of Bēl-danna, 83: 25.

Iddina-Bēl (Bēl1?)
2. s. of Bēl-abu-šarā, w., 49: 15.
3. s. of Bēl-shanna, 61: 2, 7 | 78: 2, 5.
4. s. of Darmushalū, w., 69: 21, R.
5. s. of Idīsu, w., 58: 14.
6. s. of Nītē-Bēl, w., 17: 18.
7. s. of Ninib-nāštē, w., 32: 16.
8. s. of . . . . | 5: 7, 13.
12. f. of Ardiš, 78: 8.
13. f. of Bēlšanna, 7a: 8.
15. f. of Kitin-Bēl, 103: 2.
16. f. of Kīšīra, 19: 5.
17. f. of Merīna, 42: 4 | 66: 3.
18. f. of Ninib-ah-iddina, 31: 21 (cf. No. 9).
21. hardu ša Bēl-nadin-shanna, 26: 1, 11.

Iddina-Marduk (AMAR-UD)
2. f. of Nabū-nudunnīq, 41: 11.

Iddina-Nabū
1. s. of Ninib-šur, w., 18: 12.
2. s. of Shašu-nabū-nadin, w., 16: 15.
3. f. of Ašabaga, 29: 10.
4. f. of Bēlshanna, 79: 5.
6. f. of Ninib-šur, 10: 25.

Iddina-'Shabi-rušu, s. of Dīgirdihanna (r), 83: 5 | 86: 23.


Iīš-su, Iīš-su (= Edish-su, "His only one")
1. s. of Nāimatūm-Bēl, 85: 24 (w.) | 86: 5.
2. f. of Iddina-Bēl, 58: 15.


*Ig-da-la-lā-ama (He. יִגְדַלַלָא), s. of Ninib-nāštē, 45: 4.

Ikkara (with det. ), f. of Berik-ili, cf. of Nāʿīru, 73: 4.


*Iš-Bēl-ili-nāštē (= ܒܝܢܝܐ ܒܝܢܝܐ), Ar.), s. of Nādintum-Bēl, b. of Bēl-abu-šarā, 75: 5.


*Iš-īd-ri' (Ar., cf. He. יִזְרַע), s. of Appussi, w., 69: 21.

*Iš-ši-nar (Ar. ܢ), s. of Mandaka, w., 67: 13.

*Iš-na-na' (r), s. of Barikki-ili, w., 32: 16.


*Iš-ša-bu-ta, Hī-za-had-du (He. יִזְרַע), s. of Apīh, w., 45: 32 | 75: 13.


Im-bi-ia (iā)
2. s. of Shum-iddina, w., 23: 20 | 32: 19.

In-šāni (Abbreviated), f. of Balāṭu, 67: 15.

Ina-bu-ta (cf. also Bīt-ta1), s. of Abūshanna, 66: 8.

Ina-E-sag-ilam-rāmī, E-sag-ilam-rāmī (RA, cf. Ina-E.
sagila-rum), s. of Kīnū-apli, 16: 13 | 20: 14.

Ina-šīlā-E-sag-ilam, f. of Bēl-ushallūm, 89: 12, L. E., and of En-baṭīl-šu, 89: L. E.
Iššu-š[u]-Ninib (dBAR), and abbreviated *Š[u]-Ninib (dBAR)

1. f. of Anuššušu, 57:17.
3. f. of Shum-iddina, 58:3 | 70:14.

Išša-Nabû (abbreviated), f. of *Uššišuš, 34:1.

Iššu-pa-bal-tu (‘= Iššu-pabû’), ‘Having the eye of a

Išshu (‘= Išshu’, ‘He (a deity) presented’), s. of Kāṣîr, 
b. of Ninib-āḫ-iddina, w., 47:17.

Iššuša(ša)-a[pulu

1. s. of Beššib[i], 8:4 | 9:2.
2. s. of Beššib[i], w., 76:12.
4. s. of Zangana, 8:8.
5. s. of . . . , w., 3:29.
6. f. of Addanu, 36:3 | 50:33.
9. f. of Kina-aplu, 35:3.

11. f. of Tikkullum, 51:12.
13. 8:7 | 44:8.
14. in Nîru ša Iššuša-a[pulu, 3:8.

*aq[bu (cf. Aqšušu and He, ḫḫḫḫ).†

1. s. of Kāṣîr, w., 5:12.

*aq[bašu, ḫg[ašu ša Artabbū, 13:4, 0.

Isin-nu-aš (‘Man of Isin’), f. of Kina-aplu, 66:5.


*Īššu-bišu-aš[šu-aš, f. of Bēl-tānin.

Īššu-d Shušu-[aš (‘O. Sh. lift up’), f. of Bēl-ēr-iddina, 3:5.

Ishtar (dDI-L-BAT)-iš-[šu, f. of Beššib[i], 63:5.

Ishtar (dDI-L-BAT)-iš-[šu, m. of Mushallim-Bēl, 1:31.

Īššu-Bēl-ah-nu (‘With B, I shone’), ḫg[ašu ša Artāẖ-
shar, 4:3, R.

Īššu-Bēl-balatu

1. s. of Ninib-nadin-shumu, sc., 39:11.
2. s. of Ninib-nadir, sc., 43:21.
3. f. of Kattālā-Nēbā, 50:16.

† Cf. the well-known name of Eṣibî, doubtless derived from the same Aramaic stem ḫḫḫḫ.

† Cf. ḫḫḫ-Īššuša-šīr, Strassmaier, Cyrus 188:36; Cambyses 68:21.
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Kiddin Bél, s. of Iddina-Bél, 103: 2.
Kiddin Sin, s. of Lakip, w., 73: 13.
*Ki-eka-ra-da'-a (Pe.), f. of Bagsha, 106: 3.
*Ki-kip, in Úbct-Kik, 80: 8.
Kim-tukkina, f. of Shirkîtinim, 17: 5.
Ki-nu-aplu, Kina-aplu (or Ki-nu, Kina-a?),
1. s. of Ardi-Niṣub, b. of Šam-adin, w., 7: 10 | 8: 21.
3. s. of iyka-apla, 35: 3.
4. s. of Isinu, w., 60: 9.
5. s. of Nabû-mushkili-imuru, w., 7: 9.
6. s. of Ninê-gimm, w., 71: 8, L. E.
Ki-nu-na, s. of Bel-wapâhîr, 37: 2, 16.
Ki-ribi-šu ("Blessing")
1. f. of Bel-abu-uqar, 89: 1, R. E.
2. f. of Bel-billiitu and Ṣa-Ša-bi-sha, 36: 3.
Kišir-it ("My strength"), s. of Iddina-Bél, 19: 4, L. E.
Ku-dar (?), f. of Zaba, 31: 19.
*Ku-la'-la-dâ-ti, f. of Bel(d)-êlîr, 12: 3.
Ku-la-la-Nabû, s. of Bel-Bel-balašu, w., 50: 16.
La-ba-shi, La-a-ba-shi (32: 19), La-ba-a-shi (44: 12)
1. s. of Iidina-dina, b. of Bel-nadin, 10: 3 | 24 (w.).
2. s. of Alapa, w., 77: 10.
3. s. of Ardiia, w., 54: 11.
4. s. of Belâta, sc., 64: 17.
5. s. of Êpâ, 23: 3.
7. s. of Nidinum Bél, w., 32: 19.
8. s. of Ubâr, b. of Ardiia, w., 26: 15 | 33: 9 | 43: 16.
9. f. of Alapa, 44: 12.
11. f. of Bel-nabalait, 37: 2.
12. f. of Ninê-êlîr, 38: 3.
13. f. of Qadhušu, 75: 2.
15. f. of Šum-iddina, 3₃₃: 9.
17. 8: 10 | 32: 3, 8.
La-kip, La-ki-pi
1. f. of Kišin-Sin, 73: 13.
2. 70: 4.
*La-na-îar, La-na-î (cf. He. 27, 277)
1. s. of Raḫû-bišib, w., 36: 11 | 37: 10 | 38: 10.
La(Lam)-mec (no w, possibl, no person), in Úlu ša La(Lam)mec, 28: 4 | 74: 8 | 96: 4, 7 | 99: 2.
Li-lîš, Li-lîš
1. f. of Addanna, w., 73: 16.
Li-na-dur-us, s. of Bikkâtē, w., 14: 12.
Liq(d)-a-šu-a-a ("My brother is an adopted child?")
, f. of Donâ, 82: 10.
La-da-kê (Const. Ni. 508: 4), s. of Bel-aḫ-iddina, br, qua ša Artâra, 39: 3, 5, R.
Lag-ê, 70: 2.
La-a-Šu-bô ("Abundance of N.")§, f. of Murâku-êlîr, 75: 3.
La-a-dî-nu (contracted from Li-ûddin, q. v.), f. of Ga-la-tôn and Belâliš, 7: 22.
La-a-dî-nu, La-a-dî-nu (ID)-nu (and La-a-dî-qa, q. v.)
1. f. of Bil-itâmannu, 82: 25.
Man-na-a-ki-i, a Na-a-a, f. of Belshana, 30: 15.
Man-na-it-tinî-ni ("Who is with me") baru ša Mûsîk-tâmû, 84: 7.
Man-na-ki-i-Nišub, s. of Ninûtim-Bél, 86: 5.
Man-na-a-û-lû-hum
2. baru ša Šangû, 54: 5.
*Man na-a-û-lû-hum (Pe. *Mûsîk-tâmû, Mînuštârû), s. of Arûrama, bûrû biša šarrû, 75: 7, 9 | 83: 9, 14 | 84: 4; m. of Úma-mish, 83: 20, L. E., and of Manu-iti, 84: 8.

† Written ÏGI + 2 perpendicular wedges.
‡ For the change of 3 to m before n, cf. Minûnimû and Minûnimû as over against 7277.
|| Against Pelser, who proposed to read the name La-ûlaš (Babylonische Verträge, p. 235).
* In view of names like Man-û-kî-拉mûnû, it is possible, it probable to read Man-û-kî-î (|= Ïlô).
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Mushezib-Bel
1. s. of Freia, 66: 4, 7, 8, 13.

Mushezib-Nisib, Mushezib-KAL-Nisib
1. s. of Agh-iddina, 23: 4.
2. in dnh Mushezib-Nisib (without det. =), 17*: 8; 11 | 106: 6.

Mutakkil (KA-KA)-nishi, f. of . . . . , 18: 2.

Mutir-rishu, abbreviated from Ninib-nu-tir-rishu, q. v.

Nait-Bel (RB=?)
1. s. of Lamazna, 108: 1, 7. Lo. E.
3. f. of Iddinu-Bel, 17: 18.
4. f. of Shazua, 94*: 14 | 93: 16 | [99: 18].

Nait-Nisib
1. s. of Ardi-Nisib, husband of Amat-Bel (53: 13),
   b. of Erba-Bel and Bel-aq-iddina (53: 12), w.,
   21: 11.
3. 64: 7.

Nait-Sin, f. of Efruskh-Bel, 2: 17.

Nait-Si Shk-hipak harita-sha Bel-nu-dina-shuma, 55: 2, 14.

Naitta, d Na-na-a (cf. Ellito-Nanb), s. of Nidalum-Bel,
85: 22 (w.) | 88: 4.

Nabu-ahq-iddina, s. of Bel-tir, w., 85: 18 | 86: 17.


Nabu-ahq-iddina
   Lo. E. | 60: 22 | 66*: 18 | 69: 17, Lo. E. | 70: 11 |
   94: 15 | 94*: 13 | 97: 12 | 103: 15 | 104: 12 |
   105: 12.


Nabu-bullit-su, Nabu-bullit-(lit)-su
1. f. of Mushezib, 66: 4.


Nabu-tir
1. f. of Makk, 62: 5.
2. 23: 5.

