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H. V. HILPRECHT

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BUSINESS DOCUMENTS
OF
MURASHU SONS OF NIPPU
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
PREFACE.

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-
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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 “Murashú 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 ḏūtabārī 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. 38, 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 Plates 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 Siegelzyllinder* 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, Nelde, Stade, Schrader, Friedrich Delitzsch and others, I call attention to G. B. Gray, *Studies in Hebrew Proper Names*, and those chapters in Hommel's *Altisraelitische 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 untangling 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.
BUSINESS DOCUMENTS OF MURASHU SONS, 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[qu]), un-qu [hūráši] (81 : L. E.), or their thumbmarks (su-pur, supur = DUBBIN),1 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 (32a : 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-na-aplu (71 : 8) with Kina(DU)aplu (71 : L. E.), E-a-bullit-su (80 : 7) with Ea(BE)2-bullit-su (80 : R. E., also li. 2), 4us-tar-bār3-ri (102 : 16) with 4us-tar-ba-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., 86a : 1 (beginning) with U. E. (Éa-zittishu), 94a : 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. (Ardd-Béî), 82 : L. E. (Zitti-Nabû b'ádadara sha Artarému), 83 : Lo. E. (Béî-nadin-shumu), 92 : R. E. (Dannâ), 102 : R. (Áplâ)), 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 ashdbi sha, “in the presence of” (cf. 48 : 37). The impression of the seal ring of a woman, Amat-Béîâ, 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 Murashi 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'ni-i-i-i-i-aplu sha = Mít-ra-da-a-ti ku-un kunukki-shu shu-un-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 enidû (shumdaûtû) is perhaps due to the preceding Mitradāti. We also learn the gender of supru (fem.) from our passage. Cf. also un-qu papsüti (Const. Ni. 538), siparrû (595, 592).

2 Still transliterated with Bîl by Delitzsch, Beiträge zur Assyriologie, III, p. 391. So far as I know, dBE denotes exclusively Éa in the Neo-Babylonian contract literature, as can be shown from several parallel passages in Strassmair's text publications. Cf. the Introduction, “Proper Names,” p. 33.

3 Cf. Brünnow, A Classified List, 7786. The sign can be easily mistaken for pa in our text. Cf. also p. 38, note 2.
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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. 38, 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 enshroud 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

1To 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 Ashurbanipal 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 Babylonology, 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 Burkawal, 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.

RUMELT HISSAR, 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 × 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 Murashu 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 "Vergleichungstafeln der Babylonischen und Christlichen Zeitrechnung von Nebonassar (747 v. Ch.) bis 100 v. Ch.," in his essay Zur Chronologie der Babylonier, p. 12, 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.
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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 Ashurban-apal's famous library, from which our young Assyriological science has chiefly drawn its material.

From a study of these documents we learn that Murashu had several sons (cf. akêka, 25 : 4), Bêl-hatîn and Bêl-nûdin-shumu being prominent among them. That these two persons, each of whom is called aplu sha Murashu, 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 Bêl-nûdin-shumu or Bêl-hatîn (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 Bêl-hatîn receives his payment from Bêl-nûdin-shumu. 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 Tishritu 13th of the 28th year of Artaxerxes (No. 12) and from the frequent mention of his son Rimût-Ninû (abbreviated Rimût, 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 Bêl-hatîn only in one document (48 : 24, U. E.), where he appears as witness of his uncle, Bêl-

1 Once abbreviated into Bêl-nûdin (19 : 12), unless a mere mistake of the scribe.
2 A certain Qûdû, only once mentioned as a witness (48 : 23, U. E.), is also called aplu sha Murashu. But there is no reason for regarding his father as identical with our Murashu 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 bardû, hpoqdu, hmar bît or the like. For all the four documents such a connection can be proved or made very probable. Bêl-sepû-numûr, who, according to 1 : 2, was hpoqdu sha Arshmar, appears later as kardû or hpoqdu sha Bêl-nûdin-shumu (98 : 1, 5, 8); Tirakda apleu sha Bagapunu (54 : 2) is doubtless identical with Tirakûnû hmar bît sha Bêl-nûdin-shumu (98 : 1, 5, 8); Rûbat apleu sha Bêl-erba (43 : 2, 9) is probably the same person as bardû sha Bêl-nûdin-shumu (92 : 1, 13, R) ; and a close personal relation between Mûrànu apleu sha İltûnu-Bêl (42 : 3) and Bêl-nûdin-shumu apleu sha Murashu results from the phrase sha qat 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 Bêl-nûdin-shumu's name is not found in any of the four documents dated before the twentieth year of Artaxerxes I, while Bêl-hatîn appears active in two of them, and the latter's son, Murashu, in one (Const. Nî. 538).
6 Nos. 2, 3, 5, 12 are the only tablets which show Bêl-hatîn actively engaged in business.
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nādin-shumu. In two tablets, written half a month before, he is called *aplu sha Bēl-hātīn* (46: 4; 47: 6) or *aplu sha Murashā* (46: 2; 47: 3), while in all the other inscriptions in which his name is mentioned he appears exclusively as *aplu sha Murashā*. It is possible to regard *Rimāt-Ninīb a. sh. Bēl-hātīn* (46: 4; 47: 6) and *Rimāt-Ninīb a. sh. Murashā* (46: 2; 47: 3, etc.) as two different persons (son and brother of *Bēl-hātīn*). But it seems more reasonable to assume that *Rimāt(-Ninīb)* taking his father's place in the firm of "Murashā Sons" after the latter's death, for obvious business reasons retained his father's designation, *aplu sha Murashā*, generally known to the public. A son of *Bēl-nādin-shumu* originally also mentioned in 26: 1, was called *Murashā* (101: 4 and Const. Ni. 542), and another son of *Hātīn* (abbrev. from *Bēl-hātīn*) was likewise named after his grandfather, *Murashā* (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 palæographical 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 *Bēl-nādin-shumu* appears as the leading member of the firm of "Murashā 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 *Bēl-hātīn* are dated in the first twenty-eight years of Artaxerxes, those of his son *Rimāt(-Ninīb)* 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 *Shabātu* 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,

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1 For 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 *Artāxēshānu*. For Darius cf. Vol. X. The title given to the two kings in the dates of the tablets is always *shar nātakā*.

2 As not a single document bears the name of this assumed ruler.
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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 Darius 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:

PALÆOGRAPHY.

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 the more 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 isu (80: 5) and pa (48: 30), for ma (14: 4, 7, 9) and ash (14: 1), for ma (75: 1, 8; 85: 12; 94: 6) and ba (75: 2, 5, 11; 109: 12), for ṭu (101: 5) and qa (109: 1), for bar (54: 3) and me (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. ilu (63: 4; 85: passim; 36: L. E. in Bél) and bar (passim), ma (62: 12, 16; 63: 6, 14) and GISH (= lisšur, 17: 20 end, cf. 26: 19), kan (3*: 14; 105: 15), and mu (3*: 15; 105: 15; 85: 27; 86: 25) and she (passim), sharru (85: 2) and bī (85: 8); su (85: 24) and ma (85: 11 f.).

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

2 The original picture of bī is a pointed vase with a spout (on the right!) in an upright position and filled with a liquid, designating šikaru (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, li. 9, and No. 110, 6-4 f. e. 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 (cf. p. 40, note 8). In view of the overwhelming mass of palaeographical and archaeological material already published, it will be an easy
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ni (85: 23) and kak (passim); sha (6: 2, 10; 9: 13 end) and aplu (＝A, passim)—both written with three wedges—or sha (36: 1 end; 104: 11 end) and aplu (＝A, 36: 14; 109: 12)—both written with two wedges—and even sha (36: 14; 64: 14 in "Sha-pi-kal-bi") and aplu (＝A, 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 qāt (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 aḫu, "brother" (85: 18), in (85: 20), su (85: 24), 4 Bélit (63: 4) or AZAG (86: 1, in the ideogr. for kṣapu), 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 A-instead of E 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 A, 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.), mé, "water" (16: 3, 9) and the first sign of nárub, "river" (16: 9 beg.; 32: 3 beg., etc.), for e (31: 7), ia (54: 12), tīr (31: 11), sha (36: 1; 104: 11), za (8: 8; 31: 19; 62: 10; 93: 7), ḫa (63: 7; 86: 6; 87: L.E.; 93: 7; 103: 4), un (81: L.E.), etc.

In connection with this it may be mentioned that a (aplu) is written in four different ways, (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 (passim, resp. 6: 2, 10, 12; 9: 13 end; 14: 11 beg.; 28a: 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: 4 ff., resp. lines 2, 10, 12) or three (44: 3, resp. 8 ff., resp. 22, or 84: 1 ff., resp. lines 8 beg. 14, 16, resp. lines 6 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 (66a: 4; 82: 24, three different forms). Strassmaier, Cyr. 281: 15, is correct (against B. A. III, p. 443, note 2).

b. One oblique wedge instead of two in the signs for din (ina-an-din＝inamdin, 47: 4; 62: 9), kan (83: 9, R. E.; determ. after numbers, 63: 18; 64: 17; 105: 15), mu (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 I H., Part 2, p. 40, note 3.
c. One horizontal wedge instead of two in the signs for $\alpha'$, $\bar{\alpha}'$, $\bar{\alpha}'$ (47: 4; 85: 21), $\text{i}lu$ (36: L. E.; 63: 4; 85 and 86 passim), $\text{na}$ (62: 12, 16; 63: 6, 14), $\text{kin}$ (=$DU$, 3$^\circ$: 9; 63: 14; 87: 11), in the second sign of the ideogr. for $\text{nâru}$, "river" (7: 8), etc.

3. Contrary to the peculiarity just treated, we sometimes find a tendency to increase the two wedges of the group $\overline{\overline{\text{V}}}$ to three, obtaining thereby $\overline{\overline{\text{V}}}$, doubtless arisen under the influence of the two corresponding forms for $\text{sha}$, in use at that time. Cf. e. g. the signs for $\text{arkut}$, "month" (53: 4, 9; 58: 5, 19; 66: 5, 6, 15), $\text{bâhu}$, "gate" (30: 5; 55: 3; 58: 8), $\text{den}$ (53: 6, 9), $\text{karpatu}$, "pot" (43: 3), $\text{kip}$ (70: 4), $\text{nadâmû}$ (=$SE$, 66: 7), $\text{s(z)ab}$ or $\text{nâr}$ (47: 19; 56: 5; 57: 4, 8; 65: 28; 79: 13), GU$'$ (35: 10, 13), GIG$^1$ (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. $\text{su}$ (written with 5–7 horiz. wedges, 13: 2, 3, 8, 9), $\bar{u}$ (5–6 perpend. wedges, 13: 1, 4), $\text{la}$ (6 horiz. wedges, 13: 4), $\text{gal}$ (5 horiz. wedges, 13: 4). Cf. also 14: 8 ($\bar{u}$), 18: 14 ($\text{dispar}$) 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 dissevered 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. $\alpha$ (15: 8, 12), BAR (54: 3), DI (32$^a$: 14), $\text{ishtên}$ (-en, 35: 24), $\text{ti}$ (7: 16), $\text{ia}$ (15: 19 end), $\bar{u}$ (85: 16, 21), KAK (=$\text{i}bni$, 85: 9), $\bar{p}i$ (=$\text{KA}$, 7: 24), UR (in $\text{kalbu}$, 7: 24), SAG (43: 14), $\text{rabû}$ (=$\text{GAL}$, 85: 5), and especially $\text{shiqlu}$ (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. 3$^a$. 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.

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$^1$Preceded by the determ. $\text{she}$ and denoting a certain kind of grain. For $\text{sheGIG-BA}$=$\text{kipatu}$ cf. V. R. 39: 28 c. d. (Delitzsch, Assyrisches Handwörterbuch, p. 315a, reads $\text{kibûs}$ in view of K. 49, col. II, 52.) and K 106, 13–14 (cf. Jensen in Z. A., I, p. 13), where KU(ZID)GIG-BA, synon. of KU(ZID)SIS=$\text{kip-tu}$ ($\text{kip-tu}$) $\text{kip}$-$\text{tu}$, and II R. 27, 33 e. l., where KU(ZID)GIG-BA=$\text{azurri}$ $\text{muru}$.

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. 3a):

1. \([\text{I} \text{[p\text{r}\text{t}]} \text{XXIV qa}\text{ ishtün qa} \text{ishtén } \text{Bél-nadin-shumu apil-shu sha} \text{Mu-ra-sha-ú} 4. \text{sha qat} \text{Mu-sher-zib} \text{gal-la sha} \text{Bél-nadin-shumu} 5. \text{ina muk-bi} \text{Bél-zér-iddina apil-shu sha} \text{L-shi} 6. \text{Shadû-rabû 7. ishtén (-en) karPatdan-nu ma-alh 8. i-nam-din. 9. Mu-kin \text{Shum-iddina apil-shu sha} \text{Lab-a-shi} 10. \text{Ba-la-tu apil-shu sha Bél-ba-na} 11. \text{Shamash-étir apil-shu sha} \text{Ahú-ú-}a 12. \text{Tu-... apil-shu sha} \text{Paní-ila} 13. \text{dusár} \text{Sin-ikšur(kágir) apil-shu sha} \text{Na-din} 14. \text{Nippur\text{ê} adurum}

7. Peculiar is the plural sign mesh after ilu and "Shamash in the transliteration of foreign Semitic proper names. Cf. A-qa(qab)-ilu², Ba-na-²-ilu², Ba-rík(-ki)-ilu², Ia-di-ih-ilu², Ia-da-ar-ni-²-ilu², Itu²-gab-ri, Itu²-id-rí, Itu²-li-in-dar, Itu²-qa-to-ri, Itu²-za-bo(đ)-du, Na-tan-ilu², Ra-ab-bí(Rab-bí)-ilu², Ra-bí-im-ilu², Sha-ra-a-ilu², etc. and Ba-rík (ri-ki)-"Shamash², "Shamash²-ba-rak-ku, "Shamash²-la-din-ni, "Shamash²-li-in-dar, "Shamash²-wéri², etc. Comparatively few are the cases in which mesh is omitted. Cf. Ra’a-bí-ilu Ra-bí-im(hí-mi)-ilu (36: 11; 69: 1), "Shamash-na-da-ri. So far as the use and meaning of "Shamash is concerned, a plural is here out of question, and in names like Ba-na-²-ilu², Ia-da-ar-ni-²-ilu², Sha-ra-a-ilu², Itu²-bi-in-dar, 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 ilu² with the corresponding names in the other Semitic languages. We find the singular 'š in use where the Babylonian scribes as a rule offer ilu². 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 ili², "my god,"¹ it may be that the Babylonian scribes mistaking i, the nominative suffix of the first person singular, in these foreign names for their own plural ending ė, later pronounced i, rendered ili², "my god," and shamsi², "my sun," by ili (ilu²), "gods,"² and "Shamshu², "suns." In the Concordance of Proper Names these two words are transliterated ili and Shamshè.

¹ Cf. especially the rich material furnished by the inscriptions from southern Arabia, as recently shown by Hommel, Alterorientliche Überlieferung, pp. 81 ff. Compare e. g. Iú-rábí with Rabbi-ilu² above, or Iú-shar’a with Shára’a-ilu² above, or such Hebrew names as Eli-ezer with Itú-ré (ili) above, Eli-só with Ilú-shá (ili) above, etc.

² The plural of ili reads ili² and ili³ (i), cf. Delitzsch, Assyrisches Handwörterbuch, p. 50b. The Assyrian plural ili may also be inferred from the wavering writing of such pure Assyrian names as Ashur-ét-il ili ili². This can be explained satisfactorily only by assuming that sing, and plur. were pronounced alike.
8. Of other paleographical peculiarities may be mentioned the writing of ḫštn(-en) 
<alpu> (67: 7 (cf. also II alpu (49: 6) II alpu <alpu> (34: 2, 11), IV alpu<sup>2</sup> (35: 8), XX 
alpu<sup>3</sup> (65: 4), etc.), the extraordinary writing of the numeral 162 in 1: 3 and 16 (apparent-
ly to prevent confusion with 103),<sup>3</sup> the very frequent writing ina-an-din = inamdin 
(54: 9; 62: 11; 78: 7 and often), the cuneiform signs for paḫ (14: 13) and for ṣd(τ) in 
mi-nāt-ti (tum), 45: 27; 59: 12, etc., in the passage la i-bat-tag, ina ūmu (-mu) bit-qa ina 
lib-bi ʾib-ʾat-qa (= ʾibatiqa, 55: 9) and in the frequent name Ad-dan-nu. "Ma-shi-hu, 
measure," is always preceded by the determ. in<sup>4</sup> (cf. e. g. 17: 5; 19: 6; 22: 4; 
29: 21; 45: 14, 26; 65: 11). The demonstrative pronoun shuʿatu, frequently occurring 
in our inscriptions, is exclusively written MU<sup>5</sup> = shumati (cf. šu-ima-a-lim, Peiser, 
Keilschriftl. Actenstücke, p. 28, 1. 26) = šu-Patti = šuʾaṭi = šuʾaṭi, and used even for 
the plural shuʾatu (cf. šu-KUL蒲 MU<sup>5</sup>, 28: 8; 30: 18; for other examples cf. my 
Assyriaca, p. 6, note II. 10 ff.). As I have pointed out in Assyriaca, p. 58, the length of 
the vowel a (in šuʾaṭi) does not necessarily follow from this writing MU<sup>5</sup> (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, 
Assyr. Gramc., § 53, c), rests upon the syllable ʾa, which I regard as short (šuʾaṭu) 
similar to the Ethiopic ṭeʾṭu (cf. Assyriaca, pp. 55–58).

PROPER NAMES.

The transliteration of Babylonian proper names, for the greater part written ideog-
raphically, 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 cor-
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

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<sup>1</sup> I distinguish between ZUN = coll. and MESH = 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, ZUN takes frequently the place of 
MESH.

<sup>2</sup> That the scribe intended this group for 162 is plain from an addition of the single items. The scribe, how-
ever, 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.

<sup>3</sup> Cf. the phrases ina ḫuṭash ∈(ध) sha I pi (72: 6), I pi I qa (4: 5), etc.; ina ḫuṭash ∈sha R. (17: 5; 19: 
6-7 and often); ina ḫuṭash ∈rav sha R. (89: 15, 22; 95: 6), the frequent ina ḫuṭash ∈sha ši-ši-ši (sheh-
58: 7). Cf. also ina ḫuṭash ∈sha ku-ra-m-ba, Const. NI. 496: 6; 587: 6; 862: 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 past-terite (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-sha-zib-Bél (Ninib), Na-shi-ilu,—I-shi-Shadé-rabú,—Bél-iq-bi, Bél-iqsha(-sha), Bél-épush(-ush), Bél-á-pah-hir, Bél-á-shal-lim, Bél(Nabú)-á-sha-zib, Ninib-er-ba, Sin-ik-šur,—Bél-mu-tak-kil-[lu], Bél(Nabú)-na-din, Bél(Ninib)-na-gir, Nabú-ta-ri-ig, Ninib-ga-mil,—Bél-ki-shir, Gula-mu-gur, "Shadé-rabú-sha-zib. In names like Bél-e-ti-ir it is doubtful whether the verb is an imperative, a participle or the third person sing. praet. (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. "Bél-ka-sir (Peiser, Babylonische Verträge 61 : 19, Strassmaier, Nabonidus 803 : 15, Cyrus 188 : 26), Bél-liq-sur (Delitzsch, Assyrische Handwörterb., p. 592a), Sin-ik-sur (cf. "Concordance"), or Rammá-á-bal-lit (Delitzsch, A. H., p. 174b), Nabú-bal-liq (ib., p. 175a), Marduk-mu-bal-lit (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:

**BA-sha=iqsha(-sha); DIR-iq=dtir(-ir); GAL[IG]-shi=ushabshi; GI=ushallim; KAK=ibi; KAK-ush=épush; KAN=érish; KAR=mushézib; KAT=kágir (in Bél-kágir) or ikšur (in Sin-ikšur); MU=iddina (at the beginning) or nádin (at the end); PAP=nášir; SE=nádin; SU=erba; SHE-GA=mugur; SHI-BIR-iq=mudammiq (-iq); SHUR=étir; TIN or TIN-iq=muballit(-it).

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-liq-su-Gula(Marduk) and Ilá-bullutu-
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 Bél-mu-she-sib-ahu, Nabá-mu-she-tiq-urr. Ninib-na-din-shumu, Sin-na-din-ahu, Shamash-na-din-zérú.

Exceptions of this rule are very rare. Cases like Bél-tash-me-e-ri-ih-lú ("O Bel, thou hast granted the desire"), Bél-taz-kur-shu ("O Bel, thou hast called him"), are, however, not exceptions, as Bél is not the subject but stands in the vocative. If the third element (object) is expressed by a suffix (shu, ni, nu, etc.), the verb may also stand in the (pres.-) pret. or in the imperative.1 Alongside of Ninib-mu-tir-(ri-)shú (or mutér=GUR) we find in our text such names as Bél-bul-liš-su, Bél(Nabá)-šur-shu, Nabá-kušur-shu, Nabá-i-dan-ni (=Nabá-idanni "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 (pres.-) pret. or by the imperative. Cf. Bél-ah-it-tan-nu, Bél-shum-im-bi, Shamash-shum-iqisha(-sha), or Bél-ba-a-ku-pi-tin, Bél-supé-mu-šur, Ninib-ahé-bul-lišt.