Nabu-tir-nahabiti (ZI-TIME), f. of Aplo, 5: 5.

Nabu-iti-i-in, s. of Yappasnu', w., 32: 12.


Nabu-it-tan-nu (Ar. docket ?m2)
1. s. of Aplo, b. of Bel-bullitju, 7: 1.
2. s. of Eba-nadin, b. of Bitu, w., 67: 14.
3. s. of Shiskhu, 71: 3, 4. U. E.
4. f. of Bel-bullitju and Nabu-nadin, 3: 1.
5. f. of Bunene-iunu, 12: 14.

Nabu-kur-shua, f. of Bel-nadin, 10: 24.

Nabu-mabbili-(u)
1. s. of Aplo, w., 79: 11, O. & Lo. E.
2. f. of Nipper (?), 92: 3.

Nabu-mandamniq-(u), s. of Iddinu-Marduk, w., 41: 11.

Nabu-mush-taqi-suru
1. f. of Kin-aphu, 7*: 9.
2. f. of Nergal-nadin, 7*: 5 | 8: 16.

Nabu-na-dnu, Nabu-nadin (MU)
1. s. of Alq-iddina, 85: 7.
2. s. of Nabu-it-tanu, b. of Bel-bullitju, 3: 1.
3. s. of Ninib-tir, 61: 4, 17 | 78: 3.
4. s. of Tir-da . . . . , 18: 1, 5.
5. f. of Bel-tir, 82: 7.
6. bani-bitu shu Bel-babkash, w., 1: 29. R. E.


Nabu-nasiru (Nabu-nasuru = Nabutu = Nabatu, He.

Nabu-qua-tu-ri (Ar. "x. is my rock", cf. Ri-qua-tu-ri),
   f. of . . . . , 23: 8.

† = Naitta = Naitdtn, written I.
‡ Cf. Vogt, l. c., 20, 36, 48, etc.
§ Cf. Euting, Epigraphische Miscellen, 18, 52, and Noldke, Beiträge zur Kenntniss der aramäischen Diálece (in
| Cf. Hilprecht, Assyria, p. 34, note.
Nabû-rē'u-šu-naň†
1. s. of Shamash-erba, 83: 5.
2. f. of Bēl-erba, 79: 14.
3. f. of Ḫoshdah, 83: 7.
*Nabû-sha-ra'a (cf. Sa. Ḫa-shara'a (Hal. 142)), s. of Shamash-ner-ešišu, 12: 7, 15, 17.
*Nabû-ta-li, f. of Bēl-ittana, 13: 15.
Nabû-lē-šu-tu, s. of Bēl-nāšir, w., 80: 15.
Nabû-nēša-šib
1. ḫardu ša Bēl-nāšir-šumma, 65: 7, 23, R.
2. ḫardu ša Shamash-ner-ešišu, 73: 4, 9, Lo. E.
*Na-ad-bi-it (cf. He. בָּי), f. of Nāpsân, 82: 5.
Na-dițu
1. s. of Bullatī, w., 5: 11.
2. s. of Dīḏāqī, b. of Rimāšt-Bēl, w., 22: 17 | 26*: 3, L. E.
5. s. of Ninib-nādīn, b. of Ḫatti, w., 18: 9.
8. f. of Bēl-ēnī, 42: 8.
9. f. of Donnā, 7*: 13 | 41: 12 | 81: 9 | 86*: 27.
14. f. of Sin-nāsīr, 64: 11.
*Na-di-tu (abbreviated, cf. Pa. נאדרת, b. of Barīšṭ, sc. of Nebišar, 73: 3, 9, Lo. E.

† Cf. Addu-rē'u-nuš-šu.
‡ Cf. Vogüé, l. c., 73.
¶ Less probable Nānā-širī (= O. N., preserve). Although Nānā is no Aram. deity, an Aramean living in Babylon might have worshiped her there.

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4. shat li-ib shat li-ar ūbarriqâdu u nûrû-sûrû, 80: 2, 7, 0.

Ni-di-nû-dû, s. of Ninib-nû-nû, se., 1: 32.
Ni-di-nû-kiû (Berî?)
1. s. of Uûniâ-inaâ, 76: 2, 7, Lo. E.
2. s. of Eshi-êšir, nephew of Ilê-lat-da'îna, 57: 3, 8, 9.
3. s. of Tiszakuru, 35: 1, 18.
4. f. of Bêl-âbu-nugr and Nû-Bit-ê-lû-rî, 75: 5.
5. f. of Êlê-shûb, 60: 1, 7, 15, L. E.
6. f. of Ea-nû-diû and Ea-nû-kussû-shu, 105: 3.
8. f. of Lûbâshî, 32: 19.
9. f. of Manûn-nê-Nînê, 50: 5.

11. S. 13 | 44: 11.
*Ni-na-â-ku, Ni-na-ak-kaâ, umer bitu šatamâ, w., 45: 30 | 50: 13.

Niûnabû-âyuâr
2. s. of Ninût, w., 78: 9.
3. s. of Nûnîr, 31: 3, 27.
4. s. of Ninib-nû-nû, w., 53: 19.

Niûnibû-ê-lidîna
2. s. of Ardi-Êlû, 3: 3.
3. s. of Bêl-nû-ê-lidîna, w., 71: 8.
5. s. of Bûshî-Êlû, b. of Êlû Shamû (married to Ninût-û-Nînê, s. of Ardi-Êlû), w., 6: 10 | 20: 16 | 11: 16 | 53: 11 (13).
6. s. of Êlûlà-Êlû, w., 31: 21.
7. s. of Uûti-Šamâsh-bûlûtû, 70: 3.
8. s. of Kûsîr, b. of Iqîsh, w., 47: 17.
9. f. of Êlû-âniû, 88: 23 | 106: 14, Lo. E.
10. f. of Êlûbù-û, 4: 12.
11. f. of Mûnsûrû, 58: 17.

Niûnibû-ê-bûlûjû, Niûnibû-ê-bûlûjû (êlûjû)
1. s. of Ninûshû, w., 41: 14.
4. f. of Bêlûhû, 6: 12.
5. f. of Bêlûhû, 70: 15.


Niûnû-apû-lûnû, 1. s. of Arû-Nînê, 96: 2, L. E.
2. f. of Kiûnû, 39: 12.

Niûnû-bû-ê-bû, Niûnû-êrûba (SU)
1. f. of Bûlûkû-Êlû, 21: 3.
60: 21 | 60: 17 | 60: 15 | 70: 12 | 72: 15, U. E.

3. f. of Ninibû-û, 17: 14.
Niûnû-êrûsh (BERû, DÛNû-Jû, 12: 13)
1. s. of Bûlûkû-Šamû, 7: 2, 11 (w.) | 8: 11.
2. s. of Bûnû-û, w., 28: 10.
3. s. of Bêlûshû, w., 21: 8.
4. s. of Bêlû-dû-nû-û, b. of Bûlûkû-Šamû, w., 7: 24.
5. s. of Dûnû, 85: 3 | 86: 3.
6. s. of Dûnû-Xe-û, 35 [3], 19.
7. s. of Êlûlà-ûbû, w., 10: 25.
8. s. of Lûbâshî, 38: 3, 16.
10. s. of Šûnbû, w., 15: 20.
12. s. of Zabûsû, w., 21: 10.

† Cf. Nergal-â-nû-bû-sû (Strassmaier, Cambyses 261: 13), and Ea-û-nû-kussû-shû (above). Abbreviated, supplement something like likrub.
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15. f. of Ṣēl-ah-iddina, 70: 14.
17. f. of Dabatani, 72: 11.
18. f. of Ḫiddina-Nebu, 18: 12.
19. f. of Kūṣir, 17: 15.
20. f. of Nabû-nadâdina, 61: 4 | 78: 3.
22. f. of Ninâdina, 66: 11.
23. f. of Ṭiridâtu, 74: 5.

#### Ninib-nâdina

1. s. of Addanûna, w., 89: 15.
2. s. of Apâ, w., 85: 18 | [89: 17].
3. s. of Bêl-nâdâdina, sc., 16: 18.
5. s. of Ḫuâshkal, w., 6: 13.
6. s. of Mammû-u̇šuṣum, w., 12: 13 | 35: [1], 18.
7. s. of Ninû-nâdâr, w., 11: 13.
8. s. of Ḫaṣum, w., 86*: 33.
9. f. of Bâlîtû, 86*: 59.
10. f. of Ḫiû-公寓, 71: 8.

#### Ninib-nâ'id

1. s. of Bîhûnu, b. of Ninâdâb(?)kummu, w., 7: 2, L. E.
2. s. of Erû, w., 26*: 14 | 28*: 10.
3. s. of Ninib-enûbû, w., 17: 14.

#### Ninib-îlî'i


#### Ninib-nubûlûštî (-it)

1. s. of Apâ, 96: 3, 1, E.
2. s. of Ardi-Ninib, f. of Ḫaṣumûnû, 63: 6 | 94*: 2, L. E.
3. s. of Bêl-nâdâdina, w., 10: 23 | 54: 10.
4. s. of Zerûšûn, sc., 10: 29.
5. s. of . . . , w., 3: 22.
6. f. of Alû-iddina and Ardi-Ninib, 13: 10 | 41: 12 |
7. f. of Ninûr, 8: 9.
8. f. of Ninib-êtîr, 22: 3.


#### Ninib-nâ'îd

1. s. of Bêl-apal-nîrûr(?)", 44: 4.
2. s. of Šubûlûtu-abûl, w., 75: 15.
3. s. 12.

#### Ninû (dABA, dYIN-IB)nâdina (MU, SE, 39*: 9)

1. s. of Apâ, w., 64: 11 | 73: 11.
3. s. of Bêl-shûm-kummu, w., 68: 7 f. e.
4. s. of Ninûr, w., 42: 7 | 56: 13.
5. s. of Ninû-âshkal, w., 92: 14.
8. s. of Ninû-nâdâdina, w., 46: 8 | 47: 15.
   39*: 7 | 40: 15 | 41: 10 | 45: 30 | 48: 22, Lo. E. |
   49: 13 | 50: 14 | 51: 10 | 52: 14 | 52*: 9 | 59: 18 |
   18: 60 | 21: 66* | 17: 69 | 13: 84 | 8: 88 | 19:
12. s. of Ninû-nâdâdina, w., 8: 19.
13. s. of Ninûdâ, w., 101: 16.
14. s. of Ribât, w., 58: 16.
15. s. of Šum-iddina, w., 57: 15.
16. f. of Ahû-iddina, 8: 3.
17. f. of Alû-hûnu, 2: 14.
18. f. of Apâ, 4: 13 | 68: 7 f. e. | 69: 23 | 70: 13 |
   94: R. | 94*: 14, R. | 95: 15, R. | 96: 15, R. |
19. f. of Ardi-Gula, 17*: 18 | 91: 11 | [94: 16?].
20. f. of Bêl-êtîr, 19: 3.
24. f. of Šubûlûtu-Bêl, 32: 17.
25. f. of Ninû-ahû-iddina, 7*: 6 | 14: 15 | 23: 18 |
27. f. of Ninûnû-šû, 1: 32.
29. f. of Ninû-nâdûdina, 8: 19.
30. f. of Škar(?)-îqûsh, 85: 7.
32. 3 akku shâ Ninûpûr, 23: 17.
33. 70: 2.
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Ninib-nadin-ānu, s. of Ninib-nuĝir-ānu, 19:4, R. E.

Ninib-na-šiu (nādi₄)-shamu
1. s. of Uballiatsu-Marduk, b. of Ninib-natirritu, w.,
   7$: 7 | 8: 18 | 13: 8 | 14: 15 | 19: 14 | 34: 13 |
   25: 16 | 26: 16 | 27: 8 | 28: 5 (no w.) | 29: 27 |
2. f. of Išti-Bīl-balatu, 39:11.