Of some verbs only the imperative is found (e. g. usur) or at least in most cases; of others the pret. (iqbi, ushabshì), while of a third class, to which bullit "to keep alive," erébu "to add," naddanu "to give" belong, either form is in use. But transliterations like "Rammán-shum-našîr," given by Sayce (Records of the Past, 2 vol. II, p. 207), and Winckler (Geschichte, p. 102), or Marduk(Nabá)-ukín-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-sha=iqisha(-sha); DU=ukin; E=iqbi; KAK=ibni; MU=iddina; SHESH=usur; TIN or TIN-it=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. Bél-MU-MU, Ninib-SHESH-SHESH, Nergal-MU-SHESH, Bél-SHESH-MU, can be transliterated respectively either Bél-nádín-shumu, Ninib-nášîr-ahu, Nergal-nádin-ahu, Bél-nášîr-shumu, or they can be transliterated Bél-shum-iddina, Ninib-ah-usur, Nergal-shum-usur, Bél-ah-iddina. In view of the constant syllabic writing of the names Ninib-na-din-shumu, Sin-na-din-ahu, Shamash-na-din-zérú, etc., in our texts, I have transliterated MU-MU as nádín-shumu, MU-SHESH as nádin-ahu, SHESH-SHESH

1Sometimes the imperative is also found, if the third element is napishtim, cf. Nabá-u-sur-napishtim(tim), Peiser, Babyl. Verträge, 69: 14.
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as nāṣir-abu, and in view of the frequent "X-SHESH*3-MU which must be read "X-ahé-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-usur, resp. shum-usur). 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 (iddin) 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 Šinib, who were principally worshiped in the temple of Ekur. There are a little over 300 names composed with Bēl and about 150 which contain Šinib 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=šEN, Bēl=šEN-LIL, Bēl=šI, Šinib without any explanation in parenthesis is the transliteration of šBAR. For the other ideograms used for Šinib, cf. the list of gods given as section V of the "Concordance." In transliterating the ideogr. šBE with Ea, I differ from Strassmaier (cf. e. g. Nabonidus, 63 : 15, Bēl(=šBE)-im-bi), Peiser (Babyl. Verträg 2 : 15, cf. p. 330b, Bēl(=šBE)-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. šBE in one passage and is written with šE-a in another, but with no passage where šBE 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-bullitu in one of our own texts (cf. 80 : 2 with 7) and in Const. Ni. 598 (cf. li. 16 with L. E.). šBE 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-me-e-ra-mun=Shame-rānu (75 : 6) is doubtless identical with the Greek Σαμήραμω. I am inclined to identify it also with Σαμηράμως, the name of a Persian from Babylou, quoted in Chron. Alex. 88 : 24. Cf. Justi, Iranisches Namenbuch, s. v. Müller (Fragm. IV, 492) regards it as identical with Seiramnes, while Gelzer (S. J. Africanus und die byz. Chron. 1, 77) and Justi (l. c.) 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 Bēl-su-pi-e-mn-hur (1:15) is once written Bēl-SIGISHE-su-mu-hur (1:1). From a comparison of these two different writings of the same name and person we obtain the ideographical value supā for SIGISHE, hitherto unknown, so far as I know. In other Babylonian proper names this ideogr. has generally the value karābi “prayer,” a synonym of supā (cf. B. A., III, pp. 390 and 398, li. 6).

3. A name frequently occurring in the contract literature of the time of the Persian kings is Bel(Nabû)-ID-DAN-nu, also written Bēl-ID-DAN-ni (Peiser, Babyl. Verträge 72:9) and Bēl(Nabû)-ID-DAN-na (Peiser, l.c. 72:23; 113:29; Keilschriftl. Acten-Stücke 13:22). These different writings, in connection with the name Nabû-aḫ-ID-DAN-nu (cf. “Concordance” and Peiser, Keilschriftl. Acten-Stücke 17:15; 18:7; 19:7), in which the object is expressed by aḫu, prove that nu and ni are not the suffixes “us” “me,” as in the names Marduk-iqisha(-sha)-an-ni (Peiser, Babyl. 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 “Bel (Nabû) gave.” That this verbal form, however, cannot be transliterated idānānu, as is generally done, is proved by the Aramaic docket1 No. 71, where our name appears as ܢܘ ܢܐ ܢܐ, i.e., Nabû-it-tan. The verb, from which ID-DAN-nu is derived, is therefore not nada-nu, but nada-nu, which belongs to the “Vulgä-Assyrisch” (cf. Delitzsch, Assyrisches Handwörterbuch, p. 488).

4. Of the ṣîlî-nîb occurring in our inscriptions I mention only Šiṭlu-Ninib and Šillai. From the two passages 70:13f. (Šum-iddīna, s. of Ina-ṣîllî-Ninib) and 58:2f. (Šum-iddīna, s. of Šil-lu-Ninib) it results that Šiṭlu-Ninib is an abbreviation of Ina-ṣîllî-Ninib.2 In view of the writing Šiṭlu-Ninib I have transliterated names composed with

1 The first three words of Nos. 71 and 66 are identical ( עש נב תכנ, “Urkunde über eine Landes Soc”).

2 Names which have Ina as the first element, drop this preposition frequently. Cf. e.g. Esag-ša-bē-lit (Strassmaier, Cyrus 337:5; 7, 14, 15, 18) and Ina-Eṣag-ša-bē-lit (Strassmaier, Cambyses 215:6). Eṣag-li-ya and Ina-Eṣag-li-ya, Eulmash-shurq-iddīna and Ina-Eulmash-shurq-iddīna. For the passages of the latter two examples cf. I H., part 1, p. 48, note 2.
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4th. MI by sillu, instead of sil 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 Sillu-Ninib may be still further abbreviated to Sillai, follows from a comparison of two other passages. Two witnesses, Ea-bullit-su and Bél-ushallim are called sons of Sillai in 83 : 20f. The same two persons appear as sons of Ina-sillu-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 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-étil-ili for ilu"),("Bél is the maker of the gods," resp. "Maker of the gods." Very strong reasons speak, however, against such a transliteration.

(a) The ideogr. of the deity, 4BE, as we saw above, does not mean Bél, but Ea. In addition cf. "E-a-epesh(es)h)-AN (Strassmaier, Daruis 266 : 15). (b) Epêshh, "to do, to make," as a rule, is not used in the sense of banâ, "to create, to beget." (c) If ilu stood for ilu as AN-AN (=ilâni), 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, Ea-epesh(-esh)-an = Ea-epesihan (cf. ep-sha-nu, Strassmaier, Nabonidus 737 : 12, or epesh-a-ni, ib. 424 : 7, or e-pesh-sha-nu, ib. 456 : 5 and often: e-pesh-nu (Cambyses 61 : 4; 66 : 7; 121 : 6 and often)="Ea is the artisan" (or something similar), referring to the fact that Ea, who is bél nimûq or ba-an

1The ending di occurs also in the reconstructed of Persian names, cf. Nödeke, Persische Studien, p. 29 (also Horn in Sassanidische Siegelsteine, p. 36, 37c.).

2"Epesh-ilu" was translated even by "Hû 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 Shamsah-epesh(-esk), Strassmaier, Nabonidus 344 : 13 etc., epishhu does not necessarily mean "to create," but may have the more general meaning "Shamash did (it)."

4I call attention to a passage in Ashurbanipal (V R. 5 : 120), where an, also generally misread as ilu, has been explained as a mistake of the scribe (cf. Delitzsch, A. L. 1 and A. H., p. 547b.). The passage must be transliterated in-shup-shî iš-an ka-bi-ti bél bêê. It is one of the few examples in Assyrian, where the old energetic ending an, so common in Arabic, is preserved in a verbal form not followed by a pronominal suffix. Cf. V R. 1 : 59 (Variant) sillkan and the very common ib-bak-kan, ib-uak-kan, ti-bak-kan, etc., in the contract literature—cases which must be regarded as doubtful in view of the double value (kan and kum) of the sign KAN. Cf. also Hommel, Sumerische Lexicographie, p. 132; Säkularische Christomathie, p. 22.

5According to Demuth (in B. A., III, p. 438, Note 2) and Ziemer (ib., p. 480, Note 4) sha was erroneously omitted by the scribe. The frequent occurrence of the writing epesh-nu in texts written by different scribes speaks decidedly against this explanation. We have here rather the same syncope of an accented vowel that we find in umnu as over against umnû, 35 : 17, in râmân as over against rêmân, etc. Cf. Delitzsch, Assyri. Gram., § 37c., and Hilprecht, Assyriaca, p. 45. After a preceding vowel the first e of epeskanu, as it seems, may be dropped, cf. a-na(sha)-pi-sha-an-ni (Strassmaier, Nabonidus 186 : 5 ; 218 : 2 ; 1029 : 7) = a-na(sha)-ep-sha-an-ni. Tallquist (l. c.) and Delitzsch (Assyr. Handwörterbuch, p. 548b.) separate pischanî from epischanî, leaving the former untranslated.
ka-la (I H. No. 83, Rev., li. 16) or ba-an kul-la-ti (IV R., 56 : 59b) is also the ummānu or Ωάννος (= Uvannu-Ummānu) who taught all handicrafts and arts to mankind. In view of its origin (epeš-dn) and of the writing e-pēš-a-ni just mentioned the constant writing of our name as (Ea-)epēš(-esh)-an instead of E-pi-sha-an or the like (cf. Delitzsch, Assyr. Gram., § 17) is not remarkable. The rejection of the final vowel in proper names is also very common. Cf. e.g. Bēl-un-sat (Peiser, Babylon. Vertr. 33 : 12), Ištī-Bēl-pa-shar (cf. "Concordance"), Ni-qud(īb.) and the very frequent Ri-muṭ, etc. Whether in every case Epešān is an abbreviation of the longer name Ea-epēšān, as in the passage quoted by Demuth (in B. A., III, p. 415) is doubtful. It seems just as reasonable to regard "Epishān as an originally professional name which became later a proper name, in the same way as Ashluqu, Ikkaru, Paḫaru and others. That our interpretation is correct is proven by the fact that in genealogical statements (X. apīl-shu ša Y. apīl "Epēš(-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 ašīma (instead of a) preserved; cf. Strassmaier, Darius 257 : 5 (Ubār, s. of Arši-Bēl, s. of ašīmaepēš(-esh)-an) and 15 (Bēl-muballit, s. of Marduk-erba, s. of ašīmaepēš(-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 Asia 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 Sabaeans, Judeans and Edomites, etc., transplanted those of their former abodes (cf. Ashkelon 86 : 8, Heshbon 86a : 6) to ancient Babylonia.

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

2 Cf. 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, Arasham, Artê, Aratabari, Aratašhar, Artarêmu, Aspa'dasta, Atrumanâ, Attamarga, Attarapâta, Bagâ, Bagâ'dâta, Bagâ'mâha, Bagâ'mîrî, Bagapânu, Manûshtânâ, Mitradâtu, Mitra'in, Pâpaku, Rushundâtu, Rushupâtî, Shatabarzana, Tirarkâma, Tiriâdama, Ushhabuzana, etc., on the one hand and Adâb, Addu-na-tan-na, Addu-rammu, Appusdâ, Aqabi-ilî, Atê-iana, Attar-nûrî, Barik-Bêl, Barîki, Barîk-ilî, Barîk-Shamshê, Šađaš-Nabû, Tadîh-ilî, Tîl-idri, Tîl-qatari, Nabû-datu, Nabû-quqâbi, Nabû-qatari, Nabû-zabud, Nadîru, Qus-dana, Qusu-idhâbî, Rathîm-ilî, Shanashî-barakku, Zabidd, etc., on the other hand. Unusually 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. Addanu (אַדַּנְו), Addu-rammu (אַדְּרָמָם), Ahiîâma (אַֽיִֽיִּֽאָֽהָֽמָֽא), Aina (אְיָֽנָֽה), Agûnu (אָגֵֽנוּ), Baîbî (בַּֽיְבִּי), Bigî (בִּיִּגָּי), Gadalîdama (גַּדַּלִּידָמָא), Gira (גִּירָא), Haggnâ (הַֽךְּגָּנָֽנָֽא), Ha'danna (הַֽדֲּנָֽנָֽא), Hamada (הָֽמַּדָּא), Hanana (הָֽנָּנָֽא), Hananiâma (הָֽנָּנַּיָּאָֽמָֽא), Hanân (הָֽנַּנָֽא), Jâhûlîkîm (בַּֽיֵּהָֽלוּלִּקִּיָּמָא), Jâhûlîmânu (בַּֽיֵּהָֽלוּלִּמָּנָֽא), Jadîh-iîlî & Jadîh-ilî (זַדַּיָּהּיָֽלִּי & זַדַּיָּהּיָֽלִּי), Jâlidiâma (זַלָּיְדָיָֽאָֽמָֽא), Igâdîâma (יָגָּדְּיָֽדָיָֽאָֽמָֽא), Ilî-idrî (יִלִּי-יִדְּרִי), Ilî-zabadu (יִלִּי-זָבַּדְּוּ), Minâhîmînu (מִנְּיָֽהִיָּמָֽיָֽו), Minâmîni & Minâmê (מִנְּיָֽמָֽיָֽו & מִנְּיָֽמָֽא), Nabandu (= Nabandu = Nabîtu = Nabîtu = רַבַּעְו, Nabîdu (רַבַּעְו, Nabîdi (רַבַּעְו, Natân-ilî (נָֽטַּן-יִלְּי), Niqûd (נִֽקְּוָּד), Nûbâ (נִֽבָּ), Samûa (סָֽמָּא), Padâma (פַּדָּאָֽמָֽא), Pani-îlî (פַּיִּלְּי), Shabbatali (שַּבָּבָּתָלִי), Shanashânu (שַּנָּשָּׁנָֽו), Shikimmu (שֶּׁקֶּמְּמָו), Zabdîa (זָֽבְדַּיָּא), Zabêna (זָֽבֵּנָֽא), Zabûdu (זָֽבֵּּדֵּו), Zimmâ (זֵימָֽא), 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 inscriptions. Others are unknown in the O.T. Addanu (אַדַּנְו), Addu-rammu (אַדְּרָמָם), Ahiîâma (אַֽיִֽיִּֽאָֽהָֽמָֽא), Aina (אְיָֽנָֽה), Agûnu (אָגֵֽנוּ), Baîbî (בַּֽיְבִּי), Bigî (בִּיִּגָּי), Gadalîdama (גַּדַּלִּידָמָא), Gira (גִּירָא), Haggnâ (הַֽךְּגָּנָֽנָֽא), Ha'danna (הַֽדֲּנָֽנָֽא), Hamada (הָֽמַּדָּא), Hanana (הָֽנָּנָֽא), Hananiâma (הָֽנַּנַּיָּאָֽמָֽא), Hanân (הָֽנַּנָֽא), Jâhûlîkîm (בַּֽיֵּהָֽלוּלִּקִּיָּמָא), Jâhûlîmânu (בַּֽיֵּהָֽלוּלִּמָּנָֽא), Jadîh-iîlî & Jadîh-ilî (זַדַּיָּהּיָֽלִּי & זַדַּיָּהּיָֽלִּי), Jâlidiâma (זַלָּיְדָיָֽאָֽמָֽא), Igâdîâma (יָגָּדְּיָֽדָיָֽאָֽמָֽא), Ilî-idrî (יִלִּי-יִדְּרִי), Ilî-zabadu (יִלִּי-זָבַּדְּוּ), Minâhîmînu (מִנְּיָֽהִיָּמָֽיָֽו), Minâmîni & Minâmê (מִנְּיָֽמָֽיָֽו & מִנְּיָֽמָֽא), Nabandu (= Nabandu = Nabîtu = רַבַּעְו, Nabîdu (רַבַּעְו, Nabîdi (רַבַּעְו, Natân-ilî (נָֽטַּן-יִלְּי), Niqûd (נִֽקְּוָּד), Nûbâ (נִֽבָּ), Samûa (סָֽמָּא), Padâma (פַּדָּאָֽמָֽא), Pani-îlî (פַּיִּלְּי), Shabbatali (שַּבָּבָּתָלִי), Shanashânu (שַּנָּשָּׁנָֽו), Shikimmu (שֶּׁקֶּמְּמָו), Zabdîa (זָֽבְדַּיָּא), Zabêna (זָֽבֵּנָֽא), Zabûdu (זָֽבֵּּדֵּו), Zimmâ (זֵימָֽא), etc.

The aj of proper names in (Bi.-)Ar. frequently corresponds to a in Assyrian, cf. Biqû, Haggâ, Eriba.
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 **Kebarî**, a 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 **amādīdatābāri**, **uz-bar-ru**, **uz-ba-ri**, 28:1, and **uz-bar-ri**, 73:1), 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. **Nīdintum-Bēl**, son of **Bagāna**; **Bēl-ittannu**, son of **Ushtabuzana**; **Iqisha-aṭplu**, son of **Karsakka**; **Merduka**, son of **Abrabak**; **Bēl-balīṭsu**, son of **A(?)da’mamiṣta**; **Bēl-ṭīr** and **Shum-iddina**, sons of **Shara’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 doubtful due to the frequent marriages between Babylonian men and foreign women, 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-

1 Written **amādīdatā-ba-ra** (82: L. E.), **amādīda-ba-ra** (84: 11, Lo. E.), **amādīda-ba-ra** (107: 15), **amādīda-ba-ra** (88: 18, R.). Identical with **InputDialoḡ** (Daniel 3: 2).

2 Written **amēta-ar-ba-ri** (102: 8, O. Lo. E. & R. E., Lo. E.), **am(z)-ta-ar-bar (=UD, not pa)-ri** (102: 16) **am(z)-tar-bar-ri** (1: 29, 30; 50: 11), **am(z)-tar-bar-ri** (88: 4)

Several times we find **ba-ra** (cf. . . . **qi-me ba-ra gam-mar**, 5: 1), **ba-ra** (il-ki **qi-me sha sharri ba-ra u mimmna na-da-na-ta sha bit sharri**, 95: 11f.), **ba-ar-ru** (XVI ma-na kaspu il-ki gamrātī qi-me ba-ar-ru u mimm-na na-da-na-ta sha bit sharri, 88: 1f.), **bar-ru** (U7ma-na kaspu ḫād sharri qi-me sha sharri bar-ra u mimm-ma na-[da-na-a-ta] sha bit sharri il-ki gam-ru-te, 88: 1f., 12f.) or **ba-ar-ri** (19: 1; 29: 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-ta-pa-qua** (10: 4, 8, 16, L. E.).

4 The opposite case happened in No. 48, where a Persian by the name of **Mitradctta** married a Babylonian wife, **Ekir-bUlit**, daughter of **Bēl-balīṭsu-ittannu**. The fruit of this marriage was a son, who received the Persian name **Baga’miri**.
amples may serve as illustrations: Artammara (Pe.), son of Bêl-ibni; Mitra'in (Pe.), son of Marduk-nadin-shumu; Shatabarzana (Pe.), son of Bêl-ibni; Tiridâta (Pe.), son of Ninib-êîr; Miniamini (He.), son of Bêl-Abu-ugur; Miniamâ (He.), son of Bânua; Hanûn (He.), son of Bêlshunu; Igdalida (He.), son of Naná-nâdin; Aqubi-ilî (Ar.), son of Ah-iddina; Bêl-barakki (Ar.), son of Marduk-êîr; Sîャmshi-nadari (Ar.), son of Bêl-êîr. (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 Rannûn-shum-ugur and. Marduk-apal-iddina, father and son of Mili-Shîpak, a member of the Cassite dynasty, and of the names Apil-Sin and Sin-mu-ballit borne 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 דנבע (71) and הילשנ (66'), which do not occur in the corresponding cuneiform inscriptions, have been excluded from the "Concordance of Proper Names" because their reading is doubtful. If דנבע (71) were certain, we should expect the name of a deity in the first half, but a deity ימש is unknown to me. Besides, the two letters מ do not appear to be quite certain. The last three consonants in the second name represent the Babylonian goddess Belit. The first part is perhaps יד-ימד ("support is Belit"). The Aramaic transliteration of a Babylonian י (scarcely distinguished from ס in the pronunciation) by ס would not offer particular difficulties.

Contrary to the custom prevailing in the large number of Neo-Babylonian contracts, we find the phrase X. apil(mâr)-shu sha Y. apil(mâr) Z. only exceptionally in our own texts. In 48: 35 we meet with the expression Nî. aplu sha A. aplu sha Nu. and in 73: 3î. with N. aplu sha B. már I. As a rule only the father's name is added, the phrase in use being aplu sha (passim) or már vu sha (6:1, 2, 10 ff.; 9:2; 10:2 and often) or apil1 (mâr) (13:2, 5, 7 ff.; 62:13 f. and often) or rarely apil-shu sha (16:13 ff.; 22:1 f.; 31). Sometimes two of them are found in the same inscription, cf. 12:9; 14:9 (aplu sha) with 12:3, 8, 13, 16; 14:12, 16 (már vu sha) or 27:9 ff. (aplu sha) with 27:11f. (apil-shu sha). In 100:2, 3 (Bêl-ittannu) and 8:19 (Ninib-nâdin) father and son bear the same name.2

1 Apil-shu in 13:11 is a mistake of the scribe for apil-shu sha or aplu sha.
2 Cf. Gray, l.c., p. 5, Note 2.
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 especial 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.