Ninib-na-šir, Ninib-nāsi₄ (PAP)
1. s. of Ardi-Bēl, gs. of Nušak-ushabši (48:35), b. of Bēl-šēktīr (55:25), se. & w., 33:11 | 37:18 |
   38:18 | 41:17 | 48:35 | 49:19 | 50:19 | 51:15 |
   72:16 | 89:17.
2. s. of Bēl-šēktīr, 17*: 4.
3. s. of Hāwab, w., 9:17 | 17:18.
4. s. of Addanu-Bēl, w., 42:9 | 69:22.
5. s. of Našaka-šūtānu, b. of Ninib-natirritu, w.,
   81:10 | 82:23 | 88:20 | 89:27 | 89:12 | 94:* |
8. f. of Išti-Bīl-balatu, 43:21.
9. f. of Shalul, 94:17 | 94*: 16 | 95:18 | 96:18 |
   99:20.


Ninib (শস্তী-DU)–a-pak-bīr, m. of Bēlšakunu, 14:13.

Nippur (শস্তীLI-LKI), s. of Našāk-muballīt, 92:3.

Ni-qi₄, Ni-qi₄-su (cf. Bl. ১২২৭),
1. s. of Ninib-ṭīr, w., 66:11.
2. f. of Ninib-nādi₄, 101:10.
3. f. of Bēlšakunu, 7:20 | 24:18 | 25:18 | 26:16 | 29:
   26 | 30 | 27 | 60*: 16 | 81:9.

Ni-es-sa-ĝar-Bēl, s. of Bēlšakunu, w., 9:16.

*Nin-lu₄-a (cf. He. נלע), s. of Erba, w., 4:12.

Na-ûr-māti-Bēl (“B, is the light of the country”), s.
   of Ardi-Gula, w., 6:11.

Nār-taš-kur-Bēl, s. of Apal, 47:19.

Nasku-nādi₄
1. s. of Ardi-Gula, se., 6:14 | 9:18 | 11:17 | 12:16 |
2. s. of Ardi-šum, w., 13:11.

Nasku-ushabši-ziti, f. of Ardi-Bēl, gf. of Ninib-nāšir,
   48:35.

Nu-û-Sul-Mašt, s. of Anum-šumi, w., 47:19.

*Pa-da-suma (Pa227), s. of Bēlšakunu, b. of Tādšakumu,
   25:18.

*Pa-dia-sumu-a-d, f. of Išiqtara, 28*: 5.

*Pa-ni₂₂ (Pa227), f. of Shāšakumu, 14:14.

Pa-ni₂₂ (cf. He. נו22, Gen. 32:31), f. of Tu, ..., 3*: 12.

*Pa-pa₂₄ (Pe. Pāpak, Arab. Bōbek, Ḥujjazzī), f. of Bagūt(n)a, 11:2, 6.

*Pa-rū-ri₂₂ (Median), f. of Bāgu-rīšhtām, 76:12.

*Pa-[ti]-išku-na₂₂ (Pe. *Ištištāma, “Holding the position of a lord”), s. of Darmakku, 74:6, 12.

*Pa-ta-a₄ (abbreviated, cf. He. נו22), f. of Šamū, 84:5.

*Pī-lā₂₄-a-sa (He. נו22), s. of Shāšakumu, 14:4, 9 | 34:24 (w.) | 45:33 (w.).

Pa-û-ku₂₂
1. f. of Ardi-Bēl, 19:3.
2. f. of Bēlšakunu, 6:11.

Pa-û-ku₂₂-a, m. of Hanuṣararu, 75:6, O.

Qu-ad-du₂₂, s. of Lābšak, 75:2.

*Qu₂₂-ši₂₂, 70:7.

*Qar₂₂-ra₂₂ (cf. He. נוע, Sinaitic (Arab.), Ṣirmelin, and (Ar.) "bald."—יו’).—N."
1. s. of Nūba-zadab, w., 83:21 | 86:18.
2. f. of Bēl-ṭīr, 15:19.

Qu-da₂₂-a, Qad-da₂₂-a
1. s. of Muruṣak, w., 48:23, U. E.
2. f. of Addanu, 32*: 11.
3. f. of Shad-u-rah-natarrun, 16:2.

† In view of the writing Bēl-u-pak₂₂-bīr, which can only be read Bēl-u-pak₂₂-bīr, I reject Delitzsch’s
   Bēl-u-pak₂₂-bīr (Aegyptisches Handwörterbuch, p. 520 b), substituting the reading above.

‡ Unless by mistake the scribe omitted a perpendicular wedge between nāri and mātī, in which ease the name
   would be identical with the following. But cf. names like Shamash-ur-nu₂₂-na-tim, Finches, Piek, p. 55.

§ Cf. also the previous name.

¶ If the name is to be read as restored above (Nasku-nādi₄).
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4: f. of Bēl-nādīn, 31: 2, 15.
5. f. of Nāpiir, 8: 2.

Ri-mut-Bīl, s. of Dīpīq, b. of Nādīn, 26: 3.
Ri-mut-Nādīb and abbreviated Ri-mut (61: 3) 78: 1
2. s. of Mārašā (i.e., grandson of M.), and identical
with No. 1. Cf. p. 15), 46: 2 | 47: 3 | 73: 2, 7, 10 |
87: 1, 6 | 90: 3, 4 | 92: 1, 6, 8, 10 | 108: 1, [5], 7, 9 | 109: 3, 6.

Ritti (KISHU) or Upahkhr (NIGIN)? Bēl, † f. of Ardi-Nādīb, 78: 12.

uncle (father’s brother) of Baga-nirī, 48: 3, 10.

Sa-ah-ma, S[a]-h(h)-na- a
2. f. of Naũ-nādīn, 27: 11 (probably same person
as No. 1).

Su-nu-ā-a (He. *Su-w-hā), f. of Naũ-hētir, 15: 20.
Su-at-ta-ra (cf. He. *Su-<h), s. of Shum-balāti, 45: 3. (Re-
peatedly found in the Haurān, X.)

Si-im-Bēl, f. of Anīl-Bēl, 81: 13.

Si-im-Bēl
3. s. of Sham-bālibṭu, w., 80: 34.
4. s. of Ubār, w., 19: 16.

Sin-ba-na (nannī), s. of Sin-musṭilī, w., 85: 20.
Sin-musṭilī, s. of Sin . . . ., 80: 7.
Sin-erba, in Bit-Sin-erba, 7: 8.

Sin-ētir
1. s. of Tukkuhū, w., 29: 12.
2. f. of Ardišī, 47: 18.

Sin-ikṣar, Sin-iku(r)
1. s. of Naũ-nādīn, w. & sc., 9: 1 | 19: 16.
2. f. of Apē, 17: 16.

Sin-īshīr (GISH), in diBit-Sin-īshīr, 93: 3, 7.

Sin-musṭilī(r)(t)}}
1. s. of Ardi-Nādīb, 96: 2, L. E.
2. f. of Sin-ba-ua, 85: 21.

‡ For other proper names containing the god Qa, cf. Kau-dana’ (above), Qauh-malakā, Qauh-gabri (Schrader, K.A.T.; p. 150), Bi. ṣemālī, ṣennī (Euting, Xab. Ir. 12, 1), Koštapa(nos) (cf. Baethgen, l. c., p. 11).
† The corresponding Babylonian name would read Rimanum(t)-ιμν.
§ Cf. Rit-ti-Marduk (Hilprecht, Freibrief Nēbušakānu’s I, col. 1, 25, etc.
| Sin-KAT, which may also be read Sin-kāpir.
| Cf. Talquist, Die Sprache der Contraeta Nabā-nāʾid’s, p. 147.
Sin-nādin
1. f. of Ḫamada, 82: 4.
2. 70: 6.

Sin-na-din-aḫu, f. of Zabdiša, 97: 2. Cf. also the following name.

Sin-nādin-āqē, s. of Ardi-Bau, sc., 22: 18 | 68: 4 e. | 73: 17. (In the latter two passages SHESH is not followed by pl.)

Sin-nāšir (=PAP)
1. s. of Nādin, w., 64: 11.


*Ši-hu-šē, . . . , f. of Ḫaḫim-ilī, 98: 2.
Su-tem-na-nādin, f. of Nabā-baṣer'ā, 52: 6, 7, 8, 10, 12.
*Šab-ba-šūi (cf. He. סינ-תראית), f. of Ṣattaru, 45: 3.
*Šab-ba-ta-aši, Šab-ba-aši (cf. He. סינ-תראית)
2. f. of . . . Ṣahab'a, 86°: 1.

dŠadā-rabā-ḫēṭir
1. s. of Bēl-ūnrak, 68: 3.
2. s. of Šadā-rabā-nādin, 16: 1, U. E.

dŠadā-rabā-nādin
1. s. of Bau-nādin, w., 108: 15.
2. f. of Iddīna-Nabū, 16: 15.
3. f. of Šadā-rabā-ḫēṭir, 16: 1.
*štadā-rabā-šu-ta-šu, s. of Quddā, 16: 1.

dŠadā-rabā-še-ziq
1. s. of Bēl-baṣilišu, 84: 6.
2. s. of Bēl-šāṭīn, 86: 8.

Shah-ša-ḫē (Sha-ZU-SHESH)
1. s. of Ḫabdušu, baḫamu ša bIrē, 70: 8, O.
2. f. of Borikki, 31: 20.

Šaši-la-na-šu, cf. Šakītin-la-nu.
*Šama-ḫē-ḫē (He. סינ-תראית), s. of Iddīna-Nabū, b. of Ḫā-namunu, Akīšama and Padāma, 45: 2.

Sha-Marduk-ak-ki-šu, 107: 1.

Shamash-ak-šiddīnu
1. s. of Aḫ-bi-iddīna, w., 31: 21.

Šamash-ak-šiddīnu
1. s. of Aḫ-bi-iddīna, w., 31: 21.

Šamash-ak-šiddīnu
1. s. of Aḫ-bi-iddīna, w., 31: 21.

Šamash-ak-šiddīnu
1. s. of Aḫ-bi-iddīna, w., 31: 21.

Šamash-ak-šiddīnu
1. s. of Aḫ-bi-iddīna, w., 31: 21.

Šamash-ak-šiddīnu
1. s. of Aḫ-bi-iddīna, w., 31: 21.

† Cf. also Euting, Sinaïtische Inschriften, 370.
‡ Possibly the god was pronounced differently, cf. Hilprecht, Assyriaca, p. 76, note 2.
§ Cf. Šakītin-la-nu (ŠIÅ-AL-Â)-nu, Strassmaier, Comynyes, 287: 12, 16, etc., and Luda-Šabū (above).
¶ Cf. Sachau, l. c., p. 749; Vogüé, 93.
Shargb (E.C. MAH], m. of  Manno-li-shulum, 54: 5.

Shag-pal-bal (and kalbi = UK-KU)
1. s. of Ninib-ah-iddina, w., 39°: 14.
2. f. of Bél-shumma, 7: 24.
3. f. of Debata', 38: 2.
4. f. of Erba-Bél, 64: 16.

*Shara-a-li (cf. Sa. He-shara'a and Nabû-shara'a-above)
1. f. of Bél-êtir, 102: 16.
2. f. of Rimat', 48: 33.
3. f. of Shum-iddina, 16: 16.

Shar(?)-iqalka (sha), s. of Ninib-nadin, 85: 7.
Shar(?)-kê, f. of Ninib-nadin, 14: 17.

*Shat-ba-bar-za-ru (Pe. Sarqarzawru), s. of Bél-bni, w., 83: 19, L. E. & R.

Shi-da(•), s. of Nabû-baladu, w., 50: 18 | 93: 13 | no w., 64: 2, U. E.

*Shi-li-im-mu (He. מנה)
1. s. of Nabû-baladu, w., 28: 14.
2. s. of Panain, w., 14: 14.
3. f. of Nathum, 45: 5.
4. f. of Psilimma, 14: 5, 9 | 34: 24 | 45: 33.

Shi-rigti, Shi-qrigti (RU)-tim
1. s. of Dielê, b. of Ardi-Bél, 88: 1.
2. s. of Kiml-iddina, 17: 5.
4. f. of Bél-shumma, 78: 10.


Shi-iski, f. of Nabû-ittannu, 71: 3, 4.

Shi-la-a
2. s. of Tekku, w., 65: 25 | 67: 16 | 75: 15.
3. in 2: Bel-Shumma, 8: 10 | 44: 13.

Shi-tum (Shubim) = Ribat (E.K., D.N. TIR3)
1. f. of Nabû-ittannu, 93: 4.
2. 44: 14, 16, 20, L. E. | 70: 5.

Shab-bum-naa, Shab-bum (cf. He. שֶבֶם)
3. s. of Zabdi, 92: 4.

Shum-iddina (MU-MU)
2. s. of Aḫušshuma, w., 7: 21.
3. s. of Bél-nadin, w., 10: 25.
4. s. of Bél-shumma, w., 94°: R. | 99: 18, R.
5. s. of Iddin-Nabû, w., 85: 25 | 86: 22.
6. s. of (Iša-)ul-Nabû, 58: 3, 21 | 70: 13.
8. s. of Lābâshī, w., 3°: 9.
9. s. of Ninib-êtir, w., 16: 17.
10. s. of Ninib-uballit, w., 99: 18, U. E.
13. s. of Shara'a-li, w., 16: 16.
15. s. of (?)-Bél, b. of Bél-nadin-shumma and Ribat, 7: 3.
16. f. of Bél-ittannu, 2: 12.
21. f. of Ninib-nadin, 57: 15.
22. f. of Ṣilim-ilīni, 86°: 34.

Shum-akku
1. s. of Ardi-Ninib, b. of Kina-apla, w., 7°: 10.
3. f. of Šarr-akku, 17: 17.

Shu-za-ba, s. of Nô-bél-Bél, w., 94°: 14 | 95: 15 | 99: 17.

Ša-ba-tum ("Desire"), f. of Shum-iddina, 58: 4.


2. f. of Rimannu-Bél, 82: 24, U. E.

† Bél and Sharru are made identical in No. 83; cf. l. 8 (Za-bi-lu) with l. 28 (sharru).
† Cf. krab-shi-sh-ilu (Strassmaier, Cyrus 74: 8).
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SITE-NINIB, abrev. from ISA-SITE-NINIB, q.v.

SITEU-NAI ("Man of Tyre," He. "YH", cf. Arraloi, Isin-nun), in (Site)-Sirari, 79:5 (or "Man of Bêl-Sirêr").

Tab-ni-ea, f. of Bêl-Eriash, qf. of Hashash, 12:6, 9.

Ti-ad-dunnu, f. of Bêl-Ânûd-shumû, 13:12.

Taq-î-li-shîr (Site), in (Site)-Taqbi-lišûr, 79:7.

Ti-gišu, 93:15, abrev. from Taqîshu-Gula, q.v.

Taqišu-Gula (4 ME-ME), and abrev. Taqîšu, (93:15), s. of Ulihine-Bel, sc.&w., 75:17; 77:11; 87:11 | 88:24; 90:9; 92:16; 93:15; 100:14; 106:15.


Tûz-kur-shu, f. of Ninâtun-Bel, 35:11.

Ta, s. of Pânû, 3:12.


2. bûdî bût sha Bêl-ânûd-shunu, 68:1, 5, 8.

Têrî-du... (perhaps = Telâ, "O child"), f. of Nabû-nûdû, 18:1.

*Tênuotn(par?)-ar-tou-î, Tênuotn(par?)-ar-đi-î-si (Pe.), f. of Amur-ki-ki, 81:12; 82:12.

*Têrî-dû-ta (Pe. Tappârû). 1. s. of Ka[n]a], 74:7, 12.

2. s. of Ninû-ebû, 74:4, 11.

*Têrî-ia-mu-a, Têrî-ia-mu-a (Pe. *Tira-gûmu). 1. f. of Balâtu (possibly to be read Mebabût and abbreviated from No. 2), 64:12; 75:11.


Tûk-kal(ku)-lam(lu) 1. s. of Igâsha-aplu, w., 51:12.

2. s. of Shûlu, 65:25; 67:16; 75:15.

3. s. of Sin-êîqû, 28:12.


*Tu-ia-mu-nu, 28:15, cf. Aturmanu.


Bêl-ît-tu (abbreviated), s. of Ninâtun, 84:5; O.

Bêl-ît-tu-Gula, s. of Ninû-mabûlû, w., 66:13.

Bêl-ît-tu-Marduk, Ubalûtu(Tin)-Marduk (AMAR-UD, 4 SHU)


Über

1. s. of Bêl-mukin-aplu, se., 42:12 | 66:14 | 69:19 (w.).


3. s. of Lishiti, w., 64:13.


6. f. of Addanam, 100:16 | 103:16.


9. f. of Bêl-nûdû, 61:12.


11. f. of Ušûn, 57:16.

12. f. of Sîlim-išû, 19:16.


L. E., b. of Zabûnu (69:3), f. of Ninûni-ína (69:20, L. E.) and uncle of Ninû-îtunu (69:33).


(Shum)u-mu-šu, kurdû sha Mûnûšûna, w., 83:19, L. E. Cf. also [.].mu-mu-šu-ša, 83:1.

Un-mu-tu

1. kurdû sha Mûnûšûna, bûkakû sha kûnnûn-uhû she bit nakâmû, 83:8, R. E.

2. s., 7:5.


*Us-u-ta-rû', s. of Usatûnu, 74:4, 11.

*Us-ta', s. of Shurtû(par?)-û, w., 48:33.


*Za-ab-dî-ia (iâ), Zab-dî-ia (cf. He. 72:23, Zabdoâxos)

1. s. of Barakû-lû, b. of Bêlêihû, 93:2, L. E.

2. s. of Bêlêihû(?), 92:2.


4. s. of Itûdîria-li, 85:19 (w.) | 86:3.

5. s. of Rûmû-ûni, w., 65:28.

† Cf. Tab-sî = Tashâi ("Thou hast spoken (promised)"), Strassmaier, Cambyses 287:10 and Bêl-takuršu (above).

6. of Sin-nadin-aḫu, 97:2. L. E.
8. f. of (?) Bel-ittannu, b. of Udarnu, 69:3, 6.

*Zu-bi-do-a (cf. Ps. NN27)*
1. s. of Bēl-abu-uqaru, w., 132* 13.
2. s. of Iddina-aplu, b. of Bēlšanu, 10:2, 31.

*Za-bi-īnī, Za-bi-in, Za-bi-īt*
1. s. of Ninib-ahiddina, 85:8.
2. in da Bīt-Zabib, 71:1; 81:2; 105:5; 7106:3.

*Zu-bi-īnu* (cf. Bi. NN39), s. of Ku ... w., 31:19.

*Za-bi-īnu* (cf. He. NN22), f. of Niniḫ-eṭīr, 21:10.

Za-mun-erīš
d. 1. f. of Bēl-ahiddina and Zamanna-nadin, 93:5.
2. in da Bēl-Zamanna-erīš (same person as No. 1, apparently owner of a large estate called after him), 26:3; 70:2; 95:4, 7.

Za-mun-nun-dīn
1. s. of Zamanna-erīš, b. of Bēl-ahiddina, 93:3, 5.
2. of L. E.

Atam-Bēlīt (âNN-NIN-LIL), d. of Bashī-Bēl, s. of Ninib-ahiddina, w. of Nā'id-Ninib (s. of Ardi-Ninib), 53:13 (11), L. E.


1. f. of Zummmumun, d. of Ah-erīš, w. of Shum-iddina (s. of Shum-būtum), 53:3, 22.
2. d. of Helkat-itanna, w. of Mitradato, mo. of Baga'mir, 48:37.

Mo-da-mi-lamun, 39:2.

2. Female Names.

Bēlīt-sumu, d. of Ah-erīš, w. of Shum-iddina (s. of Shum-būtum), 53:3, 22.

3. Names of Scribes.

Danina-a, s. of Nadin, 74:12.


Êṭīr (Kal)-nu, s. of Ninib-chin, 2:17.

Bēl-bēlu
1. s. of Shu'na-nu-anum, 39:11.
2. of Ninib-nāṣir, 43:21.

Lamaš, s. of Shamšu, 64:17.

Nā-dīn, s. of Shu'na-Ninib, 32:21; 93:17.

Nī-dīn-Bēlīt, s. of Ninib-nāṣir, 1:32.


Ninib-nu-uqaru, s. of Bēl-nīnumun, 74:18; 78:14; 77:12; 80:17; 83:24; 84:15; 102:19; 106:16.


Ninib-eṭīr, s. of Shum-iddina, 36:16; 44:23.

‡ Final n having been dissolved, as often, cf. Shaḫrīn, Shaḫrīn, Shaḫrīn (for passages cf. B. A., III, p. 394).
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Ninib-gu-mil

1. s. of Bit-nadin, 16: 18.

Ninib-malalûti-[if], s. of Zerilu, 10: 26.

Ninib-nadin

1. s. of Bêl-kishir, 31: 23 | 39*: 15 | 70: 16.
2. s. of Megarsha, 54: 14 | 63: 17.

Ninib-nagû, Ninib-nâgû (PAP), s. of Ardi-Bêl, gs. of Nunku-ushabih, (48: 35), 33: 11 | 37: 18 | 38:

Nunku-nadin, s. of Ardi-Âula, 6: 14 | 9: 18 | 11: 17 |
45: 35.

Siû-ikûr (possibly kâîr, written KAT), s. of Nadin, 3*: 13.

Siû-nadûn-âqi (and abû, 22: 18), s. of Ardi-Bau, 22: 18 |
68: 4 f. c. | 73: 17.

Shamash-balâšt-su-abî, s. of Banene-ibni, 4: 14 | 5: 13.

Shamash-û-nadûn-zûrên, s. of Banene-ibni, 35: 31 | 40: 20 |


Shû-îdûnu, 32*: 14.


Ú-bar


II. Names of Places.†


Bêlûlu (written Bêlûlu DIK/TIK), in =Shubûm-Bêlûlu, 44: 14, 15, 20 | 70: 5.

Bau-du-bêl, 28: 2 | 50: 5.


Bit.-mû-lûkê, 89*: 8.


Bit.-mû-Arû-û, 63: 2 | 94*: 3 | 6 | 107: 7 (without det..du).

Bit.-mû-Bi-ga-'dû-at, 63: 3.

Bit.-mû-Bi-lu-bêl (mBîlû-lû), 36: 6 | 66*: 3.

Bit.-mû-Gû-lû-tû, 99: 3 (cf. 7: 22).

Bit.-mû-Gû-rû, 45: 6 (cf. also Gû-rû-).  


Bit.-mû-Ha-diû-nu, 107: 5.


Bit.-mû-Ki-kê, 86*: 8.

Bit.-mû-Kû-pû, 15: 5, 9.


Bit.-mû-Mû-rû-nû, 2: 2 | 3: 25 | 30: 3, 7 | 44: 9, 10 | 94: 4 (without det.m).


Bit.-mû-Sû-nû-brû, 7: 8 (without det..du).

Bit.-mû-Sû-ûtûhûr, 93: 3, 7.


Bit.-mû-Shû-la-nu, 8: 10 | 44: 13 (without det.m).


Bit.-mû-Za-du-nû, 71: 1 | 81: 2 | 105: 5, 7 | 106: 3 (without det.m).