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

Transliteration:


Translation:

Béλ-ah-id-dina and Béλshunu, sons of Béλ . . . . , and Hátin, s. of Bazuza, spoke unto Béλ-nádín-shumu, son of Murashu, 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, Béλ-ah-id-dina, Béλshunu (and) Hátin shall pay unto Béλ-nádín-shumu 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 Béλ-ah-id-dina, Béλshunu and Hátin instead of (supplement ku-un) their seal."

Annotations: No. 1, L. 1. For the transliteration of the various ideograms for Béλ, cf. p. 23. L. 4. For tamálá, "setting" ("Besatz"), cf. I. R. 33, No. 1, 20; more frequent is tamálá (cf. Delitzsch, A. R., p. 411). That unqú, "ring," is fem., is shown by the suffix sha (in sha tamálá-sha).—Bar-ra-ag-tum, ba-ar-ra-ag-tum (l. 5), ba-ar-ra-ag-tum (l. 6), "emerald," known only from this passage, cf. He. 5612 (Ezek. 28: 13; Ez. 28: 17; 39: 19).
DATED IN THE REIGN OF ARTAXERXES I.

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:


Translation:

Bell-ah-iddina, son of Bell-nadim, of his own free will spoke to Bell-nadin-shumu, son of Murashú, thus: Deliver unto me Nidintum-Bel, son of my brother Eshe-ètir, who is held in prison. I shall become bail for him that he does not go from Nippur to any other place. Whereupon Bell-nadin-shumu, son of Murashú, granted his request (literally "listened to him") and delivered unto him Nidintum-Bel, son of his brother Eshe-ètir, who was held in prison. If Nidintum-Bel, son of Eshe-ètir, should go from Nippur to any other place without legal process (i.e., without having obtained legal permission), Bell-ah-iddina shall pay to Bell-nadin-shumu ten mana of silver.

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

Annotations: No. 2, L. 3. ki-[a-am, cf. also ko-[a-ma (43:2) and ko a ma (3:5, cf. also sha-nam-ma "another," 30:10, instead of the common sha-nam-nu).—L. 5. b(p)u-ul-su lu-shu, cf. the similar text, Strassmaier, Cyrus 281. For the abbreviated form lu-shu (=bi-ru-shu), cf. in-ú, "I will go out," and Delitzsch, Assy. Gram., §39. L. 10. sha la, "without," very frequent in the Contract literature (cf. Z. A., IV, 70), but misunderstood by Pinches in The Journal of the Royal Asiatic Society, July, 1897, p. 601, No. 5, l. 11) and wanting in Delitzsch, Assy. Gram., §49. II. That DI-TAR, "judge," must also have had the value dinu, "judgment," becomes evident from its connection with ra-ga-mu, and from passages like 82:2 (sha-nu di-ti u ra-ga-mu). The phrase dinu u ra-ga-mu, so far as I can see, confused 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
Contents: Agreement to abandon legal proceedings. An inhabitant of Nippur complains to Bēl-nādin-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. "Ú-da-ar-na' aplu sha "Ra-hi-mi-ili sha ina puḫri Nippur\(^{[1]}\)
2. a-na "Bēl-nādin-shumu aplu sha "Mu-ra-shu-ú ḫu-bu-ú um-ma "mārē-bītāti-k\(a\)

Translation:

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

\(\)mad̓anu maḫīru (cf. Turkish olun wercis, "Buying and selling," and the similar phrases in Arabic and Persian), "Selling and buying," i.e., "business," "Handel, Geschäft" (where also the more important word stands first in Assyrian). Of for our expression, dīnu u ragma, No. 69 : 9 (7 : 19) and Pécer, Babyl. Verträge, CXII, 10 (Darius). In the latter two passages this phrase is used for the more common single word raguma.
Names of twenty-two witnesses and the scribe. Seals of Udarna’ and his son, Hanani’dma, who acts as a witness, and of five other witnesses.

4.

No. 4, Artax. I., year 22d, Tishri 28th.

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-Bél-abnu, slave of Artahshar, to Bél-nādīn-shummu, son of Murashá. 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-Bél-abnu.

Annotations: No. 3, L. 1. ša i-na puḫur Nippur, i.e., “who (lives) in the aggregation of houses (puḫur, ‘totality’) of Nippur.” From a comparison of our passage with 87: 5 (a-dī Elkha *Bél a-na puḫur i-ka-ash-ši-du, “until E. arrives there”) and 7-8 (is u mūm (šu) mE. a-na puḫur i-ka-ash-ši-du [observe the š after the second radical in the two passages]) ikišušu ša Hā-nun u-tēri-ma a-na =E. i-nam-din (“when E. arrives there, he shall restore that property to E.”) it becomes evident that ina(anu)puḫur is here used as a synonym of ina(anu)šaḫšu. L. 2. Iḫḫā instead of iḫḫi. Cf. the similar forms išḫu-ši-ma, 48: 10 (instead of išḫu-ša-šumma, 52: 7) or išḫu-ša-šumma-ti-ma (instead of isḫu-ša-šu-ma) and the abnormal form isḫ-sa-šum-šu, 87: 6 (=īšḫūn舒) and [išš]-u-ma-ma, 3: 11 (=īšḫu-nu, prae. instead of prater, īšhu-nu). Cf also išḫu-ša-ši-ma, 28: 9, and išḫa-ša-ši-ma, 53: 9, where the suffix ši stands for šu.—šmašša bitatū, “bondslaves,” TUR-E, apparently to be read mār biti. to judge from the way in which its plural is written in our text (TUR-E. Epi, cf. Epi-ANī ḫēṭṭāt ilmī, “temple,” alongside of bitatū īl, Delitzsch, 4 H., p. 171). Outside of the inscriptions of Artaxerxes I., where TUR-E occurs frequently (mostly preceded by the determinant, aḫḫu, cf. 14: 6, 13; 15: 3, 11; 45: 30; 50: 7, [13]; 59: 7, 9, 15: 68; 2: 8; 9: 15; 84: 4, but also without it, cf. 1: 6, 20, 29 f.), I have not met with this expression except in a proper name (Strassmair, Cyprus 146: 10), which apparently is not to be transliterated ǘn TUR-E-iddina (‘‘the god TUR-E has given,” Demuth in B. A., III, p. 416, No. 34), but ūn-mār bitū-iddina (‘‘God has given a mār biti.”) and bitū-iddina, “one born in the house,” I regard as the Assyrian equivalent for the Latin servus, “a bondslave,” in distinction from slaves captured in war, purchased or acquired in another way. L. 3. mā *Bél-ta-tān-nu for it-ta-tān-nu instead of id-dan-nu, cf. Introduction, p. 34. L. 4. nikusu-ša u di-ē biti-ti, cf. 87: 7 (mimnu nikusu u di-ē bā-ša-ra). L. 9. For dīnu u ragamu cf. the previous text. L. 11. ša nnu supplemented according to a similar passage in Peiser, Babylonische Verträge, CXIII, 29 f. The more common phrase is rega-mu, “bērēš。”

No. 4, L. 7. mā (A-AN) or a, generally translated ‘‘im Betrage von,” corresponds in its usage rather to “namely” (i.e.) or to our parenthesis cf. 39: 17 f.; 35: 18; 36: 9 f.; 66: 4 f.) . L. 8. For the river Ka-ba-ru, if here a river, cf. Introduction, p. 28.
BUSINESS DOCUMENTS OF MURASHU SONS,

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 Zer-ákin, son of Daian-ah-iddina, slave of Artá, to Bél-nádini-shuma, son of Murashú—silver which has been paid to Attarapá, the dashiia (officer of unknown functions) of Artá, on the account of Zer-ákin. 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 per month (≈40 per cent.).

Names of five witnesses and the scribe.

6.

No. 51, Artax. I., year 36th, Adar 25th.

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

Transliteration:


Annotations: No. 5, L. 5. SE-ah-iddan (for iddan(|i), Relat. cluse of which Bél-nádini-shuma is the subject), unless an be regarded as a mistake of the scribe for na (≈madna, “which has been paid”). L. 7. aña and ina odanánun, i. e., “at the fixed time,” cf. the similar expression šaw (ises) ma-la kasp’u ina pāni šen (66: 4 f.), “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. arhá, “per month,” more common is ša ar$’$ šá (66: 3 and Tallquist, i. e., p. 19, l. 8).
DATED IN THE REIGN OF ARTAXERXES I.


Translation:

Twenty-five thousand two hundred and forty adobes (sun-dried bricks) to be paid by Eribá, son of Ninib-nàdin, Bël-nàdin-aplu, son of Bël-muballit, Ninib-ana-bitishu, son of Ardi-ekallu-rabá, and Ninib-ana-bitishu, son of Lâ-idlii, to Bël-nàdin-shumu, son of Murashâ, through his slave, Itti-Bël-pushar. In the month of Tammuz of the 37th year in the town of Ninib-aparishu(?) they shall make the adobes, i.e., 25240, accurately count and deliver them at the brickshed. From the 25240 adobes 11000 adobes are due from Eribá, 5700 from Bël-nàdin, 4280 from Ninib-ah-iddina, 4260 from Ninib-ana-bitishu.

Names of ten witnesses and the scribe.

7.

No. 17, Artax. I., year 29th, Ab 19th.

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

Transliteration:

1. CXXXIX gur suluppu sha "Bël-nàdin-shumu aplu sha
2. "Ma-ra-shû-u ina muh-bi "Shamash-shum-iqîsha (-sha)
3. u "Bël-a-ni aplé sha "Kû-din. Ina "Mu Tashrittu sha shattu XXIX bas
4. suluppu mà CXXXIX gur
5. ina "Mu-ni-shi-bi sha "Bël-nàdin-shumu ina ha-ru-dî inan-dim(-in)-u'.

Annotations: No. 6, L. 1. libittu°, not libnàti. Cf. the instructive passage Strassmaier, Nabon, 256, li. 1 (II M libittu°) with li. 6 (II M lib-bil-tum). As stated above, p. 29, note 1, ZUN is principally a mere determinative after nouns in singular with a collective meaning. It is also frequently placed after substantives like alpu, "ex" (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 mana, shiqlu, alpu (49: 2), libittu, etc., stand in singular after numbers, as in Hebrew, except they are to be taken individually (IV alpur=IV alpê, 33: 8).

L. 6. ina bi-ri i-man-nu-u' ina-an-din-u', "they shall count them with the kisu" or "at the kisu"? As to the writing of bi-ri another partly effaced passage is of importance (Strassmaier, Cyrus 255: 10 f., left untranslated by Demuth in B. A., III, p. 432), which is to be restored as follows: ina[kî]-is-û i-man-ni-[ma] a-na "Ardi-4Bël [i-nam-din]. The precise meaning of the word kisu must remain undetermined for the present, it can, however, scarcely be separated from another word used in connection with bricks, Strassmaier, Nabûnûsû 264: 1 f.: IV shiqlu kisup a-na ko-si-e sha libittu°. In view of such expressions as ina haṣarî inan-dim, "he shall deliver (the dates) at the storehouse," I am inclined to see in kisu the place where bricks are delivered, counted and stored, i.e., "the brick shed," deriving it from kisû, "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,

Translation:

One hundred and thirty-nine gur of dates, due from Shamash-shum-iqishta, and Bel-nadin-shumu, son of Jfraslu, to Bel-nadin-shumu, son of Jfraslu. 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 Bel-nadin-shumu. Their orchard, their bit-qashtu, situated on the bank of the canal Harrtipiqudu, is held by Bel-nadin-shumu as pledge for the dates, i.e., 139 gur. No other creditor has power over it until the claim of Bel-nadin-shumu has been satisfied. One is security (responsible) for the other that the debt shall be paid (literally "that he will repay the loan").

8.

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-ga-mi-i-ri mdru sha "MJi-it-ra-da-a-tu ina shu-ud lib-bi-shu a-na "Bel-nadin-shumu mdr u sha
2. "Mu-ra-shâ-a ku-um-ia um-ia bSroz-â-a zaq-ru u pi

Annotations: No. 7, L. 5. Qâšaru has been translated differently, "pflocken(t)" by Peiser, "viell. der Ort der Palmenpflanzung, wo die frischgepflockten Datteln gesammelt werden" by Delitzsch. The latter explanation is nearly correct. From 19: 7 we learn, however, that the Qâšaru is not confined to the "Palmenpflanzung" (Delitzsch), but that it may be situated in a gate (ina Qâšari sha ina Bâb Išanbirc). In all probability, therefore, it denotes the storehouse of the dates in general.

L. 6. Eqilmnuma saqpu, i.e., eqilmhum gishikumaru saqpu (cf. Strassmaier, Nabonidus, 115: 2; 178: 1; 904: 1 f.). Bit roi-BAN (81: 2, cf. also 13: 2, and bel BAN, 10: 2; 36: 8), bit RAuNA (19: 8; 31: 8; 37: 7 and often) and, most frequently of all, ro-BAN (8: 2; 12: 2; 74: 2 f., 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)qashtu "a property (subject to the requisition) of the bow." For bit eqgshatu as a synon. of bit qashtu cf. 30: 3 with 45: 2f. In what this royal tax consisted we learn from texts like 5: 1; 13: 1; 44: 1 f.; 88: 1 f.; 88: 1 f.; 95: 11 f. (cf. p. 38, where these passages were transliterated, except 44: 1 f., which reads: IV. mnu-ma kdpk-ki-gazru tu [gime] ba-a ri minum ma ni-din-tum sha bit shârri). According to these passages it consisted of men (soldiers), flour, bâri 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)qashtu applied to certain property allotted by the crown (Persian kings) to certain persons under the condition of furnishing a fixed number of bowmen (qâšatu qashtu) and of rendering other military service. Cf. the frequent expression šâri qashtu (9: 2; 11: 10; 12: 2; 35: 4; 60: 10; 18, etc.). L. 7. mash-bi-nu, "pledge, security," plural mashkânâdi (cf. mash-kâ-ni-p-ê 35: 9), mash-kâ-ni-ti (60: 6), mash-kâ-nu-a-tû (82: 11); the length of the second vowel, mashkânâ, inferred from the Aram. mashkânâ, is proved by the writing mash-kâ-nu (19: 10).


**Translation:**

Bayga'mēri, son of Mitradātu, spoke of his own free will to Bél-nûdûn-shûmu, son of Murashu, thus: My orchard and uncultivated land and the orchard and uncultivated land of Rushandātu, my deceased uncle (literally "brother of my father"), situated on the bank of the canal Šin and (on the bank) of the canal Shīlihtu, together with the dwelling houses in the town of Galīa, on the North adjoining the property of Nabû-aḫé-iddûna, son of Ninib-nûdin, and (adjoining) the property of Banani-ûrîš of Nippûr, on the South adjoining the property of Minû-Bél-dûna, son of Belātu, on the East the bank of the canal Šin, on the West the bank of the canal Shīlihtu and (adjoining) the field of Rushumāti, 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-nádin-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., Bagca’miri’s) portion and the portion of his deceased uncle Rushundtu, 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-nádin-shumu shall pay the twenty gur of dates to Bagca’miri, as rent of that property.

The entire rent of his property for sixty years Bagca’miri, son of Mitradátu, has received from Bél-nádin-shumu, son of Murashû, he has been paid. If before the end of the sixty years Bagca’miri should take away that property from Bél-nádin-shumu, Bagca’miri shall pay one talent of silver to Bél-nádin-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, Bagca’miri shall settle the claim brought against that property (redeem it) and pay for Bél-nádin-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-nádin-shumu, son of Murashû.

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

L. 37: In the presence of Ekur-bélît, daughter of Bél-balâtu-ittannu, mother of Bagca’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 original meaning of the phrase (eqlu or chêra) pi shulpu, plur. chêraçrpli pi shulpu (89: 2 f. 18), is not quite clear (cf. also Peiser, Kolleschriftliche Actenstücke, 101), although it often occurs in our texts, either alone (e.g., 3: 5; 49: 3; 80: 2 ff.; 88: 2; 102: 1 ff.) or more frequently in connection with eqlu or chêra zuqpu (e.g., 9: 6; 10: 1; 38: 1; 39: 2; 72: 1). That it is to be transliterated pi shalpu (Peiser) not shalp (Zimmer in B. A., III, p. 456, No. 8) is settled by Strassmaier, Nabonidus 4: 12, pi-shul-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 ("unbebaute, brach liegend"). This may be inferred from the manner in which it is used in connection with zuqpu (and shalpu, above l. 8), from which it is carefully distinguished, and from different references made to (chêra) pi shulpu in a number of texts. In our text the chêra pi shalpu is given to a man ana zuqpitu (lines 7, 9, 12; cf. also zuqqinatu, Strassmaier, Nabokochonoser 115: 12), i.e., "to be planted with trees" (cf. above, p. 36, annot., L. 6). In 10: 4 ff. we read chêra zuqpu ana hamél-urqitu pi shulpu ana irshatlu .... iddînâ, “they gave the orchard to be taken care of” (‘zu gärtnерischer Pflege,” Delitzsch, B. A., III, p. 386), “the and the uncultivated land to be cultivated.” In 101: 5 (chêra zuq’utu ana hamél-urqitu .... iddîn “that piece of land he gave to be taken care of”) hamél-urqîtu was likewise originally written with reference to chêra zuqpu (l. 1) only (cf. 99: 1, 4), for pi shulpu was added above l. 1 after the contract had been written. We have, therefore,
DATED IN THE REIGN OF ARTAXERXES I.

9.

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

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:

Translation:

Bel-ittannu, Bel-náṣir (and) Marduk, children of Abu-ul-di, spoke of their own free will to Bel-nádin-shumu, son of Murashu, 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 Husṣétu-sha-Kalbá, situated on the canal Harrípiqidualu. Whereupon Bel-nádin-shumu 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 Bel-nádin-shumu in Husṣétu-sha-Kalbá on the canal Harrípiqidualu. 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 Bel-ittannu and Marduk, accompanied by the seal impression of Bel-ittannu.

Annotations: L. 2. If alpu un anna'su "two oxen, un anna'su," (apposition), i.e., "two trained oxen," i.e., "oxen trained for irrigation," cf. 85: 8 f., 17 (IV alpu un-man-un sha II'ma nartabu, "four trained oxen for two works of irrigation "), 86: 9 f., 17 (LXXII alpu anna'su IXVIII nartabu ir-bit-tu a-di 4-nu-ti-shu-un gamir-tim, "seventy-two trained oxen for eighteen works of irrigation, four for each, with all their implements "). 88: 4 f., 10 (IV alpu un-man-ni a-na ikšámit-it, one perpendicular wedge omitted by the scribe) nartabu a-di 4-nu-ti-shu-un gamir-tim (L. 11: gamir), "four trained oxen for one work of irrigation with all their implements "). These works of irrigation ("Bewässerungsanlagen," called nartabu, cf. Delitzsch, A. H., p. 818, and ar-fa-ba, cf. Strassmaier, Cambyses 319: 1, 6 varying in size, were worked by two (49: 2; 35: 8 f., 17), four (86: 9 f., 17; 88: 4 f., 10), six or eight oxen respectively. Cf. K. 2014 and Delitzsch, Assyriol. Miscellen (Abhandl. der Kün. Säch. Gesell. der Wissen-
sch., 1893, pp. 193 ff.). Probably they resembled the present nā'wāra 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 sewed 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 filled with water, emptying it into a wooden trough, from which it flows out into wooden troughs to the irrigation channels. L. 3. ana šéṣāra, not "for a field," but "for seed." That šéṣāra 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, ša.BAR, shamashahammu, etc., are asked ana šéṣāra (sing.), i.e., "for seed," (not "for the fields:"=ana šéṣāraša ša'diu), i.e. bi-in-na-niš-haššim=i binanahšši-ma, "O, give us!" The particle i, on which cf. Hilprecht, Assyriaca, pp. 48-53, is almost always found in connection with šiš in our inscriptions, cf. 40: 6 (i bi-in-na-ma), 65: 5, 10; 89: 3 (i bi-in-na-ma), 43: 6 (i bi-nam-ma), 16: 5; 86: 12; 109: 4 (i bi-in-na-nu-šaššim-ma), 88: 7 (i bi-in-na-nu-šaššim-ma), 45: 11 (i bi-in-na-nu-šaššim-ma), etc. L. 8, ina imššaššu ša ī-siš-tim (52: 6, 11; 52a: 4; 63: 6, 11, 18; 67: 5; 89: 4, 7, etc.), or i-shēš-tum (39: 21; 30: 24) is an expression like maššušu ša imššu (Strassmaier, Nabonidus 102: 2; Nabuchodonosor 496: 10), maššušu ša suttuk (Strassmaier, Cambyses 61: 1; 62: 1), maššušu ša tar-qi (58? 7) or maššušu tar-qu (32?: 6). Cf. on šinšiš and suttuk Delitzsch in B. A., III, pp. 385 ff., and on tarqi above, p. 80, note 3. Usekhum, dissimilated from ušekhum, is derived from ušššaš, "to fix, to establish, to found;" maššušu ša usekhum ša B. is "the measure fixed by B," i.e., "his standard measure."
DATED IN THE REIGN OF ARTAXERXES I.