Bit.-mû-Zû-lû-tû, 32*: 14.


Ga-ba-lû, Gâb-lû, 22: 5 | 26*: 6, 7.

Ga-ba-lû-tû, 71: 2.


Ga-lû-tû, 65: 2.

Gû-rû, 35: 14 (cf. also Bit.-Gû-rû-).  

Gû-tû-la-nû, 44: 14 (apparently identical with the following name).


Mû-Hûmû-balû, Mû-Hûmû-balû (without det.m), 7*: 3 | 8: 12 | 44: 11.


†Preceded by the det. du, unless otherwise stated.

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IIa(?)-she(?)-bar(?)-lu(?), 108:4.

II-duc-‘a, II-duc-‘a, 28:2 | 50:5.

2Hi-in-da-el, 75:2.

3Hab-pu sha =Bar-rikk(?)-il, 102:6.

4Ua-ag-ta[t] sha Ad-dee-et, 42:4 (cf. also Addi-at).


6Ua-ag-ta[t] (t) =Kab-ba-a, 49:4, 9.

7Ua-ag-ta[t] sha =Nab-ünd-ir, 79:15.


9Ua-ag-ta[t] sha =Nin-ib-il, 70:3-4.

10Ua-ag-ta[t] sha hri‘ (or HIR?), 86*:8.


13(b) IR? , cf. Sha =IR? ,

14Ish-gal-uvu (He. 1Yw33), 86*:8.


16Ka-gur-de-ti, 32:2 | 50:3-13 (probably identical with the following name).

17Ka-gur-de-ti, 31:8 | 35:6, 16 | 30*:2.

18KU =Ra-hit-in, cf. Shubti-Abidi.


20Larakâ, 72:[12], 2, 7 | 83:7.


22Mak-la-lu-mu, Mâlabâku (MA-TUM-TUM$^2$), 68:6 | 91 4, 6.

23Ma-an-sha-um-nî(?), 102:5.

24Mudir-ak-àl, 104:5.


27Nînib-pa-rû-shu, . . . . , 51:5.


29MusTam-din, 75:16, R.

30NAB hostile to det. =.

31The 12th edition of Gesenius, Hebräisches Wörterbuch, derives K$^2$47 and the female proper name K$^2$47 from 21I*, “to lie.”


33Litmus, a certain tree, cf. II R., 23, 20 e. f.; VII R., 26, 64 f.

34Cf. also du =Hâ-am-ba(ma)-ri.

III. Names of Gates in Nippur.

Abîlû Gûla, 48:32.

Abûlû râbi, 48:39.


Bûb Hû-am-ba-wa, 19:7.
IV. Names of Canals.†

*Ba-di-ia-a-tum, Ba-di'-a-tum, 39:3, 17.
*Bél, 16:4, 9 | 35:5, 16 | 45:13, 23.
*Bél-abu-apur, 65:2, 14, [20], 22.
*Dî-ra-a-ti(tum), 65:8 | 67:2, 6, 12.
*Ku-ba-ru(rî) (mentioned in Ezekiel as נֶפֶס), [4:9], 84:2.
*Katâ (written GU-DU-A, without ʾî), 106:3.
*Mî-li-du, 45:11, 12, 21, 22.
*Nam-nunnu-mugur (written dUD-SAR-DUG-G.A.), 86*: 7, 9, 15, 23 (cf. also duTiturr u sha N.).
*Purâṭ Nippur, 14:2 | 59:3, 18; without Nippur, 19:9.
*bRêšu sha nari, 30:4, 18.


Su-us-r, 80:3, 8.
Shu =Bêl’erîsh, 60:3, 12.
Shu Bîle=Süs-arba, 7:8.
Shu =Iqisha(šahu)-aplu, 3:8.
Shu =Mî-nu-ú=Bêl-la-an, 60:4, 12.
Shu =Na-ta-nu, 65:7, 16, 20, 22.
Shu urâte (written /sûsir2/), 25:3, 8 | 45:8, 18.
Shat-la, 59:4, 14.
*Shurūcu, 52:2, 7.
Shap-pu-tu-tum, 102:3 | 106:5.
Sharri, 73:2.
Shu-lu-a-ti, 48:3, 6.
Uskha-nu, 65:8.

V. Names of Deities Contained in the Proper Names.

⁹A-nu, ⁹A-num, cf. the male proper names under Anu.
⁹Ashur (written ⁹Hû), cf. the male proper names under Ashur.
⁹Att-ar = נב, cf. the male names under Attar, and Baethgen, l. c., p. 69ff.
⁹Bau (written Bûber), Ba-ú, cf. the male proper names under Bau and Ardi.

⁹Bau-nu, ⁹Ban-a-ni, Ban-an (without det. ʾî), cf. the male proper names under Banun.
⁹Bîl (written ⁹EN, ⁹EN-LIL, ⁹L), cf. the male proper names especially under Bêl and Ardi, cf. also Shadê-vaqû.
⁹Bêlit (written ⁹XLIV-LIL, and ⁹GASIAN), cf. the male proper names under Bêlût and ⁹Dannat-Bêlit.
⁹Bi-nu-te, cf. the male proper names under Buone.
⁹E-a, ⁹E-I, ⁹BE (cf. 80:2 with 30:7), cf. the male proper names under Ea.
⁹Gu-la (without det. ʾî in abullu Gu-la), ⁹ME-ME, cf. the male proper names under Arûdi.
⁹Ia-qa-û, ⁹Ia-a-qa-û, Ia-a-û (without det. ʾî) = נב, cf. the male proper names under Iâbû, and Hoffmann in Z. A., XI, p. 249ff.
⁹Ilu Bî-tî-li (the god of Beth-el, ⁹Bethel), cf. the male proper names under Ilu-Bîtitl and Hommel, Die Altirealitische Überlieferung, p. 196, l. 6.

†Every name is preceded by the det. נו.
‡Written Nîr-Sipparat Nippurti.
§"Carrying away" (of waters), cf. mashallu, "gutter, channel."
¶"Discharge" (of waters).
DATED IN THE REIGN OF ARTAXERXES I.

*dlshtar (written *DIL-BAT), cf. the male proper names under Ishtar.
*dIsahr, cf. the male proper names under Ishar.
*Kur-us, cf. Qu-us.
*dLamasu (written *KAL-KAL), cf. the male proper names under Lamasu.
*dMarduk (written *AMAR-UD and *SHU), cf. the male proper names under Marduk.
*dNabû (written *AG and *PA), cf. the male proper names under Nabû.
*dNu-nu-a, cf. the male proper names under Nana and *El-Ba-Nana, *Nana-Nana.
*dNannaru (written *UD-SAR), cf. *Nannaru-mugur and *Nannaru-sha = Nunnaru-mugur, cf. also *Sînu.
*dNergal (written *UGUR), cf. the male proper names under Nergal.
*dNusku (written *PA-KU), cf. the male proper names under Nusku.
*Qu-us (written Ku-us, without det. *). Cf. *Ku-us-da-na-us. If a deity at all, identical with the following god:
*dSînu (written *SN and *EN-ZU), cf. the male proper names under Sînu and *NînSînu, also *Nunnaru.
*dShali-rabû, cf. the male proper names under Shali-rabû, also *Bîl.
*dShamash (written *UD) and *Shamšî (written *UDš), only in foreign names and transliterated Shamši above, cf. p. 19), cf. the male proper names under Shamash and Shamši and *NînShap-pa-dShamash.
*dZa-ma-ma, cf. the male proper names under Zama-ma.
TABLE OF CONTENTS

AND DESCRIPTION OF OBJECTS.

ABBREVIATIONS.

C. B. M., Catalogue of the Babylonian Museum, University of Pennsylvania (prepared by the editor);
Ca., Cast; cf., confer; cyl., cylinder(s); E., Edge; f. c., from (the) end; foll(ow)., following; fr., fragment, fragmentary; frs., fragments; h., height; impr., impression(s); inscr., inscription; l. or li., line(s);
L., Left; Lo., Lower; M.I.O., Musée Impérial Ottoman; No., Number; O., Obverse; perpend., perpendicular; Pl., Plate(s); R., Right; R(ev), Reverse; U., Upper.

The tablets here published are baked and of light brown to grayish color. In most cases there are black spots on one or more sides. The Obverse is nearly flat, the Reverse slightly rounded, sometimes both are convex. They were found lying on the clay floor of a room (5.5 x 2.75 meters wide), a little over 6 m. below the surface in the central part of the northwestern ridge of the ruins of Nippur, on the western side of the Shat-h-en-Nil (cf. Vol. I, Plate XV). They are all dated in the reign of King Artaxerxes I.

Measurements are given in centimeters, length (height) x (width) x thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

I. AUTOGRAF REPRODUCTIONS.

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<td>Numerous cracks. Small portions wanting, 7.25 x 9.3 x 3. Inscr. 17 (O.) + 16 (R.) = 33 li. Impr. of 3 seals (1 on L. E., 2 on Lo. E.) and of 4 seal rings (1 on L. E., 2 on R. E., 1 on Lo. E.). Thumbmark on R. E. Cf. Pl. IX, Nos. 14, 16.</td>
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<td>Upper R. corner wanting, 6 x 7.7 x 2.65. Inscr. 10 (O.) + 9 (R.) = 19 li. L. and Lo. E. contain each 2 li. of a much effaced Aramaic inscr. written with black color.</td>
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<sup>a</sup> Text. = Plate. = Year. Month. Day. C. B. M. = Description.
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**Description.**

- Part of O. chipped off, 5.25 × 7.28 × 2.25. Inscr. 11 (O.) + 9 (R.) = 20 li. Thumbmark on U. E.
- In fine state of preservation, 6.05 × 7.7 × 2.5. Inscr. 12 (O.) + 9 (R.) = 21 li.
- Numerous cracks. Small portions wanting, 6.2 × 7.15 × 2.56. Inscr. 12 (O.) + 2 (Lo. E.) + 6 (R.) = 20 li.
- Several cracks. Small portions wanting, 5.1 × 6 × 2.5. Inscr. 7 (O.) + 9 (R.) = 16 li.
- Cracked. Small portion of L. U. corner broken off, 5 × 6.5 × 2.45. Inscr. 10 (O.) + 2 (Lo. E.) + 10 (R.) = 22 li. Three thumbmarks on U., R., Lo. E. respectively.
- Several cracks. Considerable portion of L. lo. corner wanting, 5.85 × 7.15 × 2.5. Inscr. 11 (O.) + 1 (Lo. E.) + 6 (R.) + 1 (U. E.) = 19 li. Thumbmark on L. E.
- Well preserved. Beginning of last li. on R. chipped off, 4.75 × 5.9 × 2.2. Inscr. 6 (O.) + 8 (R.) = 14 li.
- Well preserved. One crack. Small portions on R. wanting, 5.3 × 6.2 × 2.4. Inscr. 11 (O.) + 8 (R.) = 19 li. Thumbmark on L. E.
- Considerable portion of the L. side of the tablet wanting, 7.1 (fr.) × 6.4 × 2.5. Inscr. 14 (O.) + 2 (Lo. E.) + 8 (R.) + 1 (U. E.) = 25 li. Three seal impr. on R. (2) and R. E. (1).
- Well preserved. A little chipped off, 6.1 × 7.95 × 2.5. Inscr. 10 (O.) + 6 (R.) + 1 (U. E.) = 17 li. Thumbmark on Lo. E.
- Well preserved. Two small passages chipped off, 5.45 × 6.6 × 2. Insr. 12 (O.) + 1 (Lo. E.) + 10 (R.) = 23 li. An obscene seal impr. on L. E.
- Well preserved. A little chipped off, 6.1 × 7.95 × 2.7. Inscr. 12 (O.) + 2 (Lo. E.) + 6 (R.) = 20 li.
- Cracked. R. U. and L. Lo. corners wanting. Much chipped off, 6.15 × 7.5 × 2.8. Inscr. 11 (O.) + 8 (R.) = 19 li. Thumbmark on L. E.
- Large piece of O. broken out, R. Lo. corner of R. wanting, 5.8 × 0.7 × 2.3. Inscr. 6 (O.) + 8 (R.) = 14 li.
- In fine state of preservation, 6.2 × 8.15 × 2.8. Inscr. 9 (O.) + 8 (R.) = 17 li. Seal impr. on O.
- In fine state of preservation, 5.8 × 6.5 × 2.15. Inscr. 8 (O.) + 10 (R.) = 18 li. Thumbmark on O.
- Glued together. Portion of O. and a little of R. wanting, 7.2 × 8.2 × 2.9. Inscr. 15 (O.) +
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<td>3 (Lo. E.) + 14 (R.) + 1 (U. E.) = 31 li. Thumbmark on L. E. Cracked; otherwise well preserved, 7.5 x 9.1 x 3.1. Inscr. 14 (O.) + 3 (Lo. E.) + 10 (R.) + 2 (L. E.) = 35 li. Thumbmark on L. E. Cf. Pl. I. No. 1. Several cracks. Small portions chipped off, 6.2 x 7.2 x 2.2. Inscr. 11 (O.) + 2 (Lo. E.) + 12 (R.) = 25 li. Three thumbmarks on L. E.</td>
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<td>Several cracks. Portions chipped off, 6.8 x 8.7 x 3.1. Inscr. 14 (O.) + 8 (R.) = 22 li. Seal impr. on R. On the whole well preserved. One crack. A small piece of the Lo. half of R. wanting, 6.2 x 8.5 x 2.4. Inscr. 9 (O.) + 7 (R.) = 16 li. Impr. of a seal and a seal ring on Lo. E. Well preserved. One crack. A small portion of R. chipped off, 6.2 x 7.5 x 2.65. Inscr. 5 (O.) + 7 (R.) = 12 li. Thumbmark on O.</td>
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<td>Several cracks. R. U. corner wanting. A few places chipped off, 7.56 x 8.05 x 2.8. Inscr. 15 (O.) + 2 (Lo. E.) + 10 (R.) = 27 li. L. corner wanting, otherwise in fine state of preservation, 8.05 x 9.3 x 2.65. Inscr. 19 (O.) + 13 (R.) = 32 li. Very well preserved, 6 x 7.1 x 2.5. Inscr. 10 (O.) + 8 (R.) = 18 li. Thumbmark on L. E. Cf. Pl. III, No. 3.</td>
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<td>Several cracks, 5.5 x 6.27 x 2.3. Inscr. 9 (O.) + 6 (R.) = 2 (U. E.) = 17 li. Three thumbmarks on R.</td>
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<td>L. U. corner of R. wanting. A small place chipped off, otherwise well preserved, 5.5 x 6.35 x 2.4. Inscr. 9 (O.) + 9 (R.) + 2 (U. E.) = 20 li. Three thumbmarks on R.</td>
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<td>5396</td>
<td>R. U., Lo. L. and R. corners broken off, 5.95 x 7.25 x 2.5. Inscr. 6 (O.) + 6 (R.) = 12 li. Two seal impressions broken off.</td>
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<td>Several cracks. Small portions on O. and R. wanting, 5.6 x 6.65 x 2. Inscr. 6 (O.) + 10 (R.) = 16 li. Seal impr. on O. In fine state of preservation. A small piece of O. chipped off, 6.3 x 7.7 x 2.6. Inscr. 14 (O.) + 8 (R.) = 22 li.</td>
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<td>5334</td>
<td>Several cracks. Small portions on O. and R. broken off, 6.55 x 7.6 x 2.45. Inscr. 9 (O.) + 7 (R.) = 16 li. Three thumbmarks on R. Cf. Pl. II, No. 2.</td>
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<td>A portion on L. side of O. chipped off, 4.9 x 6.2 x 2.15. Inscr. 5 (O.) + 1 (Lo. E.) + 8 (R.) = 14 li.</td>
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<td>Several cracks. Small pieces broken out, 4.95 × 6.35 * 2. Inscr. 12 (O.) + 2 (Lo. E.) + 9 (R.) = 23 li.</td>
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<td>Well preserved, but U. R. corner wanting, 6.5 × 7.9 * 2.9. Inscr. 11 (O.) + 3 (Lo. E.) + 10 (R.) + 2 (U. E.) = 26 li. Seal impr. on L. E.</td>
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<td>In fine state of preservation, 7.6 × 9.1 × 2.9. Inscr. 16 (O.) + 3 (Lo. E.) + 16 (R.) + 1 (U. E.) = 30 li. Impr. of a seal ring on L. E.</td>
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<td>In fine state of preservation, 4.8 × 6 × 1.8. Inscr. 5 (O.) + 8 (R.) + 1 (U. E.) = 14 li. Thumbmark on O.</td>
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<td>Several cracks. Two pieces broken out of the Lo. half of the R. E., 7.6 × 8.7 × 2.7. Inscr. 11 (O.) + 9 (R.) = 20 li. On the O. there are very faint traces of two lines of an Aramaic inscr. Two thumbmarks and the impr. of a seal ring on R.</td>
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<td>Several cracks. The R. side much damaged, two pieces wanting, 7.2 × 8.6 × 2.8. Inscr. 12 (O.) + 7 (R.) + 1 (U. E.) = 20 li. Seal impr. on Rev. Cf. Pl. IV, No. 5.</td>
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<td>Well preserved. A small crack. A little on R. chipped off, 7.1 × 8.6 × 2.7. Inscr. 9 (O.) + 7 (R.) = 16 li.</td>
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<td>Cracked. Several places chipped off, 6.58 × 8.3 × 2.6. Inscr. 13 (O.) + 9 (R.) + 1 (U. E.) = 23 li. Impr. of a seal on L. E. and of a seal ring on Lo. E.</td>
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<td>Well preserved, 3.7 × 4.55 × 1.6. Inscr. 9 (O.) + 7 (R.) + 1 (U. E.) = 17 li. Remains of an Aramaic inscription written with black color on R. Cf. Pl. VIII, No. 10.</td>
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<td>Four cracks. A central portion wanting, several places chipped off, 7.1 × 8.5 × 2.8. Inscr. 17 (O.) + 12 (R.) = 29 li. Two seal impr. on L.</td>
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<td>21</td>
<td>5414</td>
<td>Several cracks. R. E. and other small pieces broken out, 7.9 × 10 (fr.) × 3.1. Inscr. 16 (O.) + 9 (R.) = 25 li. Three seal impr. on L. and Rev. one on L. E. Cf. Pl. VI, No. 7.</td>
</tr>
<tr>
<td>61</td>
<td>37, 38</td>
<td>38</td>
<td>1</td>
<td>19</td>
<td>5297</td>
<td>Well preserved, 5.2 × 6.2 × 2.4. Inscr. 8 (O.) + 7 (R.) + 1 (U. E.) = 16 li. Thumbmark on L. E.</td>
</tr>
<tr>
<td>62</td>
<td>38</td>
<td>38</td>
<td>7</td>
<td>9</td>
<td>5262</td>
<td>In fine state of preservation, 4.6 × 5.4 × 2.2. Inscr. 11 (O.) + 7 (R.) + 1 (U. E.) = 19 li.</td>
</tr>
<tr>
<td>63</td>
<td>38, 39</td>
<td>38</td>
<td>7</td>
<td>10</td>
<td>5296</td>
<td>In fine state of preservation, 4.8 × 6.2 × 2.2. Inscr. 11 (O.) + 2 (Lo. E.) + 7 (R.) = 20 li.</td>
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<tr>
<td>64</td>
<td>39</td>
<td>38</td>
<td>11</td>
<td>5</td>
<td>5344</td>
<td>Well preserved. A few places chipped off, 6.2 × 7.3 × 2.5. Inscr. 10 (O.) + 8 (R.) = 18 li. Seal impr. on U. E.</td>
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<tr>
<td>65</td>
<td>40</td>
<td>38</td>
<td>?</td>
<td>28</td>
<td>5415</td>
<td>Several cracks. Lo. L. corner broken off, small portions chipped off, 8.2 × 11.2 × 3.3. Inscr. 19 (O.) + 10 (R.) = 20 li. Seal impr. and thumbmark on R.</td>
</tr>
<tr>
<td>66</td>
<td>40, 41</td>
<td>39</td>
<td>3</td>
<td>3</td>
<td>5301</td>
<td>In fine state of preservation, 5.25 × 6.35 × 2. Inscr. 7 (O.) + 9 (R.) = 16 li. Thumbmark on L. E.</td>
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<tr>
<td>68</td>
<td>41, 42</td>
<td>39</td>
<td>8</td>
<td>21</td>
<td>5417</td>
<td>Lo. part of tablet broken off. Cracked, 3.9 (fr.) × 5.15 × 1.95. Inscr. 9 (O., fr.) + 8 (R., fr.) + 1 (U. E.) = 18 li. Thumbmark on L. E.</td>
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<tr>
<td>69</td>
<td>42</td>
<td>39</td>
<td>12</td>
<td>4</td>
<td>5418</td>
<td>R. E. wanting. Cracked. Small portions chipped off, 7.5 × 10 (fr.) × 3.2. Inscr. 14 (O.) +</td>
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<tr>
<td>70</td>
<td>42, 43</td>
<td>39 12 13</td>
<td>5307</td>
<td>In fine state of preservation, 8.5 x 10.5 x 3.2. Inscr. 1 (U. E.) + 9 (O.) + 8 (R.) = 18 li. Two seal impr. on O. Cf. Pl. VII, No. 8.</td>
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<tr>
<td>71</td>
<td>43</td>
<td>40 5 3</td>
<td>5419</td>
<td>In fine state of preservation, 5.55 x 6.88 x 2.6. Inscr. 5 (O.) + 6 (R.) = 11 li. Impr. of a seal on U. E. and of a seal ring on L. E. An Aramaic inscr. of two lines on O. Cf. Pl. VIII, No. 9.</td>
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<tr>
<td>72</td>
<td>43, 44</td>
<td>40 6 15</td>
<td>5419</td>
<td>Cracked. Small portions on O. and R. broken out, 7 x 8.5 x 2.8. Inscr. 9 (O.) + 8 (R.) = 17 li. Impr. of two seal rings on R., of two seals on U. E., of two seals on L. E., and of one seal on L. E.</td>
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<tr>
<td>73</td>
<td>44</td>
<td>40 13 16</td>
<td>5322</td>
<td>In fine state of preservation, 6 x 7 x 2.85. Inscr. 10 (O.) + 1 (L. E.) + 9 (R.) = 20 li. Impr. of a seal and a seal ring on L. E.</td>
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<td>75</td>
<td>45</td>
<td>40 7 24</td>
<td>5421</td>
<td>Several cracks. A number of small portions broken out, 7.8 x 8.8 x 3.1. Inscr. 9 (O.) + 9 (R.) = 18 li. Remain of 2 seal impr. on O.; one seal impr. each on L. E. and Rev., and the impr. of a seal ring on R. Cf. Pl. IX, No. 15.</td>
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<tr>
<td>76</td>
<td>46</td>
<td>40 7 25</td>
<td>5422</td>
<td>Two cracks. A little chipped off, otherwise text well preserved, 5.2 x 6.5 x 2.3. Inscr. 8 (O.) + 7 (R.) + 1 (U. E.) = 16 li. Impr. of a seal on L. E., of a seal ring on O. Thumbmark on L. E.</td>
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<tr>
<td>77</td>
<td>46</td>
<td>40 7 25</td>
<td>5423</td>
<td>Cracked. Portion of first li. of O. broken off, 5.14 x 6.8 x 2.6. Inscr. 7 (O.) + 6 (R.) = 13 li. Seal impr. on L. E.</td>
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<td>78</td>
<td>46, 47</td>
<td>40 8 29</td>
<td>5312</td>
<td>In fine state of preservation, 4.65 x 5.5 x 2.3. Inscr. 6 (O.) + 8 (R.) = 14 li. Thumbmark on L. E.</td>
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<tr>
<td>79</td>
<td>47</td>
<td>40 9 4</td>
<td>5343</td>
<td>R. Lo. corner damaged, otherwise well preserved, 6.2 x 7.7 x 3. Inscr. 10 (O.) + 6 (R.) = 16 li. Impr. of a seal and a seal ring on L. E., also on U. and on L. E. Seal impr. on R.</td>
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<tr>
<td>81</td>
<td>48</td>
<td>40 12 1</td>
<td>5424</td>
<td>Cracked, otherwise in fine state of preservation, 5.2 x 7.3 x 2.2. Inscr. 8 (O.) + 6 (R.) = 14 li. Impr. of a seal ring on L. E.</td>
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<td>55, 56</td>
<td>41</td>
<td>6</td>
<td>20</td>
<td>5294</td>
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</table>

**Description.**


U. R. corner broken off. Small portions chipped off, 6.7 x 7.7 x 3. Inscr. 14 (O.) + 2 (Lo. E.) + 9 (R.) = 23 li. Four seal impr. on Rev., and one each on L., R. and U. E.