10c.
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:

1. Ina "BAR eqli sha shattu XXXVIIša sha eqlu sha "Aḥu-shu-nu  
2. aplu sha "Nī-din-ti sha ina pān "Rī-muṭ-Nīnīḫ aplu sha  
3. "Mu-ra-shā-ū ina 丁hi IV šiḫlu kasepu  

Translation:

From the rent of a field for the thirty-seventh year, which belongs to Aḥushunu, son of Nidinti, and is leased to Rūmūṭ-Nīnīḫ, son of Murashšu—from it Aḥushunu, son of Nidinti, has received four sheqels of silver from Rūmūṭ-Nīnīḫ, son of Bēl-haṭṭīn, he has been paid.

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

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:

1. XXVI gur suluppu SHAG-EN eqli sha ina әdaBit-"Za-bi-im  
2. ә ina әdaGa-di-ba-tum sha shattu XXXVIIIša shattu XXXIXša  
3. sha "Nabū-itu-tam-nu aplu sha  "Shī-šu-šu sha ina pān "Bēl-nādīn-shu-mu  

Translation:

Twenty-six gur of dates, rent of a field lying (partly) in the town of Bit-Zobiin and (partly) in the town of Gadībatum, for the thirty-eighth and thirty-ninth years, (a field) which belongs to Nabū-ittannu, son of Shīshku, and is leased to Bēl-nādīn-shu-mu, son of Murashšu, Nabū-ittannu has received from Bēl-nādīn-shu-mu, he has been paid.

Names of six witnesses and the scribe. Impressions of the seal of Nabū-ittannu and of the seal ring of Kīna-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 ana muḫḫi or ana elî) ?-barakku (to whom Bēl-nādīn-shu-mu apparently had sublet the field of Nabū-ittannu).

Annotations: No. 10b, 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
BUSINESS DOCUMENTS OF MURASHU SONS

No. 66a (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 Bîl-Balîatsu, 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 "ish-me-shu-m-uti-man ncru dBel sha ina vta Kû-gûr-du, sInatu bshe'du shâ ina mû-lî-ša, sInatu 'a IV um-nu for ummaunu = umânû through syncope, (cf. above p. 25, note 5) sha ina wsîgâr-tabu, SHA-G-EN 'a a-na abešerid-dash-sha-nu-ta-ma,' i. e., 'accepted their offer and gave them the canal of Bel in the town of Kuburdu, 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.). SHA-G-EN represents here all the different kinds of seeds asked for by the applicant for sowing, and including cereals (preceded by the determ. sb., "grain") and vegetables like shitmzu, "onion," etc. It is evident that in this connection SHA-G-EN must be regarded as a general expression for seeds, including corresponding to the Assyrian beltu, "produce," the German "Ertrag," and 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 SHA-G-EN. Cf. naphar HGLV gur SHA-G-EN . . . šûn-ka (33 : 14ff.) or t-nam-din-nu? (35 : 22ff.), "totally 205 gur SHA-G-EN . . . . we will pay unto thee," or "they shall pay." Cf. also 20 : 8, 10ff.; 20 : 15f., 21f.; 20 : 16f., 23f.; 52 : 11f., 13f., 15f., 21f., 14ff.; 67 : 5f., 9f.; 80 : 14ff., 21ff.; 80 : 14ff., 14ff. Here it corresponds to the Assyrian belatu, "produce," the German "Ertrag," and to the Greek σπόρος in the sense in which it is used Soph., Phîl. 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," SHA-G-EN being used as a synonym of "BAR (for which cf. Pehîser, Balî. Verthrûg., pp. XXXf.). There is no English word exactly corresponding to SHA-G-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 Mushezib-Bél, son of Eribá, and leased to Bél-nădin-shumu, son of Murashá, Aridia, slave of Eribá, in accordance with an order bearing the seal of Eribá, father of Mushezib-Bél, and Mushezib-Bél, has received from Bél-nădin-shumu, son of Murashá, 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 Aridia, slave of Eribá, has received from Bél-nădin-shumu, he shall leave with Eribá and Mushezib-Bél delivering the same for Bél-nădin-shumu.

Names of seven witnesses and the scribe. Print of the thumb-nail of Aridia 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.

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 kaspu šašib sharri ku-ene ša sharri bar-ra è mim-ma na-d[a-na-a-tá] 2. ša bit sharri il-ki gem-ru-tu a-di bi-it tšh Addaru 3. ša šatku XL ša Ar-tah-sha-as

Annotations: No. 11, L. 2. Instead of ishten immenru, “one lamb,” we read ishten(-en) ni-qu-u, “one sacrificial lamb,” in the same connection 285: 2. Cf. also 45: 19f. (34f.), II alpumil ša r’i-tum à XX LU-ARADUSH r’i’-tum with 298: 15 (23), ishten(-en) alpu, XV zi-kur, from a comparison of these two passages we learn that zikaru alone may be used in the sense of LU-ARADUSH (i.e., šonunzi-karu) “ram.” L. 4. Observe the three different ways in which the cuneiform sign for ša is written in this line (with two wedges, three wedges and one wedge), cf. p. 17. In Strassmaier, Cypres 281: 15f. (ša eli isuBAR ša dŠamnash) and in other passages of his editions of contracts ša is written with one wedge as frequently in our own inscriptions. Demuth’s conjecture (B. A., III, p. 493, No. 35, note 3) is therefore out of place. L. 6f. ašši shipšritu u kunskti (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 Mushezib-Bél. Shipša, shipšritu and nasḫpartu are synonyms, nasḫpartu being most commonly used in the contract literature. As nasḫpartu is used alongside of nasḫpartum (cf. 73: 5 and Strassmaier, Cambyses 353: 19) we find shipššritum (32: 1) alongside of shipšritum (47: 11). The peculiar writing ša-na-ash-ši-par(pir)-tum (Strassmaier, Nabonidus 35: 8), which Tallquist apparently regarded as a proof of the correctness of his reading na-ash-ši-unt-tum (Die Sprache der Contrakte Nabûnam’s, p. 108), is evidently due to a little mistake of Strassmaier, who wrote ši instead of the similar sign for pi. I read, therefore, na-ash-(pi)-par(tum), cf. na-ash-(pi)-par(tum) (Strassmaier, Cambyses 353: 5). The sign pi (pi) is not written erroneously (Ziener, in B. A., III, p. 467, notes, l. 4), but is the phonetic complement of par (pir) placed before the polyphonic sign UD, PAR, Pir, Lat, 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., § 23, 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 dannu, immenu and qme. L. 12. ma-ši-ir instead of ša mar-rau. L. 13. The phrase šišši nuškassas ma anu nuštāmed 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” (“abliefern für jemanden an einen andern”). Cf. 12: 10f.; 44: 19ff.; 50: 9ff.; 59: 9ff., 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 qashtu of the slave(?) Unnumashesha and all his household in the town of Bil-Ha . . . . tūm, from the qashtu of Kû-dûmu, from the qashtu of Nabû-re'dummu, son of Shamash-erba, Re'ânu, son of Kalbi-Bau and Hashdai, son of Nabû-re'dummu, in Larak—the silver, i.e., one mana, Unnaru, overseer of the shuhashnâ (a certain class of slaves) of the treasure house, servant of Mûnîshlàmu, mårbiti (of the king), son of Artarénu, has received from Bîl-nâdîn-shumu, son of Murâsha,

Annotations: No. 12, L. 1. On the different ways in which bar-ru (meaning unknown) is written, cf. p. 38, note 2. L. 2. âsnu in our inscriptions seems to be used exclusively for royal taxes resting upon property designated as (bit) imiqashu, in distinction from wâsnu, the rent which may be paid to any person leasing or letting a field or something else to another. For passages cf. p. 28, note 2. L. 4. bi-na-at-li (cf. also 31: 14) and ki-na-at-li (without det. omits, 77: 2, 6), "Gesinde" (cf. Delitzsch, A. R., p. 389b) adds the plural ending biti to the femin. of the singular (cf. Delitzsch, Assy. Gram., 209 note), ki-na-at-li (3: 5; 22: 7) and bi-na-at-li (45: 6; 108: 5). L. 8. The meaning of hshâ-sha-âni-e is unknown. hshâ-sha-anu (81: 11; 94: 3) or hshâ-sha-an-ni (12: 5, 8), i.e., hshâshannu, plur. hshâshannu (written hshâ-sha-âni-e, passim, cf. below, or hshâ-sha-an-ni 81: 11; 94: 3, once hshâ-sha-an-ni-e 83: R. E., and once hshâ-sha-an-ni-in, 44: 17) occurs frequently in our inscriptions in the genitive plur. after hshâshu (passim) or hshââ (written hshâ-at-ru, passim, cf. also 19: 2, 3; 81: 3, 8; 44: 11), "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 opposition or a coordinate substantive (connected by n) after hshâshannu. Cf. hshâshu sha hshâshannu ša-ni (ki-rî-ti-lî) (12: 5, 8), hshâhušu ša hshâshannu ša-muš-la-ka (107: 9), hshâhušu (hshââ) ša hshâshannu mànu lâsîša (81: 11; 82: 10 E.), hshââ ša hshâshannu mànu lâsâ-a-nu (94: 3 l.), hshâshu ša hshâshannu ū bâša(i)ša-ânu (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 hshâshannu 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 Strassmainer, Darius 212: 9 (a document referring to the sale of a slave) we meet with the abstract noun hshâshannûtu in connection with bâp(y)at bišّhu hqâtirîwûnu arad-sharrûtu u mûr-bîšûtu. The abstract noun hshâshannûtu is also found in the interesting text Const. Nl. 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. bâp(y)at bišّhu hqâtirîwûnu
he has been paid. *Unnatu*, the overseer, shall leave the silver, *i.e.*, one *mana*, the soldier for the king, the flour for the king, the *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, with *Mānushānu mār bitī* (of the king), son of Artarenmu, delivering them for *Bēl-nādin-shumu*, son of Murashā.

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

The word *hushushānu* 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.

b., brother; cf., confer; d., daughter; f., father; f. e., from the end; f., following page; ff., following pages; gf., grandfather; gs., grandson; l. c., loco citato; m., master (employer); mo., mother; p., page; pp., pages; q. v., quod vide; s., son; sc., scribe; si., sister; w., witness; wi., wife.

Ar., Aramean; Bi., Biblical; He., Hebrew; Na., Nabatean; Pa., Palmyrene; Pc., Persian; Ph., Phenician; Sa., Sabean.


Determinatives: d., deus, dea; f., femina; h., homo (amnlu); il., mas; pl., plural.

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

I. Names of Persons.

1. Male Names.

*Ab-da-† (Cf. Ar., Na. 𒃡𒊓)  
1. s. of Anum-šērī, 104: 2.  
2. s. of Apla, 45: 6.  
3. 70: 5.

*Ab-di-ia (Cf. He., Pa. 𒃡𒊓)  
1. f. of Bīqā, 39: 10.  
2. in din Bit-Abaddā, 79: 1.

Abu-ul idī ("I do not know the (my) father"), f. of Bel-ittannu, Bel-nasir and Marduk, 49: 1.

*Ad-ša-ša-šu′ (Pc.), s. of Iddīna-Nabū, 39: 10. Cf. also (Ḫ)addū(m)agā.  
*Ad-step-sti-ga (Cf. He., Pa. 𒃡𒊓)  
1. f. of Bit-līli, 102: 8.  
2. in din Bit-Abaddā, 79: 1.

Ad-dan-nu (Cf. He. Ezr. 2: 59 and Neh. 7: 61)  
1. s. of Anum-šērīšīr, 39: 10.  

3. s. of Bānū, b. of Bēl-šīrīn-shumma, 70: 15.  
4. s. of Bēl-nā′ida, 73: 14.  
5. s. of Bēlšumma, 46: 8 | 47: 15 | 80a: 33.  
6. s. of Dādiia, 46: 19.  
7. s. of Iqīsha-aplu, 56: 2 | 80a: 38 (w.).  
8. s. of Nisittu, 75: 14.  
9. s. of Qaddā, 39: 11.  
10. s. of Ubār, sc. 100: 16 | 103: 16.

—f. of Shum-iddīn, 40: 19 | 45: 34 | 48: 29 | 50.  
—m. of Bēl-irīš, 69: 1—of Bēlšumma, 39: 10.  

† Abdu is loanword in Assyrian.

‡ Name of a place in Babylonia, apparently called after a person, cf. dilm. Hambari, etc.
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12. f. of Bêl-Addanna-bullitêsu, Bêl-êšir, Bêl-bullitêsu, 79: 12, R. U. E.
13. f. of Bêl-êšir, 8: 20.
14. f. of Libûb, 78: 16.
15. f. of Ninûb-gâmî, 89: 15.
*Ad-dî-ia (without det. "m.")
1. in dî-Hûpûtê sha Addula, 40: 4.
*Addu-na-tan-na (Ar.), 70: 3.
*Ad-du-ra-um-mu and ma (Ar., cf. He. z43l)l, which should be pointed D? (i)n.t., s. of Nabandu, 65: 24 (w.) 67: 1, 11, 12. R.
A-î-gâr-â (cf. the similar (?) name A-î-gâr-â), s. of Nebânu, 65: 24 (w.) 67: 1, 11, 12. R.
1. s. of Addina-aplu, w., 52: 13 67: 17.
2. s. of Ninûb, sc., 8: 22 28: 16.
1. f. of Bêl-umullil, 29: 13.
2. f. of Bêlânu, 68: 5.
A-î-da-nu
1. s. of Bêl-umullil, w., 19: 17.
2. s. of Addina-aplu, 43: 1.
4. s. of Ninûb-umullil, b. of Arû-i Nînû, w., 46: 23.
5. f. of Aqqabdi-li, 10: 29.
6. f. of Libûb and Bêl-nadin, 10: 3, 24.
7. f. of Shamash-â-î-da-nu, 41: 22.
8. f. of Shamash-li-il, 43: 19.
A-î-da-um-mu (Po., cf. 'Aqquâbâ), f. of Bagh, 74: 3.
A-î-da-um-mu
1. f. of Bêl-dannu, 100: 11.
2. 39: 2, 3.
A-î-šu-shu-nu
1. s. of Apûl, w., 39: 13.
2. s. of Bêl-nîbî, w., 14: 16 17: 16.
3. s. of Ninûb-[nâdin ?], 8: 3.
4. f. of Apûl, 31: 16.
5. f. of Bêl-qumûm, 2: 13.
8. f. of Nabû-nadin, 85: 8.
A-î-šu-shu-nu (written SHI), f. of Rimanni-Bêl, 39: 11.
A-î-â-mur ("May he [a god] establish brothers"); but it is also possible to read A-î-â-mur, "May I [the child] see brothers ") 79: 6.
*A-î-â-ma (He. ST1), s. of Radâjâmû, b. of Raî-hû-nana, Shamashûn (and Padôma), 45: 2.
A-î-â-tÎ (cf. He. "Nûn")
1. s. of Bêl-umullil, w., 54: 12.
2.hardu sha Aûmarî, 8: 3, 5, 7, L. E.
Aû-â-hi-ta, Aû-â-hi-ta' (cf. also Aû-â-hi-ta).
1. s. of Ninûb-nadin, 68: 5.
Aû-â-shu-nu
1. s. of Aû-î-da-nu-Marduk, 1: 28, L. E.
4. s. of Niđinti, 46: 1, 4 47: 2, 3, 10, 25.
5. s. of Ninûb-nadin, w., 2: 14.
6. s. of Sibûli-Nûb, sc., 57: 17.
10. f. of Ina-bûthî, w., 65: 8.

† Written as LM. Cf. Hilprecht, Assyriaca, pp. 76 ff., especially p. 78; Winckler, Altestamentliche Untersuchungen, pp. 68 ff.
‡ Against Baethgen, Beiträge zur Semitischen Religionsgeschichte, p. 66, who proposes to read D? (i)n.t. or D? (i)n.t.
§ Without det. "m." The god Adad had been received into the Babylonian pantheon, cf. Hilprecht, Assyriaca, p. 78, note 2.
¶ Status absolutus, the final vowel having been rejected and auxiliary š inserted between the second and third radicals. Cf. Lehmann, Shamashâmûnû, p. 19.
†† Found alongside of šımûr. Cf. O' 136, 153 (Pin-Ashur-la-mur, "May I see the face of A.").
‡‡‡ Not infrequently written A-î-â-shu-nu.
DATED IN THE REIGN OF ARTAXERXES I.

11. f. of Ninib-uballit, 41: 14.
13. 2: 2, | 44: 8.

Ašu-šu, f. of Shumašš-šir, 31: 11.

*At-na-a (cf. He. [22], s. of Bel-šaan, 75: 4.

Aššu, s. of Bel Bab, 30: 9.

Am-šu-ru, f. of Bel-ubur-ur, 16: 16.

Amēl-Bēl (4 EN-LL and dL)

1. s. of Gašûanna, 23: 5.
2. s. of Šcloth, sc., 81: 13.
3. f. of Airā-Adakhu, 17: 3.

Amēl-anu-no-a, f. of Bāntia, 45: 4.

*Amur-kī-šā, and contracted into Ur-kī-šā (Pe.), s. of Tiššur-ša, bēkauṣ ša bēkauṣannā mārī ir-shāk, w., 81: 11 | 82: 20, 21, R. E.

*A-nu-šēr, f. of Mšakhuṣš (?), 85: 4.

*Anum-erba, s. of Anum-mukkam-apli, w., 65: 27.

*Anum-ēr-šā, f. of Adannu, 82: 26, ahdc of

*Anum-ēr-šā, and contracted into Ur-kī-šā (Pe.), s. of Tiššur-ša, bēkauṣ ša bēkauṣannā mārī ir-shāk, w., 81: 11 | 82: 20, 21, R. E.

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*A-nu-šēr, f. of Mšakhuṣš (?), 85: 4.
BUSINESS DOCUMENTS OF MURASHŪ SONS,

Ardi-Khalu-nīla
Ardi-Gula (Gula or ME-ME)
1. s. of Ninib-nādin, 17e: 18 | 91: 11 | 94: 18.
2. f. of Ḫanaṭe, 3: 7, [18].
3. f. of Ḫidēn and Bēl-šam-ūnī, 2: 5 | 16 | 8: 7 | 94: 2.
4. f. of Ninib-ākīdīna, 3: 3.
5. f. of Ninib-nāram-Bēl, 6: 12.
Ardi-ū and Ardi-īdā
2. s. of Ḫara-ēru, w., 49: 17.
3. s. of Ḫidēn-Bēl, w., 78: 8.
4. s. of Manšallīn-Bēl, 57: 3, 17.
5. s. of Ninib-ākīdīna, w., 88: 23 | 106: 14, Lo. E.
6. s. of Ninī-ēru, w., 47: 18.
9. f. of Lāhēšī, 54: 12.
11. Ḫa-ēru ša Erāh, 69: 6, 12, 15.
12. in da-ša-šu Aršā, 63: 3 | 84: 3, 6 | 107: 7.

Ardi-Ninib (Ar BAR)
2. s. of Ritī- (or Upa-dērī?) Bēl, sc., 78: 12.
3. s. of Ḫāsm-ūnī, w., 2: 13 | 9: 17.
4. s. of Shērēšuwa, w., 17: 16 | 63: 13 | 63: 16.
5. f. of Ar-ākīdīna, 62: 15.
6. f. of Aplā, 96: 3.
13. 44: 5.

*Ar-ša-am and Ar-ša-am-um (Old Pe. Aršā-šana, 'Apra(ga)šana (Xenoph.), Apričyša (Herod.), m. of Bēl-sug-e-ša-um, 1: 2, 6, 19. Cf. also the Babylonian patron, noun iš Ar-sha-am-um, 74: 8.

*Ar-ta-ē (cf. Arta and Apra(ga)šana (Herod.), m. of Žir-šana, 6: 3, and of Attarapata, 6: 5.

*Ar-ša-ša-or, Ar-ta-um-na-ra, Ar-ta-am-na-ru. (Pe. = *Arta-brā, 'Apra(ga)šana(ša)."
1. s. of Bēl-ēru, 82: 16.
2. m. of Ḫiš-ha, 14: 7 | 15: 3, 11.
3. m. of Ḫiš-ha, 14: 4. [Apparently Nos. 1-3 the same person.]

*Ar-ta-am-na-ša-ar (Pe. Arta-ah-a-ra,; 'Apra(ga)šana, m. of Ḫiš-Bēl-ēru, 4: 8.

*Ar-ta-am-na-ša-as-šu = Artaxerxes I., King of Persia (Pe. Artaxēshdrā, 'Apra(ga)šana), 1: 26, 33 | 2: 19.

9: 3, 19 | 10: 28 | 11: 18 | 12: 2, 17 | 13: 8, 14
14: 3, 19 | 15: 22 | 16: 20 | 17: 21 | 17: 20 | 18
51: 16 | 52: 12, 19 | 52e: 8, 15 | 58: 22 | 59: 16.
55: 28 | 56: 29 | 57: 18 | 58: 20 | 69: 19, 23 | 61:

† According to Ktesias, Pers. 38, Apra(ga)šana was the name of the half brother of Artaxerxes I., satrap of Babylonia.