Cracked, otherwise in fine state of preservation, 6.4 + 7.05 x 2.5. Inscr. 9 (O.) + 7 (R.) = 16 li. Two thumbmarks on O. One seal impr. each on L., Lo. and U. E.

In fine state of preservation, 6.7 x 7.4 x 2.9. Inscr. 13 (O.) + 3 (Lo. E.) + 11 (R.) + 1 (U. E.) = 28 li. Six thumbmarks on L. E.

R. E. and large portion of Lo. end broken off, 6.2 x 6.8 (fr.) x 2.8. Inscr. 13 (O.) + 2 (Lo. E.) + 10 (R.) + 1 (U. E.) = 26 li. Five thumbmarks on L. E.

U. L. corner damaged, several portions on O. and R. chipped off, 7.8 x 9.6 x 3.35. Inscr. 20 (O.) + 4 (Lo. E.) + 11 (R.) = 35 li. Remains of two seal impr., one each on L. E. and R. Thumbmark on U. E.

A large portion of the upper half of O. chipped off. Lo. R. corner of Rev. slightly damaged, 6.9 x 9 x 2.8. Inscr. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E.

Two small pieces chipped off, otherwise in fine state of preservation, 6.8 x 8.5 x 2.8. Inscr. 16 (O.) + 9 (R.) = 25 li.

In fine state of preservation, 6.75 x 8.7 x 3.2. Inscr. 9 (O.) + 9 (R.) = 18 li. Two seal impr. on U. E., one on L. E., and the impr. of a seal ring on R. E.

Cracked. U. L. corner broken off, a few passages chipped off, 5.9 x 7.3 x 2.5. Inscr. 5 (O.) + 5 (R.) = 10 li. Seal impr. on R. E.

Several cracks. Lo. R. corner broken out, 5.2 x 6.4 x 2.3. Inscr. 9 (O.) + 5 (R.) = 14 li.

Cracked. Small portions of O. and R. chipped off, 5.1 x 6.2 x 2.45. Inscr. 10 (O.) + 7 (R.) = 17 li. Seal impr. one on R., one on U. E. Three thumbmarks on L. E.

In fine state of preservation, 4.8 x 5.4 x 2. Inscr. 9 (O.) + 3 (Lo. E.) + 7 (R.) = 19 li.
94 56 41 6 20 5431 Fr. of a tablet, 6.3 x 8 x 2.6. Inscr. 13 (O.) + 5 (R.) = 18 li. Remains of a seal impr. on R. Two thumbmarks on L. E.
94* 71, 72 41 6 23 5441 Cracked. R. E. and U. part of R. wanting, 6.5 x 8.5 x 2.6. Inscr. 11 (O.) + 6 (R.) = 17 li. Two seal impr. on R. Thumbmark on L. E.
95 57 41 6 24 5317 In fine state of preservation. Small portion of R. E. chipped off, 6 x 7.5 x 2.2. Inscr. 12 (O.) + 5 (R.) + 1 (U. E.) = 18 li. Two seal impr. on R. Four thumbmarks on L. E.
96 57, 58 41 6 25 5432 Cracked. Several small portions of O. chipped off, 6.2 x 7.9 x 2.3. Inscr. 13 (O.) x 5 (R.) + 1 (U. E.) = 19 li. Seal impr. on R. Four thumbmarks on L. E.
97 58 41 6 25 5335 In fine state of preservation, 5.2 x 6.5 x 2.4. Inscr. 9 (O.) + 8 (R.) = 17 li. Thumbmark on L. E.
98 58, 59 41 6 25 5433 Large portion of R. side broken out, 5.2 x 6.3 x 2.5. Inscr. 8 (O.) + 7 (R.) = 15 li. Seal impr. on U. E. Thumbmark on O.
99 59 41 7 4 5434 Cracked. Large portion on L. side of R. chipped off, 7.1 x 9 x 2.9. Inscr. 13 (O.) + 8 (R.) = 21 li. Seal impr. on R.
100 59, 60 41 7 7 5303 In fine state of preservation, 5.3 x 6.55 x 2.22. Inscr. 10 (O.) + 8 (R.) = 18 li. Two thumbmarks on L. E.
101 60, 61 41 7 16 5348 In fine state of preservation, 5.85 x 6.85 x 3. Inscr. 10 (O.) + 3 (Lo. E.) + 6 (R.) + 1 (U. E.) = 20 li.
102 61 41 7 16 5435 Cracked, considerable portions broken out, 6.92 x 8.68 x 2.9. Inscr. 14 (O.) + 6 (R.) = 20 li. Seal impr. one on L., one on Lo. E. Remains of another on R. The rest broken off.
103 61, 62 41 7 17 5311 In fine state of preservation. Beginning of a crack, 5.45 x 6.5 x 2.38. Inscr. 10 (O.) + 8 (R.) = 18 li.
104 62 41 7 17 5299 In fine state of preservation, 5 x 6 x 2.3. Inscr. 9 (O.) + 7 (R.) = 16 li.
105 62, 63 41 7 17 5260 In fine state of preservation, 4.9 x 6.2 x 2.4. Inscr. 9 (O.) + 6 (R.) = 15 li.
106 63 41 7 22 5436 Cracked. Small portions broken out, 6.25 x 8 x 2.6. Inscr. 10 (O.) + 7 (R.) = 17 li. Seal impr. one on U., one on L., one on R. E., two on Lo. E. Two thumbmarks on Rev.
107 65, 64 41 8 6 5437 Cracked. Large portion of L. Lo. corner wanting. Other smaller pieces chipped off, 6.8 x 8.6 x 3.25. Inscr. 14 (O.) + 8 (R.) = 22 li. Two seal impr. on U. E., one each on L., R. and Lo. E.
108 64, 65 41 9 12 5438 Cracked. Large portions chipped off, 6 x 7.6 x
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<tr>
<td>109</td>
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<td>41</td>
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<td>17</td>
<td>5388</td>
<td>Well preserved, $5.4 \times 6.4 \times 2.5$. Inscr. 9 (O.) + 5 (R.) + 1 (U. E.) = 15 li.</td>
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### II. Photograph (half-tone) Reproductions.

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<td>I</td>
<td>32</td>
<td>5</td>
<td>12</td>
<td>5392</td>
<td>Baked clay tablet, O. and R. Contents: Three year lease of fields with seeds and facilities for irrigation. Cf. Pl. 18, No. 30.</td>
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<td>2</td>
<td>II</td>
<td>35</td>
<td>6</td>
<td>8</td>
<td>5402</td>
<td>Baked clay tablet, O. and R. Three thumbmarks on R. Contents: Guarantee that an emerald set in a gold ring will not fall out for twenty years. Cf. Pl. 25, No. 41.</td>
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<td>III</td>
<td>34</td>
<td>5</td>
<td>5</td>
<td>5334</td>
<td>Baked clay tablet, O. and R. Contents: Mortgage of an orchard as security for payment of debt. Cf. Pl. 22, No. 36.</td>
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<tr>
<td>7</td>
<td>VI</td>
<td>37</td>
<td>12 (?)</td>
<td>21</td>
<td>5414</td>
<td>Baked clay tablet, O. and R. Three seal impr. on R. Contents: Lease of fields and other property by a slave, expenses and profits to be shared. Cf. Pl. 37, No. 60.</td>
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<td>8</td>
<td>VII</td>
<td>39</td>
<td>12</td>
<td>13</td>
<td>5307</td>
<td>Baked clay tablet, O. and R. Impr. of two seal cylinders on O. Contents: Officer’s receipt for a year’s tax on seven estates. Cf. Pl. 43, No. 70.</td>
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<td>VIII</td>
<td>40</td>
<td>5</td>
<td>3</td>
<td>5307</td>
<td>O. of a baked clay tablet. Aramaic docket incised on O. Contents of tablet: Receipt for payment of two years’ rent for a field (25 GUR of dates). Cf. Pl. 43, No. 71.</td>
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<td>VIII</td>
<td>37</td>
<td>9</td>
<td>20</td>
<td>5314</td>
<td>R. of a baked clay tablet. Traces of an Aramaic docket written with black color on R. Contents of tablet: Lease of a house. Cf. Pl. 33, No. 64.</td>
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<td>VIII</td>
<td>39</td>
<td>7</td>
<td>19</td>
<td>5304</td>
<td>R. of a baked clay tablet. Aramaic docket incised on Rev. and L. E. Contents of tablet: A slave’s receipt for one year’s rent (dates, date...</td>
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<td>TEXT.</td>
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<tr>
<td>12, 13</td>
<td>IX</td>
<td>40</td>
<td>7</td>
<td>6</td>
<td>5420</td>
<td>U. E. (No. 12) and L. E. (No. 13) of a baked clay tablet, one impr. of a seal cyl. on each. Contents of tablet: Receipt of seven Persians for rent from their fields (qhashāṭi). Cf. Pl. XI, No. 20 (R ) and Pl. 45, No. 74.</td>
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<td>28</td>
<td>5376</td>
<td>R. E. of a baked clay tablet. Impr. of two seal rings and a thumbmark on R. E. Contents of tablet: Hire of herds of sheep to a shepherd. Cf. Pl. IX, No. 16 (Lo. E.) and Pl. 1, No. 1.</td>
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<td>24</td>
<td>5421</td>
<td>R. E. of a baked clay tablet. Impr. of a seal cylinder and a seal ring on R. Contents of tablet: Receipt of an officer and a slave for a year’s total tax on certain fields (qashāṭi), embodying an obligation to account to their superior for the payment made to them. Cf. Pl. 45, No. 75.</td>
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<td>4</td>
<td>5295</td>
<td>Baked clay tablet, O. and R. One seal impr. on O., two seal impr. on R. Contents: Receipt of two officers of certain canals. Cf. Pl. 47, No. 80.</td>
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<td>5425</td>
<td>U. E. of a baked clay tablet. Impr. of two seal rings on U. E. Contents of tablet: An officer’s receipt for taxes (paid in money and products) on 9½ fields (qeshāṭi) rent to Bēl-nādin-šumu, with the statement that this officer remains responsible to Bēl-nādin-šumu for any claims against these fields. Cf. Pl. XI, No. 21 (Lo. E.) and Pl. 48, No. 82.</td>
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<td>36</td>
<td>8</td>
<td>20</td>
<td>5406</td>
<td>R. E. of a baked clay tablet. Impr. of a seal cyl. on R. Contents of tablet: An officer’s receipt for certain taxes (products, lambs and soldiers), embodying an obligation to account to his superior for the payment made to him. Cf. Pl. 31, No. 60.</td>
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<td>6</td>
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<td>R. E. of a baked clay tablet. Impr. of a seal cyl. on R. Cf. Pl. IX, Nos. 12, 13 (U. and L. E.) and Pl. 45, No. 74.</td>
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<td>Lo. E. of a baked clay tablet. Impr. of a seal cyl. on Lo. E. Cf. Pl. X, No. 18 (U. E.) and Pl. 48, No. 82.</td>
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| TEXT. | PLATE. | YEAR. | C. B. M. | DESCRIPTION.
|------|-------|-------|---------|---------------------------------------------------
| 23   | XII   | Second millennium B.C. or earlier. | 12302 | Frag. of a terracotta figurine, h. 8.3. Bēl with a pointed headress, and with a curved weapon in his right hand. A scarf passing over his left shoulder and under his right arm adorns his breast. Ca. Original in M. I. O., Constantinople. |
| 24   | XII   | " | 12301 | Terracotta figurine, lower end broken off, h. 12.2 Bēl with a flat headdress, and with a thunderbolt in each hand. Ca. Original in M. I. O., Constantinople. |
| 26   | XII   | " | 4925 | Frag. of a bas-relief in terracotta, 7 × 6 × 1.6. Bēl with a high conical headress and a long curl reaching to the shoulder (observe the artist's naive way of representing the ears), holding a mace with both hands. Ca. Original in M. I. O., Constantinople. |
| 27   | XIII  | c. 450 B.C. | 8913 | Bas-relief in terracotta, 8.2 × 11.9 × 2.1. Humped bull. |
| 28   | XIII  | c. 450 B.C. | 2859 | Frag. of a bas-relief in terracotta, 5.3 × 8.35 × 1.92. Wild hog. |
| 29   | XIV   | c. 600 B.C. | 9472 | Frag. of a terracotta figurine, h. 5.7. Two female musicians, the one playing a drum, the other a double flute. |
| 30   | XIV   | c. 600 B.C. | 9480 | Terracotta figurine, lower end broken off, h. 10.1. Two lovers: young man and maiden embracing and kissing each other. |
| 31   | XIV   | c. 450 B.C. | 9449 | Terracotta figurine, a portion at the lower end broken off, h. 13.5. Two lovers: a young man with his arm around a maiden's shoulder. |
| 32   | XV    | c. 450 B.C. | 9433 | Terracotta figurine, h. 8.2. Etana lying on the eagle's back with arms around its neck. Etana's head and the bird's bill are broken off. Originally the figurine was covered with a chalk paste by which the artist was enabled to work out the details with greater accuracy and to produce a better effect of the whole group, which was also colored. Traces of red and green preserved. |
| 33   | XV    | c. 600 B.C. | 5883 | Terracotta figurine, h. 7.7. Baby rattle in the shape of a chicken. |
| 34   | XV    | c. 450 B.C. | 2857 | Terracotta figurine, with white enamel, h. 4, length 7.2, width 4.5. Dog with puppies. One puppy wanting. |
| 35-37 | XVI-XVIII | c. 500-350 B.C. | | Sarcophagi in terracotta, enameled and plain, as found in situ. |
| 38   | XIX   | 1895 A.D. | | Section of the excavations in the upper strata of the temple enclosure. Southeast side. |
| 39   | XX    | 1895 A.D. | | Fortifications (large wall, round tower and rooms) in the later temple enclosure. Southeast side. |
Cuneiform
Texts.
(cf. li. 16) = 162, written so intentionally to avoid confusion with 163.