‡ "Korostori" (from Arta-pa, abbreviated from Arta(ga)shdrā = 'Apra(ga)šana), according to Justi, Iranisches Namenbuch, p. 34, b. N. regards this explanation as doubtful.
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At-ta-ru-a-ri" ("A is my light"), barda ša Bellūdā-sunun, 101: 6.


Ba-ga-a-na', Ba-ga'-i-na' (Pe.)

1. s. of Zimah, 76: 3, 7, 0.

2. f. of Nidītum Bīl, 76: 2.

Ba-ga'-da-ta-tih (Pe. B(M)ayādārya)

1. s. of Ko(m)ma, b. of Tiridata, 74: 7, 12.

2. 18: 2, 3.

3. in Bit-Baga'dāti, 65: 3.

Ba-ga'-ma-ti (Pe.), f. of . . . 'i, 20: 28.

Ba-ga'-mi-ri, Ba-ga'-a-mi-ri (Pe. *Baga-shiro? N.)

1. s. of Aspa'dastā, 100: 4, 9, R.

2. s. of Mītadāti and of his wife Ṣekar-bēlit, 48: 1, 13, 14, 16, 17, 19, 34, 37.

Ba-ga-pa-su (Pe. *Bagapana, Mašāša), f. of Tirakān, 54: 2.

Ba-ga-su-nāram (Median = "Gottlieb," Pe. *Bagadūša, Mašāšārya), s. of Paruri, ḫabarū ša kindūbaš, 79: 11.

Ba-gi-e-sha (Pe.), s. of Kēnūrā, 106: 2, 8, R.

Ba-gi-i-a-na (Pe., cf. Ba-gi-i-a-va).

Ba-gi-i-a-a-su and Ba-gi-i-a-a-u (11: 10, mistake of sc., Pe.), s. of Pēpuka, m., of Bānnašē, 11: 1, 3, 7, 19.

Ba-gu-shēq (Pe.), in Ḫępēšu ša Bagushu, 88: 4.

Ba-la-ta-a, Balē-ta-a (= Balētā-ia "O my life," cf. He. יבש, if a Hebraized Bab. name), s. of Arēti-Mallu-as, w., 96: 14; 97: 13; 98: 13 (cf. also Ba-lē-ta-a).

Balē-tu, Balēta-

1. s. of Addanu, 32: 1, 9; 32: 8; 90: 30, R. (w.).

2. s. of Bellānā, w., 3: 10.


Also written

*Ar-ta-hā-ša-aa-su, 3: 27, or

*Ar-ta-hā-ša-aa, 42: 14 | 63: 19 | 83: 3, 35, 25, or

*Ar-ta-hā-ša-as-šah, 69: 16, or

*Ar-ta-hā-ša-as-šah, 39: 16 | 70: 2, 17, or

*Ar-ta-hā-ša-as-a-tā, 31: 25, or

*Ar-ta-hā-ša-as-a-tā, 39: 16 | 78: 14 | 98: 15, or


*Ar-ta-rō-v-i-mu-me (Pe.), 1. f. of Mānašshūnum, 97: 10, 15 | 84: 4.

2. m. of Dulanitim, 72: 11 R.; of Lulakab, 39: 3; of Balushumati, 48: 7; and of Zutta-šabib, 82: 1 I. E. | 83: 19 | 107: 10. (Ident with No. 1.)


As-ta-sha-bar-na, 18: 8.

Ashur (He. 4) al-dīdinnu (He. ḫām-bār šu ša Bīl-bēkāsh, w., 1: 30, R. E.

Ashur (He. 4) dālu, f. of Bēl-zēr-šu, 98: 2.

*At-ta-a-na (cf. Pa. names like ḫām-bār ša ša Bēl-bēkāsh, w., 1: 30, R. E.

s. of Baqumqama, Ṣīlušu ša waš-Tūmānīn, 75: 16, R. Perhaps = ḫām-bār šu ša "Ašē harūh," N.

*At-ma-ṣa-(12: 13, R.), cf. ḫām-bār and Abābāga.


*At-ta-ar-a (Pe. For the second element (marga = "my life," cf. ḫām-bār, 92: 3.

† Cf. Entling, Epigraphische Miscellen (Sitzungsberichte der Königl. Preuss. Akad., 1885), No. 18, No. 32.
‡ Cf. Vögél, Inscriptions Sémithiques, 90.
‖ Eppen, 673.
¶¶ Cf. Sargon, Plut. 49 (Bagudatti).
†† Cf. Moa-ga-a-na, Strassmaier, Cambyses 316: 3, 7, 11.
§§ Proceeded by the det. a, which is probably a mistake for m. Concerning such mistakes, cf. Demuth in B. A., III, pp. 294, f.
BUSINESS DOCUMENTS OF MURASHU SONS,

3. s. of Belshunu, w., 17a: 15 | 48: 27 | 49: 16 | 50:
17 | 52 | 52 1 15 | 55 | 24 | 63 | 26 | 67 | 17 |
4. s. of in-dan, w., 67: 15.
5. s. of Marduk-etit, 92: 3.
6. s. of Ninib-gilmil, w., 80 29.
7. s. of Shamash-nadin, 17 24.
8. s. of Teriilma, w., 64: 12 | 75: 11.
10. f. of Labash, 64: 17.

Ba-la-ua, Balatu-a, s. of Ninib-ahebdir, w.,

*Ban-ne-ili (cf. Sa. 70, also He. 72), f. of Iadijana,
23: 1 | 45: 1, L. E.
Ban-an-erish, dBan-an-eTish, dBan-nu-eish
1. f. of Bel-epilu, 10: 20.
2. f. of Ribit, 50: 17.
3. mbar Nippur, 48: 5.
Ba-ne-a (26: 15), Ban-tit (48: 22), Bani-a (or ida),
Bani-a (11: 11) (Cf. He. and Pa. 22).
1. s. of Amel-Nana, 45: 3.
2. s. of Barik-ili, w., 7: 20 | 26: 15 | 27: 70 | 29: 20 |
30: 28 | 48: 22, U. E.
3. s. of Dummuq, w., 87: 14.
4. s. of Lobashi, w., 11: 11, Lo. E. | 23: 17, R. E. |
27: 8 | 36: 8, L. E.
5. s. of Ninib-aidina, w., 4: 12.
6. f. of Miniane, 45: 34.

Ba-ua
1. s. of Iadiina-Bel, w., 7: 7.
2. f. of Bel-aidina, 23: 19.
3. f. of Bel-nadin-shummu and Addannu, 70: 15.

*Ba-qu-am-qa-a (Ar.), f. of Adianna, 75: 1.


§ The Palmyrene form of the common Semitic god is Bel. But he was also worshiped under the name of Bel, Bel, etc., cf. Waddington, Inscriptions 2906a). This latter cult was introduced from Babylonia. Cf. Baethgen, L. c., p. 80.

† For Ban(i) by the side of Ban(na), cf. Ba-la-su (Dellitzsch, Assyrisches Handwoerterbuch, p. 176b), Kab-ti-i (Strassmaier, Naachbodosensor 221: 9), Aha-ti-i (q. v.), Lo-ma-ni-i (q. v.), etc., and even Kambiz (Strassmaier, Cambyses 85: 32 | 100: 2) and Mar(c) (Pa. Marduk). Cf. also dGalulu and dGalul.
† For Vegd, L. c., 34.
† In the transliteration of Bel the following rule has been observed: Bel = dN, Bel = dN-LIL, Bel = dL.
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Bel-ah-iddina
1. s. of Ardi-Ninib, b. of Erba-Bel and Nā'id-Ninib, 53: 12.
2. s. of Bānānu, w., 23: 19.
4. s. of Bel-nā'id, b. of Eššē-ēšir, uncle of Nidin-tum-Bel, 57: 1, 12 | 64: 15 | 71: 7 | 76: 10 (w.).
5. s. of Bel-muballit, b. of Belšakunu, 41: 1, 8, 15.
6. s. of Gāla', 33: 2, 4, 0.
7. s. of Nīiš-bēl, w., 70: 14.
8. s. of Shamash-muballit, w., 11: 14.
9. s. of Zumaḫ-ērīsh, b. of Zumaḫ-nā'dīn, 95: 3, L. E.
10. f. of Lūdak, 30: 3.
12. f. of Rīkaš (?)-ēl and Shanahh-ēkdar, 100: 3.
Bēl (Bel)-ah-ittan-nu, s. of Belšakunu, w., 64: 12 | 74: 17 | 109: 12.
Bel-ah-iddīna
1. s. of Belšakunu, w., 66: 10.
2. s. of Na'id-nā'dīn, w., 56: 15.
Bel-a-nu (without det. d), s. of Kāṭān, b. of Shamash-shum-ISPISA, 17: 3.
Bel-apal-iddīna
1. s. of Kāčir, w., 44: 23.
2. bardu a Bel-nā'dīn-šumnu, 65: 1, 22, R.
Bēl(Bel)-apal-(A and TUR-USH)-upar
1. s. of Bel-bulūš, 48: 9 (w.) | 47: 1, 3, 5, 24.
2. s. of Bel-ērīsh, šakānu ša šaḫšašak na na-ra mašākā, 107: 9, L. E.
3. f. of Ninīh-nā'id, 44: 4.

Bel-a-na-ā-songi
Bel-ēšir (ēšir), s. of Nabu-nā'dīn, 89: 7.
Bel-ba-ašu-piš-tiš (cf. Bel-bēšu-ilu, Strassm., Cyrus 313: 10), bardu a Bel-nā'dīn-šumnu, 30: 1, 35.
Bēl-bu-lūš-ēt-tan-nu, s. of Barša-bēli, 48: 37.
Bel-ba-šūr (Ar. √372), f. of Barša-bēli, 90: 7, 9, 12, O., L. E. & R.
Bel (Bēl) Bel-būš (bulūš) šu
1. s. of Aṯyda-maniasta, būrarba, šākašu ša ša-na-i-ka-nu, 104: 7, 8, 12, O., L. E. & R.
2. s. of Addanunu, b. of Bēl addanunu-bullītina and Bēl-ēšir, w., 79: 12, U. E.
3. s. of Aḫīškunu, w., 98: 13.
4. s. of Apūša, b. of Nabū [i-tan-nu], 7: 1, L. E.
5. s. of Bēl-i-tan-nu, w., 75: 14.
6. s. of Kīrūṭi, b. of Sha-Nabûššū, 39: 2, L. E.

* Cf. Ba-ku-d-a, Strassmaier, Cambyses, 84: 16, and such names as Bēl-pat-ta-nu, "B. is protector;" Bel-e-dīpiṭna (or with the nominative ending šu attached to the name, which is regarded as a compound substantive = Bēl-ē-dīpiṭna), "B. protect the only (child)." That the meaning of the root $\overline{\text{DB}}$ left untranslated by Delitzsch (Assyrisches Handwörterbuch, p. 555 b) is "to strengthen, support, protect," becomes certain from the parallelism of $\overline{nμ-pa-ta-an-u}$ (1 pers. plur., Pnede, II) with $\overline{nU-da-na-an}$ (55: 17). The Hebrew word $\overline{\text{DB}}$ 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 protecting power of the snake ($\overline{\text{DB}}$ "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. Pfeil, Geschichte der Phönizier, p. 225); the large snake usually carved upon the boundary stones of Babylon; the enormous snakes of bronze (ṣirrusšašā) set up by Nebuchadrezzar II (nā sippu aballū, "at the thresholds of the gates") of Babylon, etc., etc. According to Hommel's doubtful correct theory (in Trumbull's book, quoted below, p. 314), the Assyrian word suppu, "to pray," itself is a verb. denomín. from sippu, "threshold." Cf. on the whole question the work of H. Clay Trumbull, The Threshold Covenant.

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7. s. of Nabu-iti-tan-nu, b. of Nabu-nadin, 3: 1.
8. f. of Bel-apal-ushur, 46: 9 | 47: 2, 5.

Promably ident. with No. 9.
12. f. of Ribat, 81: 2.

Bel(Bell)-du-nu (cf. also Mish-Bel-dclu)
2. s. of Iddina-Asur, w., 85: 25.

Bel-dan-su, s. of A'he-erba, w., 109: 11.

Bel-iywah(-nab)
1. s. of Benun-erish, w., 10: 30.
2. s. of Ninib-eshir, w., 61: 9.

Bel-erba
1. s. of Nabur-i-zabuun, 79: 14.
2. f. of Ribat, 43: 2.

Bel-erish
1. s. of Addanna, w., 8: 19.
2. s. of Adduru-ibsu, Adansu aka mish-Adamiu, 75: 10, R.
3. s. of Bel-bullifus, w., 107: 17.
4. s. of Ninib-tani-Bel, bardu aka Addanna, 60: 1, 12, 15, L. E.
5. s. of Tubuna, f. of Hashdash, bashku aka bashu-shamnaka aka bitikikt, 12: 5, 8, 10, R.
6. s. of Zemba, w., 75: 11, L. E.
8. f. of Hamarba', 81: 3.

Bel-et-tar (102: 16, Lo. E.), Bel-et-tar (SHUR)
1. s. of Addanna, b. of Bel-Addanna-bullifus and Bel-bullifus, w., 79: 12, R.
2. s. of Ardi-Bel, Shara'a-ilctstarbarri, b. of Zabda, 95: 2, L. E.
3. s. of Isadumia, w., 30: 12 | 37: 11 | 38: 11.
4. s. of Kiltum, w., 7: 17.
5. s. of Qanilha', w., 15: 18.
6. s. of Shara'a-dili hustarbarri, w., 102: 16, Lo. E.
12. f. of Zimmul, 60: 14.
13. 79: 2.

Bel-e-te-ru
1. f. of Shamash-nadin, 73: 6.
2. 70: 3.

Bel(Bell)-ya-tan (nab. Qa-tan, Const. N. 335: 2)
1. s. of Murashu, 2: 6, 9 | 3: 4, 10, (14) | 5: 6 | 12: 6, and f. of Rimat-Ninhi, 46: 5 | 47: 7 | 48: 24,
U. E.

2. f. of Shadu-rabî-shezib, 86: 8.

Bel(e-ta?), f. of Zabdiia, 92: 3.

Bel-id[n]†
1. s. of Bel-ibnu, w., 67: 13.
2. s. of Ninidu, 42: 7.
3. s. of . . . , w., 31: 17.
4. f. of Artannora, 82: 10, and of Shatabazu, 83: 10, L. E. & R.

5. f. of Kiten, 7: 10 | 8: 20.

Bel(Bell)-i-tan-nu
1. s. of Abu-ul-id, b. of Bel-nazir and Marduk, 49: 1, R.
2. s. of Apil, w., 17: 17 | 28: 11 | 42: 8 | 87: 13, 15 (sc.).
4. s. of Bel-ittannu, b. of Ribat, 100: 3.
5. s. of Bel-tazkursshu, bpaqudu aka Nippur, w., 5: 9 | 13.
6. s. of Isadubatu(?), w., 18: 13.
9. s. of U-ba-ilidu, w., 82: 25.
10. s. of Ninib-tarši, 12: 15.
12. s. of Ribat, 60: 23.
13. s. of Shum-ittannu, w., 2: 11.
14. s. of Ushtabanna'a, 74: 5.

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13. s. of (?) Zabtisii, 60: 3, 6.
14. f. of Bél-burakkā and Marduk-ēṣīr, 32: 4, Lo. E.
15. f. of Bél-burakkā, 75: 14.
16. f. of Bél-shunu, 7: 11.
17. f. of Bél-burakkā and Bél-tannu, 100: 2.
18. f. of Ḥaddīnī, 8: 17.
19. f. of Shušu-ēṣīr, 68: 3.
20. f. of Bél-shunu, 21: 7, L. E.


Bél-hāpār
1. s. of Rimāt, w., 61: 13.
2. f. of Danna, 78: 7.


Bél-3-maballit(l-īt)t
1. s. of Aṣub(īt)t, w., 38: 12.
2. s. of Aṃkha, w., 64: 14 | 73: 12 | 87: 14 | 92: 15 | 93: 16.
3. s. of Bél-shunu, MARDUK-SAR-SHE-GA, w., 83: 17, R. | 84: 10, L. E.
4. s. of Lōbāš, 37: 2, 15.
11. f. of Mardukā, 92: 8.

Bél-3-mabelit-ša
2. s. of Nāṣer, w., 57: 15.
3. s. of Ninib-nāṣerī, w., 96: 17 | [99: 16].

Bél-šu-tā-bēl-š, s. of Dulīqua, w., 44: 24.
Bél-mu-tak-kul-[in], f. of Gula-shaum-lišikār, 32: 17.

Bél-3-maballit
1. f. of Addannu, 73: 14.

3. f. of Kidūn, 32: 18.

Bél(Bél)-na-din(nādīn = MU)
1. s. of Ah-iddīnī, b. of Lōbāš, 10: 3, 31.
4. s. of Kidīna, w., 28: 13.
5. s. of Kāṣar-pīru, w., 46: 10.
6. s. of Mardukā, 19: 12, abbreviated from Bél-nādīn-shumu, q. e.
7. s. of Nebū-iddīnā, šurru bāt ša Baga-miša', 50: 7, R.
8. s. of Nebū-ṣapāqad bābī, w., 19: 23.
10. s. of Šarara(?), w., 14: 16.
11. s. of Shum-ēṣīnī, w., 99: 18.
12. s. of Ubūr, w., 61: 11.
13. s. of ... ... , 27: 2.
15. f. of Bél-shunu, 31: 19.
16. f. of Nineš-pūš, 16: 16.
17. f. of Nineš-maballit, 19: 23 | 54: 11.
18. f. of She-Nebū-bēlš, 12: 13.
19. f. of Shum-ēṣīnī, 10: 25.
20. 107: 3.

Bél-3-nādīn-shumu
2. s. of Rimāt, b. Addannu, w., 70: 14.
3. s. of Mardukā, 32: 3 | 4 | 4: 1 | 6: 1 | 7: 4, 13 | 7: 5, 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 shumu), 20: 2, 8, 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 (id. with No. 7), 5, 9, 10 | 27: [1], 4 | 28: 6, 9 | 28: 6, 8 | 29: 1, 2, 16, 22 | 30: 1, 2, 17, 24 | 51: 1, 5, 9, 11 | 32: 6, 7, 11, 13 | 32: 1, 5, 9 | 33: 6, 5 | 34: 2, 10, 18 | 35 | 4, 15, 23 | 36: 1, 6, 9 | 37: 1, 5, 8 | 38: 1, 5, 8 | 39: 4 | 39: 8, 3, 5, 40: 2, 8, 11, 13 | 41: 2, 9, 44: 15, 18, 21 | 45: 7, 15, 18 | 48: 1, 9, 13, 14, 16, 18, 19.

‡ Cf. Ninib-na-din-shumu.
BUSINESS DOCUMENTS OF MURASHŪ SONS,

21 | 49 : 2, 5, 8 | 50 : 6, 8, 12 | 51 : 1, 2 | 52 : 1, 7,
12 | 52a : 1, 5 | 53 : 2 | 55 : 1, 15 | 56 : 1, 7 | 57 : 3, 
7, 13 | 58 : 1, 7 | 59 : 7, 9, 16 | 60 : 2, 11 | 62 : 4, 8 |
60 : 5 | 64 : 1, 5 | 65 : 1, 7, 12, R. | 66 : 2 | 66a : 5, 8, 10, 13 | 70 : 
8, 13, 14 | 67 : 1, 6 | 68 : 2 | 69 : 2, 5, 8, 10, 13 | 70 : 
7 | 71 : 3, 4 (L = Bēl omitted) | 72 : 4, 8 | 74 : 9, 
13 | 75 : 7, 9 | 76 : 4, 8 | 77 : 4, 6 | 79 : 9, 10 |
90 : 4, 9 | 81 : 5, 8 | 82 : 11, 14, 20 | 83 : 10, 15 |
84 : 3 | 85 : 2 | 86 : 2 | 89 : 1, 16 | 88 : 2, 10, 16 |
89 : 5, 8 | 91 : 1, 4, 7, 8 | 93 : 2, 6, 10, 12 | 94 : 1, 
6, 9, 10 | 94a : 1, 5, 7, 8 | 95 : 1, 6, 8, 10 | 96 : 1, 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 | 105 : 1, 5, 7, 9 | 106 : 6, 9 | 107 : 11, 12, 14. 
4. s. of Ninib-eru, b. of Ninib-nādin (45 : 20), w., 13 : 
70 : 12 | 79 : 15, U. E. | 74 : 14, R. | 82 : 29, Lo. E. 
89 : Lo. E. 
5. s. of Tiqdanna, sc., 13 : 12,
6. s. of . . . Bēl, b. of Shum-iddina and Bēlīt, 7 : 
2. L. E. 
7. f. of Murashū, [26a : 2] | 101 : 5, 7, Iden, with No. 3.
8. f. of Ninib-abu-usur, 74 : 19 | 70 : 14 | 72 : 12 | 80 : 
Bēl-na-ṣīr (nāṣīr = PAP)
1. s. of Abu-nādīš, b. of Bēl-ittanmu and Marduk, 
49 : 1,
2. s. of Bēl-īnādī, w., 16 : 14.
3. s. of Bēl-ushēlīb, 7 : 4, 13 | 21 : 13 (w.),
4. f. of Nebi-agnurū, 80 : 15, 
Bēl-ādi-rī, f. of Ardi-Bēl, 56 : 5. 
Bēl-an-pi-e (SIGISHI) meḫer 
1. mapqi du ša Aršānum, 1 : 15, 23,
2. ṣardu u ṣapqi du ša Bēl-nādīš-shumū, 90 : 5, 13 
(apparently identical with No. 1). 
Bēl-an-shum-šēni 
1. s. of Ardi-Gula, b. of Kōtīn, w., 2 : 4, 15 | 94 : 2, 
L. E. 
17 : 16 | 41 : 14 | 76 : 10 | 86a : 30, 
3. f. of Ninib-nādīn, 69 : 7 f. e, 
4. 8 : 6. 
Bēl-an-shum-šēni (= šīlu, 822), s. of Kōtīn, w., 88 : 23, 
Bēl-an-shum, f. of Nāršīl-Ninib, 48 : 24 | 52 : 15 | 52a : 
Bēl (d-Bēl, 10 : 2)-šu-nu 
1. s. of Aššuwallu, w., 92 : 14 | 93 : 14 | 97 : 13 | 100 : 
13.

† Cf. also Taz-kur-sū.
Bel-asher-zib
1. s. of Bel-tashidin, 85: 3 | 88: 20.
2. f. of Bel-napir, [7: 4], 24: 14.

Bel-zir-ibni
1. s. of Askur-nadin, 82: 3.

Bel-zir-iditina, s. of Ish-Shadad-rabu, 38: 5 | 83: 13.
Bel-ibni, s. of Ish-Shadad-rabu, 83: 4.
Bel-kir, s. of Ish-Shadad-rabu, 7: 2.
Bel-ibni, f. of Nasib-ibni and Barik-Shamsih, 7: 25.
Bel-nahwasib-shii, s. of Gashhir, sc., 85: 26 | 86: 24.
Bel-nahwasib, f. of Bel-nahwasib, 85: 4 | 88: 29 (w.).
Bi-ba, Bi-ba-a (cf. Bl. 32).
1. s. of Bilti-tananu, b. of Bilti-tananu, 100: 2.
2. s. of Ra-nadin, b. of Nabu-tananu, w., 65: 24 | 67: 14.
3. 70: 3.

Bil-bi, f. of Nakhshun and Ninib-ibni, 7: 2.
Bi-ba-sha, s. of Shar-esheba.
Bi-bruk-ua, f. of Linadash, 'amar ibi shi Ninibu-paqqur, 14: 12.

*Bi-nu-ut*, s. of Sarra'ila, w., 7: 23.
*Bi-qa-a (cf. Bl. 32)
1. s. of Abadis, w., 32: 10.
2. s. of Hashdar, bytibapaga, 15: 4, 8, 16, L. E.
Bi-ita' (cf. Pa. 72), cf. also Ina-biita-a, f. of Aplo, 76: 3.
Bil-bu-a, Bil-bu-a, (37: 4)
1. s. of Bel-ibni-billets, w., 22: 16.
2. f. of Abi-iddina, 14: 16 | 17: 17.
5. f. of Bil-mishkib-nahu, 44: 24.
6. f. of Nadin, 5: 11.

*Bu-ne-nebi*
1. s. of Nabu-tananu, w., 12: 14.

Bashi (NIG-GA)-Bi, f. of Ninib-ah-iditina and /Amar-Bilil, 6: 10 | 26: 16 | 58: 11, 18.

*Bu-....., s. of Usugdurur, 74: 4.

Da-di-um
1. s. of Mihi-tarabi, 42: 3, O.
2. f. of Addamu, 46: 11.
3 f. of Ninintum, 15: 19.

Da-la-ta-ni'
1. s. of Ninib-ibni, barut shi Artarimo, w., 72: 11, R.
2. s. of Sha-pa-kalbi, 88: 2, 15.

Dann(e), a-o(a)
1. s. of Bel-kasir, w., 78: 7.
3. s. of Ledi(-)-agia, 82: 9.
4. s. of Nadin, sc. & w., 7: 12 | 41: 13 | 81: 9 | 86: 27.
6. f. of Ninib-ibni, 85: 3 | 88: 3.

Dan-na-at-Bilil, s. of Iddana-Bilil, 23: 7.
*Da-ar-anak-bo* (Pe. Darmkhan), f. of Patishta-'na, 74: 6.

Di-ki, f. of Ardi-Bil and Sherlytim, 88: 1, 3.
Di(-)-gir(-)-di(-)-la-an-nu, Di(-)-gir(-)-an-nu, f. of Iddana-Shadad-rabu, 85: 5 | 86: 23.

Di-qi-di-gi, f. of Nadin and Rimhit-Bil, 22: 17 | 26: 3.

*Di-zu-kath*, 47: 2.

Du-um-mug
1. f. of Tiuni-oplu, 87: 15.

*Du-um-mug-du* (Pe.), f. of Iddana-Bilil, 69: 21, R.

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3 Cf. Dan-ni-a (Strassmaier, Inschriften zu Liverpool 74: 10) and Dan-ni-a (passim.)
BUSINESS DOCUMENTS OF MURASHÛ SONS,

1. s. of Ina-šil-lu-šagila, who dealt with Bar who dealt with [Bar-ri-pi-ga-du (u namer Sûnu)], 80: 2, 7, R. E.
2. s. of Sîlû, b. of Bél-nakîlûm, w., 83: 20 (identical with No. 1).

3. s. of Nîdintum-Bél, w., 69: 24.
2. s. of Nîrditi-Sin, sec. 2: 17.


*Ga-da-ïâ-a-maš (He. 2)šiyaš, s. of Shabbatâ, w., 69: 20.

Ga-da-ši-â-ši, f. of Bél-ah-diana, 32: 3, 0.

Ga-la-ul-an-na, (cf. He. 26 and 27). 1. s. of Lâdû-nî, b. of Bél-ba-ri, w., 7: 22.
2. In the Bit-Galaḫûn, 99: 8.

Ga-da-an, f. of Bél-matûkûlû, 31: 3.


Ga-la-shum-sîshû

1. s. of Bél-natûkûlû, w., 53: 17.
2. s. of U[ârê], w., 91: 12.

Gu-an-âs, 92: 2.

Ha-â-šis-si, s. of Bit-Shamas-bašû, 5: 2.

*Ya-har-di-ša', f. of Astushabarna', 18: 8.

*Ha-bî-di, 70: 4.

*(Ya)-dâ-a-ga'-ša', Ad-bâ(m')-a-ga'- (Pe., cf. Adbagù' and Ma-ga-pa-naš't) s. of Mi-šsingle, b. of Sîlûtu, s. of Sin-Sin, 9: 12, L. E. 12: 12, 12.


*Ya a-ga-ašt (cf. Bl. 26), s. of Rû-qatarû, w., 28: 14.

*Ya-da-an-na (cf. Bl. 19), f. of Aqibû, 92: 8.


*Ya-â-ša-da', (cf. He. 26), s. of Sin-šišû, 82: 4.

*Ya-â-ša-ar-ša', s. of Bél-irsh, m. of Aḫû-ru, 81: 3.

*Ya-an-la-rû, Ya-an-an-la, Ya-an-la-ra

1. In the Hammûrûrû, 7: 3 | 8: 12 | 44: 11.
2. In his house Ya-an-la-ra, 19: 7.

Abbreviations, supplement something like likrub, cf. Nîrditi-Sin."
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Ha-nob, Ha-an-šu, f. of Ninib-nâghir, 9: 17 | 17: 18.

*Ha-na-na, Ha-na-na-* (cf. He. יֵשׁנוֹ) 1. s. of Ardi-Gula, 3: 7.
2. s. of Ninib-glantina, w., 20: 16.

*Ha-na-ni* (cf. He. יְשִׁינָה) 1. s. of Bél-ti-anina, w., 8: 17.
2. s. of Ninib-muballit, gs. of Ardi-Ninib, 68: 7.
3. f. of Iâd-dâ, 14: 6 | 15: 2, 11.

*Ha-na-ni-ta-a-ma (He. יַנְאָנָי, 'Anacca'), s. of Udanna*, w., 69: 20, L. E.


*Ha-an-da-sha-ash-ta*a (identical with Annubá?, q.v.), f. of Nabû-girîlu, 39: 12.


Har-ba-nu, s. of Zamûn, w., 87: 14.

Har-ta-nu, s. of Ašš-iddë, 59: [2], 18 | 101: 17 (w.).

Har-ta-ta (Har-ta-ta, 'Ašš-iddë, 59: [2], 18 | 101: 17 (w.).

Ha-ša-dal, Ha-sha-da-ni 1. s. of Bél-šišik, gs. of Tabûn, 12: 8, 10, R.
2. s. of IŠdina-aplu, 3: 2.
3. s. of Nabû-rîšakhu, 88: 7.
4. f. of Bûq, 15: 4 | 8.
5. f. of Bél-Nabû-ballû, 11: 2, 6.
8. f. of Sha-bi-štân, 70: 8, R.
9. 70: 5 (perhaps identical with No. 8).

Ha-tin ("[A deity is] protecting") 1. s. of Barûn, 41: 2, 8, 16.
2. s. of Iššu, w., 55: 12 | 90: 8.
3. s. of Murash-s-aplu(?), 86: 6.
4. s. of Ninû-šidûn, b. of Ninû, w., 15: 18 | 18: 9.
5. s. of Ubûr, w., 57: 16.

*Hi-lî-tî*, s. of Išta-Nabû, 34: 1. Ident. with Ašš-ša-ni*.

Hi-šu-na-ni, Hi-ni-ni-nu...s. of Kina-aplu, w., 85: 20 | 85: 19.

Hua-nu-ša-ra-an, hâšâri šà hâshânumû, hârdû šà Púh-

Hâšû, 75: 6, O.

Hua-nu-ša-ra-an, hâšâri šà hâshânumû, hârdû šà Pûh-

Hâšû, 75: 6, O.

2. s. of Nabû-šaqašî, 83: 6.


ma-šûgâsîh BAR nê-i Sin, 14: 5, L. E. | 15: 1, 10, 15.
2. 107: 3 (probably identical with No. 1).

*Ha-iâ-di-an-ke-anu (He. יֶנִיבֵן, "J. fûr euch," N.), f. of Sîma-nïnû, 38: 15.

*Ha-iâ-di-an-ku (He. יַנִיבֵן, "J. fûr euch," cf. הָנִיבֵן, N.),


2. f. of . . . . . . . . , 23: 21.

*In-di-ša-ta-di-anu (He. יִנִיבֵן) 1. s. of Bânuâli, 25: 1, L. E. | 45: 1, L. E., f. of

2. 29: 3 (probably identical with No. 1).

*In-di-ša-ta-tanu (He. יָנֵבַן), s. of Išti-shamê, b. of


Iba-a, f. of Hûtin, 56: 12 | 90: 8.

Išd-ša, s. of Dummuq, w., 87: 14.


Išdina (MU, SE-na (17: 15))-aplu 1. s. of Bél-šakmu, w., 70: 15.

† The name is not Assyrian (against Delitzsch, Assyrisches Handwörterbuch, p. 284a). The corresponding Assyry. verb is enûnu (סנעה).

† N., disinclined to quote the He. name in connection with our own, proposes to translate the latter "The Merciful (Grace?) gave" (ידי) or better "gave me" (ידא). The He. ימֹזְבֶון is apparently an adj. ending in אָתָה, common in Aram. (as אָתָה), cf. the He. name of a place יָמֹזָבֶן.

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Ina-sillu-Ninib (d.BAR), and abbreviated Šil-su-Ninib (d.BAR).

1. f. of Aḥuānu, 57: 17.
3. f. of Shum-iddina, 58: 7 | 70: 14.

Jā-no-Nabā (abbreviated), f. of Ḫišītā. 34: 1.


Iqīsh (= Ḫiš, "He (a deity) presented!") , s. of Ḫiš, b. of Ninib-ah-iddīna, w., 47: 17.

Iqīšat-sha-apīn
1. s. of Bēl-īqī, 8: 4 | 9: 2.
2. s. of Kūratā, w., 76: 12.
4. s. of Zanīn, 8: 8.
5. s. of . . . , w., 3: 30.
9. f. of Kīna-apīn, 56: 3.
11. f. of Tukkullum, 51: 12.
13. 8: 7 | 44: 8.

*I-gu-šu (cf. Aqībū and He, 3772).†
1. s. of Kūšiš, w., 5: 12.
2. f. of Lībāšiš, 23: 3.

*I(ṣ)(ṣ)u-gu-šu, Ḫal-ša Ṣarṭabbari, 13: 4, 0.

Li-nu-na ("Man of Liùn"), f. of Kīna-apīn, 66: 29, 30.

*Lī-ṣipa-ta-ra(ṣu)-u, s. of Padīnu, 28: 4, 7, Lo. E.


*Aššu-mi, b. of Ḫābišu-ru-bēl

Lāša-bēl-bašā ("O, Sh. lift up"), f. of Bēl-zēr-iddīna, 9: 5.

Ištar (d.DIL-B.A.T) itti-še, f. of Bēl-īṣir, 63: 5.

Iš-hūn-mar-du, m. of Mushtallū-Bēl, 1: 51.

Itti-Bēl-ab-nu ("With B. I shone"), † Ḫal-ša Ṣarṭabbari, 4: 3, Rd.

Itti-Bēl-balāṣtā
1. s. of Ninib-šumu, sc., 39: 11.
2. s. of Ninib-šumu, ec., 43: 21.
3. f. of Kūkalū-Nabā, 50: 16.

† Cf. the well-known name of Ḫišī, doubtless derived from the same Aramaic stem ȘP².
BUSINESS DOCUMENTS OF MURASHU SONS,

Ki-din-Bel, s. of Ididina-Bel, 103: 2.
Ki-din-Sin, s. of Lakipi, w., 73: 13.
*
Ki-sal-ri-da (Pe.), f. of Bagiqatu, 106: 3.
*
Ki-ki, in dib-Bi-li, 88: 8.

Ku-nu-aplu, f. of Shritidin, 17: 5.
Ku-na-aplu (or Ki-na-a, Ki-na-†?)
1. s. of Ardi-Num, b. of Shem-kūm, w., 7: 10 | 8: 21.
3. s. of Iqina-aplu, 35: 3.
4. s. of Jinnal, w., 96: 20.
5. s. of Nābū-mashšatiq-urnu, w., 7: 9.
6. s. of Nūšu-gāmil, w., 71: 8, L. E.
7. f. of Ḫuṣn, 83: 20 | 36: 19.
8. f. of Ina-Engina-rum, 16: 13 | 20: 15.
Ki-nu-na-a, s. of Bēl-apaḫgī, 37: 2, 16.
Ki-ri-š ("Blessing")
1. f. of Bēl-abu-ṣur, 60: 1, R. E.
2. f. of Bēl-būlītu and Sha-Numā-šu, 36: 9.
Ki-qir-ia ("My strength"), s. of Ḫidīna-Bēl, 19: 4, L. E.
Ki-ur (Q), f. of Šubīnā, 31: 9.
Ku-ta-ša-a-na, s. of Ḫili-Bēl-balāpu, w., 50: 16.

La-baši, La-a-baši (39: 19), La-ba-aši (44: 12)
1. s. of Ėlu-iddina, b. of Bēl-nādin, 10: 3, 24 (w.), 2. s. of Apšu, w., 77: 10.
3. s. of Ardišu, w., 54: 11.
4. s. of Bēlītu, sc., 64: 17.
5. s. of Iqibī, 23: 3.
7. s. of Nīṣātu-Bēl, w., 32: 19.
8. s. of Ubu, b. of Ardišu, w., 26: 15 | 33: 9 | 43: 16.
9. f. of Apšu, 44: 12.
11. f. of Bēl-nūbūlātu, 37: 2.
12. f. of Nīṣānu-šurf, 38: 3.

13. f. of Qaddari, 75: 2.
16. f. of Ubu, 64: 13.
17. 8: 10 | 32: 3, 8.

La-ṣī, La-šī-šu
1. f. of Ḫidīna-Sin, 73: 13, 2. 70: 4.

*La-ma-na-tu, La-ma-ni (cf. He, 777, 777)
1. s. of Ardišu, w., 46: 11 | 57: 10 | 98: 10.

La-nu († 7, 13)
Lamānu († "KAL-KAL"
Lam(Lam)-ma-e (no w., poss. no person), in 3baq La(m)Lam)(m), 28: 4 | 74: 8 | 96: 4, 7 | 99: 2.

Lū-luṭ
1. s. of Adda-anu, 73: 16.

Lu-inu-na, s. of Bīšānu, w., 14: 12.
Luḫ(?)-a-a-da-a ("My brother is an adopted child"), f. of Dāna, 82: 10.
Lu-da-kā (Const. XI, 380; bti), s. of Bēl-a-iddina, bāṣṭum 3baq Arumēnu, 39: 3, 5, R.

Lu-t ¬, 70: 2.

Lu-ša-Numā ("Abundance of N.")", f. of Marušak-ēṭir, 75: 3.
Lu-ša-šu (contracted from Lu-ša-ti, g. v.), f. of Galušu and Bēl-ēṭir, 7: 22.
Lu-ša-šu, Lu-ša-šu (I-D) (a) (and Lu-ša-šu, g. v.)
1. f. of Bēl-ittānum, 82: 35.

Man-nu-a-ša-šu, Nuna-a († "Ma-na-a"), f. of Ėlu-ittānum, 30: 15.
Man-ša-na († "Who is with me"), bāṣṭum 3baq Manuššum, 84: 7.
Man-ša-na-ša († "Who is with me"), bāṣṭu sha Manuššum, 84: 7.

Man-ša-na-ša-ša
2. bāṣṭum sha Shangur(?), 54: 5.

*Ma-waš-šu-na (Pe. "Manuššum, Memorys") f. of Artaruk, bāṣṭum bāṣṭum šurru, 75: 7, 9 | 83: 9, 14 | 84: 4; m. of Ūma-bēšu, 83: 30, L. E., and to Manunte-ša, 84: 8.

† Written IGI: 2 perpendicular wedges.
‡ For the change of 2 to 7 before s, cf. Miniamini and Miniami as over against "Iγ".
§ Cf. the name Shākīn-lāti ("A deity is establishing abundance"), written SHA-LA-LA (Stras. Camb. 285: 12, 16).
†† In view of names like Man-nu-šī-Rammān, it is possible but not probable to read Man-nu-šī-ša (="dīša).
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Mar-duk (abbreviated), s. of Abu-ul-id, b. of Bél-ittanna and Bél-mzp'r, 49: 1, R.

Mar-duk-a (cf. He, "Marduk"). 1. s. of Abu, 92: 7.
2. s. of Arubal, 81: 2.
3. s. of Bél-muppil, 82: 8.
5. f. of Shamshê-bührer, 67: 14.
6. barda shal Bél-mz'dina-shamu, 29: 1, L. E.

Marduk-šipīr
1. s. of Bél-ittanna, b. of Bél-barakki, 32: 4, 7, Lo. E.
2. s. of Luji-Nabû, 75: 3.

Marduk-sa'id, s. of Bélina-aplu, w., 87: 12.

Marduk-mz'dina-shamu
1. s. of Bél-ittan, 72: 2, R.
2. f. of Mirmanu, b. of Belishe Addanamu, 50: 6, 8, 15 | 60: 20, R.

Marduk-mz'dina-sērē, f. of Magurkush, 87: 15.

Marduk-sîr-bûn, f. of Bél-mz'dina-shamu, 87: 16.


*Marî-ru-bal, f. of Dallû, 42: 3.

*Marn-â-arî-în-mu (He, "Marî"). f. of Šanânu, 20: 16.

*Marn-â-na-me (final n being dissolved, He, "Marî"). s. of Bûniau, w., 45: 33.

*Mîn-â-na-mu-î-ni (He, "Marî"). s. of Bél-ânu-âsûr, 14: 11.

*Mîn-înâ-Bél-da-an (or da-an)†
1. s. of Balûta, 48: 5.
2. s. of Mardujo, 60: 4 | 7 | 15, 16.


Mu-gur-shâ ("Be favourable unto him").
1. s. of Marduk-nâdîn-sûrû, w., 57: 15.
2. s. of Ninâb-âdûnânû, w., 58: 16.


Muki-nu-a, s. of Nâbû-šipir, 62: 3, 5.

Mu-ru-nu
1. s. of Išdinâ-Bél, 42: 2 | 66: 3.
2. in dû* Bél-Myarsa, 2: 2 | 3: 35 | 20: 3, 7 | 44: 9, 10 | 94: 4.

Mu-ru-su-aï(û)
1. s. of Bél-mz'dina-shumu, gs. of No. 3, [26*]: 1 | 101: 4 (mentioned also Const. Ni. 542).