* Oliffue wedge mistake of scribe.

* The 2 small wedges are erasures.

* Oblique wedge mistake of scribe.
*On left and lower edges each two lines of an Aramaic inscription written with black color but badly effaced.*
Continued

Lines 17-19: repetition of lines 16-17.

Mistake of scribe.

Rest erasure.

Lines 29-30 contain witnesses intended by the scribe for insertion after li. 25.

Mistake of scribe who wrote "and" twice with two different signs.

Rest erasure.

Rest erasure.
Continued

R.

15

* Mistake of scribe.

20

U.E.

17

O.

5

* Erasure

10

* Erasure

R.

15

* SHA, red erasure

20

* On L.E.
Oblique wedge: mistake of scribe.
The last perpend. li. mistake of scribe.
Continued

Lo. E.
15
R.
20
L. E.
25
U. E.
50

30
O
5
L. E. 15

Erasure
Continued

omitted by scribe.

* Read [sign], the lost sign of the previous line explains the mistake.
Mistake of scribe, who wrote 'ana twice, phonigr. and ideogr.

Mistake of scribe.

Perpendicular wedge mistake of scribe.
(cf. note of § 3).

omitted

Read shw

ret. erasure
* On right and lower edges faint traces of an Aramaic inscription written with black color.
On the Obverse there are faint traces of an Aramaic inscription written with black color.
Continued

The total quoted three times is 25,240.

Mistake of scribe
Continued

The whole li. erased.

Aramaic inscription written with black color.
Erasure

was for insertion here.
Continued

56

R.

57

O.

U.E. 20

Erasures of scribe who forgot to erase the lost character standing on R.

58

O.
The signs above the line were for insertion here (cf. li. 15).

Omitted (cf. li. 3).

Rest erasure.

Rest erasure.

(stylus worn off?)

(stylus worn off?)
Omit: *Erase*, *Mistake of scribe*, "Omit by scribe. (cf. 4: 8, 5, 9, 10)."
The line written between lines 10 and 11 was for insertion here.
Continued

Determine the name of the first witness, which the scribe intended to write here.

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* On lower edge faint traces of one line of an Aramaic inscription written with black color.
Continued

R. 10

92

O.

R.E. (cf. 93, 14).

93

Written above li. 1.

The last sign of li. 2 belongs to li. 1.
The diameters above li. 14 were for insertion here.

*Erasure

*E E E omitted (the four thumbmarks preserved.)
100
Continued

101

The characters above b. 1. were for insertion here.

The characters above the R. were for insertion here.
103
Continued

10
R.

15
- A's, rest mistake
- Mistake of scribe

104

5
- erroneously omitted because the foll. sign begins with the same wedge.

105

O.  omitted (cf. l. 4).
- Repeated on foll. li.
- rest erasure
There are faint traces of a slightly incised Aramaic inscription on the upper and left edges, two lines on the former, one on the latter.
The whole line written over an erasure.

Lines 7-8 contain witnesses inserted by the scribe after he had finished lines 9-16.
The characters between lines 3 and 4 were for insertion here.
Continued

\[86^a\]

The first perpend, wedge incompletely erased.

Mistake of scribe (cf. b. 14).

Written over an erasure.

Omitted
THREE-YEAR LEASE OF FIELDS WITH SEEDS AND FACILITIES FOR IRRIGATION.
GUARANTEE THAT AN EMERALD SET IN A GOLD RING WILL NOT FALL OUT FOR 20 YEARS.
3. MORTGAGE OF AN ORCHARD AS SECURITY FOR PAYMENT OF DEBT.
4. RECEIPT FOR PARTIAL PAYMENT OF RENT ON FIELD.
SIXTY-YEAR LEASE OF LANDS AND BUILDINGS FROM A PERSIAN.
STATEMENT OF CERTAIN TAXES RECEIVED BY A SLAVE FOR HIS PERSIAN MASTER.
LEASE OF FIELDS AND OTHER PROPERTY BY A SLAVE, EXPENSES AND PROFITS TO BE SHARED.
OFFICER'S RECEIPT FOR A YEAR'S TAX ON SEVEN ESTATES.
BABYLONIAN CUNEIFORM TABLETS WITH ARAMAIC DOCKETS.
BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.
BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.
BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.
FIGURINES AND BAS-RELIEFS IN TERRA COTTA.

22. Head in Assyrian Style.
23-26. Different Representations of Bel with his Attributes.
BAS-RELIEFS IN TERRA COTTA.
27. HUMPED BULL.  28. WILD HOG.
FIGURINES IN TERRA COTTA.

29. Musicians.

30, 31. Lovers.
FIGURINES IN TERRA COTTA.

32. Etana on the Eagle's Back. 
33. Baby Rattle in the Shape of a Chicken.
34. Dog with Puppies.
BABYLONIAN SARCOPHAGI IN SITU.
Nippur.
BABYLONIAN SARCOPHAGI IN SITU.
Nippur.
BABYLONIAN SARCOPHAGI IN SITU.
Nippur.
EXCAVATIONS IN THE UPPER STRATA OF THE TEMPLE ENCLOSURE, SOUTH-EAST SIDE.

Nippur.
Fortifications in the later temple enclosure, south-east side.
Nippur.
CORRECTIONS AND ADDITIONS.

VOL. IX.

TYPE.

The following typographical errors need correction:

P. 20, li. 13, insert comma after "note."

P. 27, li. 9, read Iādaḫu-Nabū instead of Iādaḫu-Nabū.

P. 27, li. 9, read Nabū-qaqabi instead of Nabāqaqabi.

P. 27, li. 18, read ṛaru, instead of ṛaru.

P. 27, li. 20, read ṛaru instead of ṛaru.

P. 27, note 1, li. 1, read bēšu instead of bēšu.

P. 31, note, li. 2, read a-dī-i instead of a dī-i.

P. 31, note, li. 6, read ku-mu instead of ka u.

P. 39, note, li. 3 from end, read ḗ-mar-qa-qa-umu instead of ḗ-mar-qa-qa um-ma.

P. 42, note, li. 3, read ummanu instead of ummanu.


P. 44, note, li. 13 (end), read ḗšu instead of ḗšu.

P. 45, note, li. 2, read umētu-tē instead of umētu ti.

P. 45, note, li. 2, read ūmu(=mu) instead of ūmu (mu).

P. 45, note, line 3, read šu’a-tū instead of šu’ātū.

PLATES.

Owing to the Editor's absence, the following corrections and additions could not be made in the plates without considerable delay in publication:

Pl. 1, No. 1, lines 4 and 17, add the marginal note “Mistake of the scribe for V” (referring to the sixth cuneiform sign of one line).

Pl. 6, No. 9, li. 4, to the fourth sign from the end add the marginal note “ma mistake of the scribe for un (read umma-shēḫu).”

Pl. 11, No. 17, the numbers 10, 15, 20, are each one line too high.

Pl. 14, No. 23, li. 14, middle, add the marginal note “the sign MESH omitted by the scribe after nī (read ḗšu-sha-an-niṭīḫ, cf. No. 12: 5, 8).”

Pl. 18, No. 29, read li. 30 instead of li. 50.

Pl. 18, No. 30, li. 11, end, read lu-ki-il instead of lik-ki-il.

Pl. 24, No. 39, li. 5, end, read IV instead of III.

Pl. 29, No. 46, li. 11, place a small circle over kī in the cuneiform text and a comma after dī in the marginal note.

Pl. 43, No. 71, li. 4, end, read m.d.Bēl(-L)-nādin-shumu instead of nī-nādin-shumu (cf. Pl. VIII, No. 9, li. 4).

Pl. 53, No. 88, li. 4, to the third sign from the end add the marginal note “one perpendicular wedge omitted by the scribe (read istēṭīt(it)).”

Pl. 62, No. 104, li. 10, end, add the marginal note “oplur ša omitted by the scribe.”

Pl. 70, No. 66', li. 9, place a small circle after dī, adding the marginal note “ma omitted by the scribe (read ma-ĝir).”

Pl. 71, No. 86', lines 14 and 21, place a small circle after 2700, adding the marginal note “gur omitted by the scribe.”