† Cf. Vogte, l. c. 23.
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Nabû-bulli[t]-su, Nabû-bulli[t]-šu
1. f. of Musḫēšaḫu, 66: 4.
2. f. of Udū, 57: 14; 38: 14.


*Nabû-da-[la]-* (Ar., cf. He. (��,ǔ), 70: 4.

Nabû-[e]šir
1. f. of Mukkū, 62: 5.
2. 28: 5.

Nabû-[e]šir-napšati (ZI-TIMMū), f. of Apû, 5: 5.

*Nabû-gir-ri-[es], s. of Ḥappānu,*, 92: 12.


Nabû-ša-ta-nu (Ar. docket [šišKITI]),
1. s. of Apû, b. of Bēl-bullušu, 7: 1.
2. s. of Eṣ-ša-nin, b. of Bībī, 67: 14.
3. s. of Šišu, 71: 3, 4, U. E.
5. f. of Bēl-am, 12: 14.

Nabû-ša-pur-šu, f. of Bēl-nādin, 10: 24.

Nabû-ša-bullī[t]-šu
1. s. of Apû, w., 79: 11, O. & Lo. E.
2. f. of Ḥappūr (?), 92: 3.

Nabû-ša-mudaamīq-[i]-šu, s. of Šaddīn-Marduk, w., 41: 11.

Nabû-ša-bullī[t]-uru
1. f. of Kina-aplu, 7: 9.
2. f. of Ḥerṣul-ša-ša, 7: 5 | 8: 10.

Nabû-na-an, Nabû-nādin (MU)
1. s. of Ašē-iddina, 85: 7.
2. s. of Nabû-ša-ta-nu, b. of Bēl-bullušu, 3: 1.
3. s. of Nīmu-ši-[šir], 61: 4, 17 | 78: 3.
4. s. of Tī-ša-ša, 18: 1, 5.
5. f. of Bēl-ša-[śir], 82: 7.

6. ḫmār bit[a] na Bēl-dān-kush, w., 1: 29, R. E.

Nabû-nāšīr, in Ḫuṣṣiša ša Nabû-nāšīr, 79: 15.


*Nabû-[g]a-ta-ri (Ar. “N. in my rock”), cf. Ḫi-[g]a-[ri], f. of ..., 28: 8.
Dated in the Reign of Artaxerxes I.

Na-bi-ré-shu-na

1. s. of Shamash-éeba, 85: 5.
2. f. of Bél-éeba, 79: 14.

*Nabú-sha-ra‘a‘ (cf. Sa. Ḫi-shara‘a (Hal. 142)), s. of Ṣubānum-akín, 82: 5, 6, 8, 10, 12, R.

Na-ba-tu-ri-q, f. of Bél-itlanu, 12: 15.

Na-bi-šu-šu, s. of Bél-nišir, w., 80: 15.

Na-bi-ré-shu

1. bardu ša Bél-nádiš-šama, 65: 7, 23, R.
2. bardu ša Šamash-nádiš, 73: 4, 9, Lo. E.


*Na-Šad-bi-ta (cf. He. Ǧaḏbišša), f. of Nāpanu, 82: 5.

Na-din

1. s. of Bālāššu, w., 5: 11.
2. s. of Dīqāli, b. of Bél-mút-Bél, w., 22: 17 | 26b: 3, L. E.
5. s. of Ninib-nádiš, b. of Ḫittu, w., 18: 9.
8. f. of Bél-itlu, 42: 8.
14. f. of Šu-nádiš, 64: 11.


Nu-duš(?)-ša-ru, s. of Bīšīnu, b. of Ninib-šanī, 7: 9, L. E.

Na-nu-ri‘, s. of Shemē-shamu, 83: 6.

*Nu-ša-ša-bal, s. of Ninib-nādiš, w., 59: 21.

*Nu-nu-ša-ša-bal‘ (cf. Iš-ša-bal‘), s. of Šaššu, 20: 5, 7, 10, 12, L. E.

*Nu-nu-ša-nādiš

1. s. of Šaššu, w., 27: 11.
3. f. of Bél-apu-nádiš, 56: 16.
4. f. of Igdūma, 45: 4.
5. f. of Ninib-nádiš, 46: 8 | 47: 15.
6. f. of Bīšīnu, 38: 3.

Nannar-usur

1. in aru a Nannar-usur, 80: 7, 9, 15, 23.
2. in aš Tītura ša Nannar-usur, 80: 7-8.

*Na-na-ta-na‘, Na-pi-a-nu‘, Na-pi-ša-nā, (Pa.) s. of Atrmanu‘, w., 18: 11 | 29a: 14 | 74: 2, 10.


Napištiššu-tim, f. of Bél-tashšū-nīgšu, 78: 11.

Nar-ēr

1. s. of Ḫišša-aplu, 62: 12.
2. s. of Ninib-šabariš, 8: 9.
3. s. of Rimši, 8: 2.
4. f. of Bél-nakša-aplu, 37: 15.
5. f. of Ninib-ābu-anu‘, 31: 3.
7. in ba Ḫaggūlu ša Nāgīr, 92: 7-8 | 102: 2.

Na-šēru, s. of Lābāššu, w., 31: 17.

*Na-tam-iš (Ho. Ḫa-dag), Nātavašši), f. of Iši-gabri, 67: 15.

*Nātum = (cf. Ḫa-dag).—Cf. Ḫalīša, Ḫa-dag (= Donatus), N. 1. s. of Shīšammu, 45: 5.

2. in aru ša Nāṭiša, 65: 7, 16, 20, 22.

Nergal-nádiš, s. of Ninib-muššētiq-uru, Ḫapakku ša behānān, 7: 4, R. E. | 8: 15, L. E.

Nergal-nádiš-šu, s. of Arī-lī, w., 68: 6 f. e. | 98: 12.

*Nī-dīn-tān (“O my gift!”), s. of Kašība, w., 61: 10.

*Nī-dīn-tum

1. s. of Dādišu, w., 15: 19.
2. f. of Addannu, 75: 14.

† Cf. Adda-nun-u-ša-šu.
†† Cf. Vogtā, e. v. 73.

Less probable Na-nu-ir‘ū (“O. N., preserve”). Although Na-nu is no Aram. deity, an Aramean living in Babylonia might have worshiped her there.
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3. f. of Ubballitu, 84: 6.

4. sah eši-giš, BAR sa u-ebi neširipiqanu (u u-ebi šuíra), 80: 2; 7, 0.

Ni-Ši-is-tum-Bēl, s. of Ninib-nādin, sc., 1: 32.

Ni-Ši-is-tum-Bēl (Bēl?)

1. s. of Baga'at, 75: 7; 2, 9, L. E.

2. s. of Eshe-ṣīr, nephew of Bēl-ah-idītina, 57: 3, 8, 9.

3. s. of Uzakuruš, 31: 1, 18.

4. f. of Bēl-ah-uqar and Isī-Bīt-šu-riš, 75: 5.

5. f. of Bēl-irīš, 60: 1, 7, 15, L. E.


8. f. of Ušû, 31: 19.

9. f. of Manuš-ki-Ninib, 86: 5.

10. f. of Nin-šaša-Ninib, 88: 28; 89: 5 (Nos. 7, 9 and 10 probably same person, father of three sons).

11. 8: 11 | 41: 11.


Ni-Ši-is-tum—,..., f. of Bēl-irīš, 86: 7.


Ninib-abu-uqar


2. s. of Ninšū, w., 78: 9.

3. s. of Ninšū, 31: 3, 27.

4. s. of Ninib-nādin, w., 53: 19.

Ninib-ah-idītina

1. s. of Ardi-eši-šu-bé, ḫuṣqad ša aballī Shibi-Urub-bi, w., 45: 31 | 69: 19 | 84: 14; no w., 51: 3, 8.

2. s. of Ardi-Gula, 3: 3.

3. s. of Bēl-ah-idītina, w., 71: 8.


5. s. of Bēl-šu-Bēl, b. of Aradi-Bēl (married to Nō-i-Ninib, s. of Ardi-Ninib), w., 6: 10 | 20: 16; no w., 33: 11 (13).

6. s. of Idītina-Bēl, w., 31: 21.

7. s. of Bēl-Shamuš-Baḫša, 79: 3.

8. s. of Nāsir, b. of Isšak, w., 47: 17.

9. f. of Ardiš, 89: 20 | 106: 14, L. E.

10. f. of Dišuššu, 4: 12.

11. f. of Mugaršu, 38: 17.


13. f. of Zabūdû, 83: 5.

Ninib-ah-ilašu, Ninib-ah-babili(-it)

1. s. of Aḫshuna, w., 41: 14.


4. f. of Belšuma, 6: 12.

5. f. of Ribšašu, 70: 15.


Ninib-ana-bilis-ha, s. of Lē-šidda, ḫuṣqad ša aballī Galu, w., 48: 32 | 69: 22; no w., 51: 4, 9.

Ninib-apal-tātina

1. s. of Anāt-tātina, 96: 2, L. E.

2. f. of Kukin, 39: 5.


Ninib-erba, Ninib-erba (SU)

1. f. of Barak-Bēl, 21: 5.


3. f. of Ninib-šu, 17: 14.


Ninib-ṣītir (‘BAR, ‘AXIN-‘EŠ, 12: 13)

1. s. of Barak-Shamash, 7: 2, 11 (w.) | 8: 11.

2. s. of Beštān, w., 28: 10.

3. s. of Belšuma, w., 21: 8.

4. s. of Bēl-šunu, b. of Barak-Shamash, w., 7: 24.

5. s. of Danuš, 85: 3 | 86: 3.

6. s. of Danuš-Nergal, 35: 3, 19.

7. s. of Idītina-Šab, w., 10: 25.

8. s. of Lē-šidda, 38: 3, 16.


10. s. of Samun, w., 15: 20.


12. s. of Zabūdû, w., 21: 10.


† Cf. Nergal-ana-bilis-ha (Strassmaier, Cambyses 20: 13), and Ea-an-nassu-bilis-shu (above). Abbreviated, supplement something like likrub.
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15. f. of Bel-ah-iddina, 70: 14.
17. f. of Dalatau-e, 72: 11.
18. f. of Idilina-Nabu, 18: 12.
19. f. of Kasper, 17: 15.
20. f. of Nabhi-nadin, 61: 4 | 78: 3.
22. f. of Nipdunu, 66: 11.
23. f. of Tirdat, 74: 5.

Ninib-ga-at
1. s. of Addannu, w., 89: 15.
2. s. of Apal, w., 85: 18 | 88: 17.
3. s. of Bel-nadin, sc., 16: 18.
5. s. of Houshat, w., 6: 13.
6. s. of Manu-ah-shumun, w., 12: 13 | 35: [1], 18.
7. s. of Sin-napkír, w., 11: 13.
8. s. of . . ., w., 89*: 39.

Ninib-iššu
1. s. of Bāhunu, b. of Našib(?)-shumu, 7: 2, L. E.
2. s. of Erkab, w., 36: 14 | 29: 10.
3. s. of Ninib-erba, w., 17: 14.


Ninib-mudallî (ṣur)
1. s. of Apal, 96: 3, L. E.
2. s. of Ardi-Ninib, f. of ʿEncanu, 63: 6 | 94*: 2, L. E.
3. s. of Bel-nadin, w., 10: 23 | 54: 10.
5. s. of . . ., w., 3: 22.
7. f. of Nāpi, 8: 9.
8. f. of Ninib-šše, 23: 3.
9. f. of Šum-iddina, 69: 18, U. E.
11. 65: 3 | 107: 0.


Ninib-naṭūd
1. s. of Bel-apak-usur(?), 44: 4.
2. s. of Idilina-aplu, w., 73: 15.
3. 8: 12.

Ninib (dBAR, dNIN-IB)-nadin (MU, SE, 39*: 9)
1. s. of Apal, w., 64: 11 | 73: 11.
3. s. of Bel-shumu-šumu, w., 68: 7 f. e.
5. s. of Kina-šumu, w., 92: 14.
6. s. of Mugurasha, sc., 54: 14 | 63: 17.
8. s. of Ninai-nadin, w., 49: 8 | 47: 15.
12. s. of Ninib-nadin, w., 8: 19.
13. s. of Ninäü, w., 101: 16.
14. s. of Ribäti, w., 58: 10.
15. s. of Šum-iddina, w., 57: 15.
16. f. of Ahššiddina, 8: 3.
17. f. of Ahššušumu, 2: 14.
20. f. of Bel-šše, 19: 3.
21. f. of Bel-ššunu, 15: 11.
24. f. of Idilina-Bēl, 32: 17.
27. f. of Ninšuntu-Bēl, 1: 22.
29. f. of Ninib-nadin, 8: 19.
30. f. of Sharr(?)-qūsha, 85: 7.
32. šakkanu ša Šippar, 29: 17.
33. 70: 2.
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Ninib-nādin-šumu, s. of Ninib-nāsir-ālu, 19: 4, R. E.

Ninib-nāsir-ālu, s. of Ninib-nāsir-ālu, 19: 4, R. E.


2. f. of Ibī-Bēl-balātu, 30: 11.

Ninib-nāsir, Ninib-nāsir (PAP)


2. s. of Bēl-qiška, 17: 4.

3. s. of Henan, w., 9: 17 | 17: 18.

4. s. of Ilatina-Bēl, 42: 9 | 69: 22.


8. f. of Bēl-bīš-a, 45: 21.


Ninib (ṣHESI-DU)‘ab-paḫ-har, m. of Bēkkišu, 14: 13.

Nippur (m‘kn/LIL-KI), s. of Nābu-usbalkiš, 92: 3.

Ni-qiš, Ni-qu-d (cf. Bi. ṢIR), s. of Nābu-usbalkiš, 92: 3.

Ni-paḫ, Ni-qa-du (cf. Bi. 𒊭𒆜), 1. s. of Ninib-lār, w., 66: 11.

2. f. of Ninib-nādin-ālu, 101: 16.


Ni-qa-su-balār-Bēl, s. of Bēl-bišma, w., 9: 16.


*Nu-ā-na (cf. He. ܢܐܢܐ), s. of Ereb, w., 4: 12.

Nu-šur-māti-Bēl (“B. is the light of the country”), s. of Ardi-Gala, w., 6: 11.

Nūr-tars-ku-Bēl, f. of Apīlā, 47: 19.

Nusku-nādin


2. s. of Ardiāšu, w., 13: 11.


Nusku-ushlabši(-shi), f. of Ardi-Bēl, g. of Ninib-nāsir, 48: 35.

Nu-šur-Mīdā-ha, s. of Anum-šišu, w., 47: 19.

*Nusku-ushlabši(-shi), f. of LādīSIMMI, b. of Bēl-bišma, 25: 18.

*Nu-šur-ru-‘a-a, f. of Isiptar-a, 28: 5.

*Nu-ni-la (𒆜𒆜), f. of Shālīmku, 14: 14.

Nu-ni-li (cf. He. ܢܫš, Gen. 32: 31), f. of Tā ..., 3: 12.


*Nu-ru-la (Median), f. of Bāqyazūštun, 76: 12.

*Nu-tēsh-ta-na’ (Pe. *Ntuštāna, “Holding the position of a lord”), s. of Darmaḵkut, 74: 6, 12.

*Nu-tēsh-aḫ (abbreviated, cf. He. ܢܫš), f. of Shāmū, 84: 5.

*Nu-tēsh-ta-na’ (He. ܢܫš), s. of Shālīmku, 14: 4, 9 | 34: 24 (w.) | 45: 33 (w.).

Pa-ḫu-ru

1. f. of Ardi-Bēl, 19: 3.

2. f. of Bēl-bišma, 6: 11.

Pa-ḫu-ru-na, m. of Nābbarb, 75: 6, O.

Qe-ad-du-shu, s. of Lūbšu, 75: 2.

*Qa-im, 70: 7.

*Qar-ša’ (cf. He. ܕܠ, Sinaitic (Arab.), ܒܠ, and (Ar.), ܒܠ, “bald”–N.)

1. s. of Nābu-zabad, w., 85: 31 | 86: 18.

2. f. of Bēl-suṣ, 15: 19.

Qua-da-na, Qad-da-na

1. s. of Mūrāšu, w., 48: 33, U. E.

2. f. of Addana, 32: 11.

3. f. of Shōd-ba-ra-bašma, 16: 2.

†In view of the writing Bēl-‘paḫ-SAR (q.v.), which can only be read Bēl-‘paḫ-hir, I reject Delitzsch’s Bēl-‘paḫ-har (Assyrisches Handwörterbuch, p. 520b), substituting the reading above.

†Unless by mistake the scribe omitted a perpendicular wedge between nēr and mātī, in which case the name would be identical with the following. But cf. names like Shamash-nu-šir-ma-tiš, Pinches, Perk, p. 55.

§ Cf. also the previous name.

‖If the name is to be read as restored above (Nusku-nādīn).

¶ Cf. Līnāš-tābī-ili, Strassmaier, Cambyses 288: 15.
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*Qa-mu-sa-a-ša Bel-ši-šum (Esdra, 6:16), s. of Marduk (K.A.T. 5, p. 150). Bl. 1:35:1-21 (Ewing, Nab. 12, 1), König (cf. Gaebel, p. 11).

§ The corresponding Babylonian name would read Rimušu(s)-šumi.

¶ Cf. Rit-ti-Marduk (Hilprecht, Freibrief Nebukadnezars I, col. I, 25, etc.)

† Cf. Talquist, Die Sprache der Contracte Nebu-šum-id’s, p. 147.

4. f. of Belu-nādin, 31: 2, 15.
5. f. of Nāpir, 8: 2.
Ri-mušu-Bīl, s. of Qadiq, b. of Nādin, 29: 3.
Ri-mušu-Nādin and abbreviated from Ri-mušu (61: 3 | 78: 1)
1. s. of Belu-šum, 46: 4 | 47: 6 | 48: 14, E. (w.).
2. s. of Marišu, i.e. grandson of M., and identical with No. 17 (cf. p. 15), 46: 3 | 47: 3 | 75: 2 | 7, 10 | 87: 1, 6 | 90: 3, 4 | 92: 1, 6, 8, 10 | 108: 1, 5 | 7, 9 | 109: 3, 6.
Ritti (KIS[N] or Upah-hir (NAG) ), f. of Ardi-Nādin, 78: 12.
Ri-us-da-ša-(a)-ša (Pe. * Raushan-dāts) (cont.
ranza, “clear,” or rausha, “cleansing,” N.)
niece (father’s brother) of Barga-nārī, 48: 3, 19.
Samu-na-me, f. of Nādin, 1: 1, 10.
2. f. of Nādin-nāšu, 27: 1 (probably same person as No. 1).
Samu-na-da (He. ʿanāq), f. of Nādin-ṭišir, 15: 20.
Samu-at-tu-ra (cf. He. ʿānāq), s. of Shabbiša, 45: 3. (Repeatedly found in the Hauran, N.)
Sī-līm-nāšu, 1.
2. s. of Nāšu-na-Nādin (cf. 2: 4), 85: 18.
3. s. of Shabbiša, 80: 14.
4. s. of Ubēr, 81: 16.
Sī-nu-na (ʾānāq), s. of Sin-nabbiša, 8b: 29.
Sin-bullu-pē, s. of Sin-šīr, 90: 6.
Sin-nāšir
1. s. of Tukkallūm, 29: 12.
2. f. of Ardišu, 47: 18.
3. s. of Shabbiša-nāšu, 49: 18.
Sin-epur, Sin-ṭišir
1. s. of Nādin, 45: 17 | 6: 19.
2. f. of ʿAbēl, 71: 16.
Sin-šīšir (GISH ), in Bīt-Sin-šīšir, 93: 3, 7.
Sin-nabbišiša, 96: 2.
2. f. of Sin-bīša, 35: 21.


‡ Cf. Rit-ti-Marduk (Hilprecht, Freibrief Nebukadnezars I, col. I, 25, etc.)

§ Sin-KAT, which may also be read Sin-šīšir.

¶ Of Talquist, Die Sprache der Contracte Nebu-šum-id’s, p. 147.
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Sin-nadin
2. 70: 6.

Sin-na-din-aau, f. of Zabdiia, 97: 17. (In the latter two passages SHESH is not followed by pl.)

Sin-na-din (-PAP)
1. s. of Nadin, w., 64 : 11.

Sin-ta-qu-nu (cf. He. נִנֵּב, 70 : 6).

*Shadt-rab^4-na-tan-nu,
*ShadA-rabA--she-zib
*Shadt-rabut-ncidin,
*Shadct-rabtt-ntdMin
*Shidadte-rabi-et.it
*Suz-lum-mac-ukn,
*Si-sh7u-qi-77, Sin-ta-qu-nu
Sin-ncsirt (-PAP)
Sin-ncdin-ace,
Sin-na-din-aau,
Sin-nadin

2. s. of ...
3. f. of ...
2. f. of ...
1. s. of ...
2. s. of ...
1. s. of ...
2. f. of ...
1. f. of ...

† Cf. also Eting, Sinaitische Inschriften, 370.
‡ Possibly the god was pronounced differently, cf. Hüprecht, Assyriaca, p. 76, note 2.
§ Cf. Sakkhi-lala (SIA-LA-LA), Strassmaier, Cambyses 287: 13, 16, etc., and Lula'-Nabut (above).
¶ Cf. Sachau, L.c., p. 742; Voglié, 92.

Shamash-ai, f. of Ribet, 107: 6, 15, U. E.
Shamash-balit-su-igibi
2. f. of Bel-qiska, 19 : 18.

Shamash-erka, f. of Nabu-er^4-akunu, 83 : 6.
Shamash-irakh, s. of Anum-zir-lishir, w., b. of Addanum (q. v.), 92 : 26.

Shamash-6tir, s. of Agh-ula, w., 3 : 11.
Shamash-bnii, s. of Ag-didina, w., 43 : 19.
Shamash-nuballit(-it)
2. f. of Bel-ah-iddina, 11 : 15.

Shamash-nadin
1. s. of Bel-6tiru, m. of Nabu-akhesi, 73 : 5, 6.
2. f. of Bata, 17 : 4.

Shamash-nardur, 70 : 4.

Shamash-shum-igisha(-sha), s. of Kidin, b. of Belani, 17 : 2.

Shamash-zir-bnii, 2 : 2, 3 | 3 : 8.

Sha-me-ra-su (without det.), 101 : 2.

*Sha-am-sha-su (cf. He. השַׁעַ, LXX שָׁעַ), apparently hardu sha Addanu (cf. also Belshunu), 64 : 6.


1. s. of Bel-ah-iddina, b. of Biddar(?)-u, 109 : 2.
2. s. of Belshunu, 94 : 3.
3. s. of Marduka, w., 67 : 13.

*Shamshi-ne-da-re (cf. Pa., לַבְנַן), s. of Bel-6tir, 93 : 3.

Shamshi-narri (Ar. *שַׁמְשִׁNARRI), s. of Sin-6tir, w., 49 : 18.

Shamshu-su, s. of Patah, 84 : 5, 0.

Shamshu-aunu
1. s. of Bel-nadin, w., 12 : 15.
2. s. of Kirdi, b. of Bel-bulittu, 30 : 3.

Sha-Marduk nl-i-ni, 107 : 1.

Shamash-6t-tidina
1. s. of Ag-iddina, w., 31 : 21.
Shangh (Ur(?)): MASH, m. of Mannu-la-shulum, 54: 5.
Shara-pi-kal-bi (and kali — UR-KU)
1. s. of Nins-ab-iddina, w., 39: 14.
2. f. of Bélu-huna, 7: 24.
3. f. of Deltangi, 38: 2.
4. f. of Ehu-Bél, 64: 16.

*Shara-a/-ii (cf. Sa, Il-ahara'a and Nabá-ahara'a above)
1. f. of Bél-étr, 102: 16.
2. f. of Bélu-Bél, 7: 23.
3. f. of Sum-iddina, 16: 19.

Shani(?)-ipisha-(aha), s. of Nisab-nadin, 85: 7.

Shan(?)-ki', f. of Bél-pada, 14: 17.

*Shu-ta-var-sa-ru (Pa. Maqaš-paqašu), s. of Bél-du, w., 89: 19, L. E. & l.

Shi-da', s. of Nablu-dai-anu, w., 59: 18 | 93: 18; no w., 64: 2, U. E.

*Shi-ti-um-ii (Hb., 7iy)
1. s. of Tâgâ-lakin, w., 28: 14.
2. s. of Pinlaka, w., 14: 14.
3. f. of Nisabu, 45: 5.

Shi-riq-ti, Shiriq-ti (RU) (Sus)
1. s. of Dûdê, b. of Ardi-Bél, 88: 1.
2. s. of Kintâ-iddina, 17: 5.
4. f. of Bél-huna, 78: 10.


Shi-ir-bâ, f. of Nabi-ti-um, 71: 3.

Shu-la-a
2. s. of Takshu, w., 65: 25 | 67: 16 | 75: 15.
3. in shu-Be-Shubê, 8: 10 | 44: 13.

Shu-la-um (Shulum) - Balbu (EMM, DIN-TIR) (EMM, DIN-TIR)
1. f. of Nabi-ti-um, 93: 4.
2. 44: 14, 16, 29, L. E. | 70: 5.

Shulim-na-a, Shulim-a (cf. He, רַלַע)
1. s. of Bél-nakal-lim, b. of Bél-nadin, w., 32: 20.
3. s. of Zablu-ta, 92: 4.

Shum-iddina (MU-MU)
2. s. of Agyahunu, w., 7: 21.
3. s. of Bél-nadîn, w., 10: 35.
4. s. of Bél-bukunu, w., 94: 18, R.
8. s. of Lubbâni, w., 8: 9.
9. s. of Ninab-étr, w., 16: 17.
10. s. of Ninab-nubâlu, w., 69: 18, U. E.
13. s. of Shara-a/-ii, w., 16: 16.
15. s. of Bél-bukunu, b. of Bél-nubâlu-shumu and Ribât, 7: 3.
16. f. of Bél-ti-um, 92: 11.
21. f. of Ninab-nadin, 57: 15.
22. f. of Sulli-ti-um, 80: 34.

Shu-um
1. s. of Ardi-Nisab, b. of Kina-aplu, w., 7: 10.
3. f. of Zer-ukin, 17: 17.

Shi-zi-um, s. of Nùù-Bél, w., 94: 14 | 95: 15 | 99: 17.

So-bamum ("Desire"), f. of Shum-iddina, 58: 4.


Silâ-ai (abbreviated, cf. Introduction, p. 24)
1. (Abbrev. from Ina-Sullu-Eniglo), f. of Bél-nakal-lim and En-bullûtu, 83: 21.
2. f. of Danum-Bél, 88: 24, U. E.

*BI and Sharru are made identical in No. 88; cf. l. 8 (Za-bi-ni) with l. 28 (sharru).
† Cf. hrb-ši-ša-ku (Strassmaier, Cyrus 74: 8).
Bution Documents of Murashu Sons,

Sil-lu-Ninib, abbrev. from Ina-sillu-Ninib, q. v.

Sz'r-ra-ai ("Man of Tyre," He. ’Šnr, 1 Chron. 1:7; 10:19; 2 Chron. 20:36; cf. 1 Chron. 21:2), and abbrev. Ta-qiah, 93:15, abbr. from Tugia (Gula, q. v.).


Taz-kur-anu, f. of Nidintum-Bil, 35:1.

To., s. of Pabdi, 3:12.

*Ty-ra-ka-anu, Tyria-anu (Pe. = *Tyra-koma, "Having desire for power," or containing god Tirā?").

2. ba'nārt bi ti ša Bēl-nādin-šumu, 68:1, 5, 8.

Terdṣ-ia (perhaps = Tirda, "O child"), f. of Nabbānādīn, 18:1.

*Ti-kuu(spur)-ar-ri-as, Tī-a-stu(spur)-ar-ri-as (Pe.), f. of Anum-kāli, 81:12; 82:12.

*Tī-dā-anu (Pe. Tispīrṣu)

1. s. of Kūn(n)?), 74:7, 12.
2. s. of Nūn-šīrī, 74:4, 11.

*Tī-rī-ia-anu, Tīrī-ia-anu (Pe. *Tirai-anu),

1. f. of Belēṣu (possibly to read Mulūṭī), and abbreviated from No. 2, 64:12; 75:11.


Tub-bil(ku)-lu(mbi)

1. s. of Ishešu-apla, w., 51:12.
2. f. of Shulši, 65:35; 67:16; 75:15.
3. f. of Sīnu-erītu, 39:12.


U-bal-šī-nu (abbreviated), s. of Nidintum, 84:5, 0.


U-bal-šī-nu-Marduk, Ubāliṯ(Tlu)-nu-Marduk (4AMAR.UD, 4SHU)


U-bal

1. s. of Bēl-mušir-apla, sc., 42:13; 66:14; 69:19 (w.).
2. s. of Buzez-imīnu, w., 24:13; 40:12; 75:12; 79:12.
3. s. of Leadhāh, w., 64:13.

6. f. of Addāmūn, 10:16; 105:16.
11. f. of Ḥātin, 67:16.
12. f. of Šīlu-īnī, 19:16.

*U-dā-var-nu (Pe. = Wadana (Yāparv, (Y)dravc) N.), s. of Raḥīli-imīnu, 59:17 (w.), 69:1, 7, 8, 10, 12.
L. E. 9, 8, 10, 12.

N. of Ḥausūli(s) (69:3), f. of Ḥausūli(s) (69:30, L. E.) and nēlu of Bēl-ittānunu (69:3).


U(Sham?)ma-ma-su-šī, bardu ša Mūnāšāhānu, w., 83:19, L. E. Cf. also [Ul]-muš-muš-sha, 83:3.

U-nu-ia, 1. bardu ša Mūnāšāhānu, baškabu ša baškabanne ša bit nakanu, 83:8, R. E.
2. , , 7:5.


*U-ṣa-te-ru", s. of Uṣatēpēru, 74:4; 11.

*U-ta", s. of (Shatartu?)par(na?), w., 48:33.

*Us-ha-a-su-nu", (Pe. = Justi, p. 400) f. of Bēl-ittānunu, 74:5.

*Uṣa-ta-a-su-nu", (Pe. = Justi, p. 400) f. of Bēl-ittānunu, 74:5.

*Za-šar-ta-nu (= Zara-ta-nu), Zara-ta-nu, Zara-ta-nu, 1. s. of Bārikašu, b. of Bēl-ṣīrītu, 95:2, L. E.
2. s. of Belšītu?, 92:2.
3. s. of Bēl-ṣer-ūnī, w., 68:8, 10; 72:14; 80:15.
4. s. of Ishdîrin-ū, 85:19 (w.), 86:3.
5. s. of Raḥīli-imīnu, w., 65:38.

† Cf. Ti-i-i = Tushan ("You hast spoken (promised)").” Strassmaier, Comynses 287:10 and Bēl-taškasru (above).

6. s. of Sin-nadin-ahu, 97: 2, L. E.
8. f. of (?) Bél-ittannu, b. of Ubduna, 69: 3, 6.

*Za-bi-na, Za-bi-in, Za-bi-[*
1. s. of Ninib-aḫ-iddina, 86: 8.
2. in dât-Bît-Zubîn, 71: 1 | 81: 2 | 103: 5, 7 | 106: 3.

*Za-bi-na-ut (cf. Bu. MY(i)), s. of Ka . . . . . . , 81: 19.


*Za-ma-erish
1. f. of Bél-aḫ-iddina and Zama-ma-nadin, 95: 3.
2. in dât-Bît-Zama-ma-erish (same person as No. 1, apparently owner of a large estate called after him), 26: 3 | 79: 2 | 85: 4, 7.

*Za-ma-nadin
1. s. of Zama-ma-erish, b. of Bél-aḫ-iddina, 95: 3, L. E.
2. s. of Ninib-šîr-iddina, 88: 4, 6, 7 (probably identical with No. 1).

2. nustubaru, 28: 4, 6, 7 (probably identical with No. 1).

Za-an-qa-uu, f. of Iqisha-aplu, 8: 8.
Za-ta-ne-e, f. of Ninabu, 43: 30 | 50: 13.
Zér-iš, f. of Ninib-muballit, 10: 26.
Zér-kit-tî-liššîr, and abbrev. Zér-kit-tî (7: 26), f. of Bél-
Zér-šîn
1. s. of Daian-aḫ-iddina,  بغداد she Arštî, 6: 2, 5.
2. s. of Shum-šîn, w., 17: 17.


Zî-înî-uu-a (cf. He. ?2), s. of Bél-šîr, w., 50: 14.

Zu-um-ba-a, f. of Bél-erish, 75: 11, L. E., Zu-um-bu
1. f. of Habatânu, 88: 32.
2. f. of Hurâdânu, 87: 14.

2. Female Names.

*Bél-tu-unu, d. of Aḫ-erish, wi. of Shum-iddina (s. of Ga-
sîtum), 83: 3, 22.

*E-kâr-be-lî, § d. of Bél-bâlû-ittannu, wi. of Mišnatâ, mo. of Bagâ'înî, 48: 37.


3. Names of Scribes.

Ád-dan-nu, s. of Úbîr, 100: 16 | 103: 16.
Ád-dum-nu, s. of Údina, 8: 28 | 59: 15.
Aḫ-u-sha-nu, s. of Shûtu-Ninib, 57: 17.
Aišu-Bél, s. of Shîtu-Bél, 81: 13.
Ag-ša-a
1. s. of Sin-apû, 61: 13.
2. s. of . . . . . . . . . . . , 53: 24.
Arû-Ninib, s. of Rûtu(par Uptûšû M)-Bél, 78: 12.
Bél-ittannu, s. of Apû, 87: 17.
Bél-nûdîn-shumnu, s. of Thuddûnnu, 13: 12.
Bélût (GASHAN)-uhabâšh(i-shi), s. of Gashûr, 85: 26 | 86: 24.

‡ Final a having been dissolved, as often, cf. Shâhrîn, Shâhrîn, Shâhrî (for passages cf. B. A., III, p. 284).
§ Cf. E-sag-šu-bel-lît (Strassmaier, Cypris 337: 5, 7, 14, 15, 18) and Ina-E-sag-gû-bel-lît (Cambyres 215: 6).
BUSINESS DOCUMENTS OF MURASIHU SONS,

Ninib-ga-nūlu
1. s. of Bēl-nādin, 16: 18.
Ninib-muhaltī(-a), s. of Zērītu, 10: 26.
Ninib-nādin
2. s. of Mēguratu, 54: 14 63: 17.
3. s. of Nāšu, 62: 16.

Śi-nāṣur (possibly kāṣur, written KAT), s. of Nāḏa, 3: 13.
Śi-nādīn-ahē (and āhē, 22: 18), s. of Ardi-Bēl, 22: 18 68: 4 f. e. 73: 17.
Shum-iddina, 39: 14.

II. NAMES OF PLACES.†

Aṣīī-lī-nī (cf. also Ḫuṣṣāl(-š) also Addiā), 36: 16 37: 4 38: 6 18.
Ḫābba (written Kīš and KĪN ṬIR) in Ḫušūna-Ḫābba, 44: 14 15 30 70: 5.
Ḫa-na-kābu, 28: 2 50: 5.
Ḫa-na-qā-nu, 28: 2 50: 4.
Bit-māb-di-ia, 70: 1.
Bit-maš-ke, 86: 8.
Bit-ma-š-š-š-nu, 66: 3.
Bit-ma-š-š-š-nu, 66: 5 66: 3.
Bit-ma-š-š-š-nu, 66: 5 66: 3.
Bit-ma-š-š-š-nu, 90 9: 3 (cf. 7: 22).
Bit-ma-š-š-š-nu, 45: 6 (cf. also Bit-ma-š-š-š-nu).
Bit-ma-š-š-š-nu, 107: 5.
Bit-ma-š-š-š-nu, 107: 5.
Bit-ma-š-š-š-nu, 86: 8.
Bit-ma-š-š-š-nu, 15: 3 9.
Bit-ma-š-š-š-nu, 2 3 35 20: 3 7 44: 9 10 94: 4 (without det., dū).

†Preceded by the det. ṭūr, unless otherwise stated.
DATED IN THE REIGN OF ARTAXERXES I.

Ha(?)-she(?)-bar(?)-iu(?), 108: 4.
Ha(?)-she(?)-bar(?)-iu(?), 108: 4.

Cf. also dhu.ama-ba(ma)-ri.

§ Cf. 13th edition of Gesenius, Hebrewisches Wörterbuch, derives הָשֵׁה from אֹשֵׁה, "to lie."
BUSINESS DOCUMENTS OF MURASHU SONS,

IV. NAMES OF CANALS.

Ba-di-ia-a-tum, Ba-di-'a-a-tum, 29: 3, 17.
Bél, 16: 4, 9 | 35: 5, 10 | 45: 13, 23.
Bél-abu-nagar, 55: 2, 14, (29), 22.
Diu-ia-tum (tumq), 65: 8 | 67: 2, 6, 12.
38: 7 | 49: 5, 9 | 50: 5 | 80: 3, 5, 8, O., R. E. |
Ko-ba-ra(ri), 2: 7, 9: 7 | 17: 6 | 37: 7 |
38: 7 | 49: 5, 9 | 50: 5 | 80: 3, 5, 8, O., R. E. |
Ko-ba-ra-ru(ri) (mentioned in Ezekiel as "722", 4: 9), 84: 2.
Kutâ (written GU-DUT-A, without ki), 108: 3.
Mê-li-du, 45: 11, 12, 21, 22.
Nam-ga-ri (Nam-ga-ran, Nam-gar)-di-Bel, 2: 7, 9: 7 | 17: 6 | 37: 7 |
38: 7 | 49: 5, 9 | 50: 5 | 80: 3, 5, 8, O., R. E. |

V. NAMES OF DEITIES CONTAINED IN THE PROPER NAMES.

*Ashur (written 4Hu), cf. the male proper names under Ashur.
*At-tar = 4Yu, cf. the male names under Attar, and Baetgen, I. c., p. 60f.
*Ba-bu (written Bâbhu, Bâ-bu, cf. the male proper names under Bau and Ardi.

*Bau-nu, *Ban-um, Ban-an (without det. d), cf. the male proper names under Banu.
Bél (written 4EX, 4EN-LIL, 4LI), cf. the male proper names especially under Bél and Ardi, cf. also *Shadâ-rabâš.
Bélâ (written 4IN-LIL, and 4GA-SHAN), cf. the male proper names under Bélâ and *Dansat-Bélâ.
Bu-ne-ne, cf. the male proper names under Bune.
Ba-bu (without det. d in aballu Gu-la), 4ME-ME, cf. the male proper names under Ardi.
*Ilu Bit-ili (the god of Beth-il, "712"), cf. the male proper names under *Ilu-Bit-ili and Hommel, Die Altisraelitische Uberlieferung, p. 196, I. 6.

† Every name is preceded by the det. naru.
‡ Written *Nîr-Sipparâbi Nipperâbi.
§ "Carrying away" (of waters), cf. mashallu, "gutter, channel."
∥ "Discharge" (of waters).

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DATED IN THE REIGN OF ARTAXERXES I.

*dIshtar* (written *DIL-BAT*), cf. the male proper names under *Ishtar*.

*dIshum*, cf. the male proper names under *Ishum*.

*Ku*-us cf. *Qu*-us.

*dLamassu* (? written *KAL-KAL*), cf. the male proper names under *Lamassu*.

*Marduk* (written *AMAR-UD* and *SHU*), cf. the male proper names under *Marduk*.

*dMil-hi*, cf. the male proper names *Mil-qi-tu-ri-bi* and *Nu-qi-Mil-hi* (cf. Y R. 31, 8*, *Jensen*).

*dMilt-i(-i)-e-shu*, cf. the male proper names under *Ardi*.

*Nabā* (written *AG* and *PA*), cf. the male proper names under *Nabā*.

*dNama-a*, cf. the male proper names under *Namā* and *Eliša-Namā*, *Na’tita-Namā*.

*Nannaru* (written *UD-SAR*), cf. *丁namu*Nannaru-sumur and *丁nīturr sumuNannaru-sumur*, cf. also *Sin*.

*Nergal* (written *UGUR*), cf. the male proper names under *Nergal*.

*Ninīh* (written *BAR*, *NIN-IB*, *SHI-DU* (14; 18), *IB*, *NIN-DAR*, (40; 18 | 53; 18), cf. the male proper names under *Ninīh*, *Ardi*, etc.

*Nusku* (written *PA-KU*), cf. the male proper names under *Nusku*.

*Qu-us* (written *Ku-us*, without det. *d*). Cf. =*Ku-us-da-na-a*. If a deity at all, identical with the following god:


*Rannāmu* (written *IM*), cf. =*Rannānu-rimanni*.

*Sin* (written *XXX* and *EN-ZU*), cf. the male proper names under *Sin* and *SrSin*, also *Nanāru*.

*Shadū-rabā*, cf. the male proper names under *Shadū-rabā*, also *Bīl*.

*Shamash* (written *UD*) and *Shamši* (written *UDpl*, only in foreign names and transliterated *Sham-shi* above, cf. p. 19), cf. the male proper names under *Shamash* and *Shamši* and *šaʾrShap-pa-dShamash*.


*Za-ma-ma*, cf. the male proper names under *Zamāma*. 
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 Shatt-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. Autograph Reproductions.

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<th>Month</th>
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<th>C. B. M.</th>
<th>Description</th>
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<td>1</td>
<td>1</td>
<td>1</td>
<td>7</td>
<td>28</td>
<td>5376</td>
<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>1, 2</td>
<td>10</td>
<td>22</td>
<td>22</td>
<td>5377</td>
<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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<tr>
<td>TEXT.</td>
<td>PLATE.</td>
<td>YEAR</td>
<td>MONTH</td>
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<td>C. B. M.</td>
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<td>3a</td>
<td>65</td>
<td>20</td>
<td>12</td>
<td>5</td>
<td>5300</td>
<td>Small portions of R. wanting, 4.5 × 5.4 × 2.3. Inscri. 1 (U. E.) + 7 (O.) + 7 + (R.) = 15 li. Thumbmark on L. E. The scribe used a dull stylus, the points of which were worn off. Most wedges appear therefore double.</td>
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<td>4</td>
<td>3</td>
<td>22</td>
<td>7</td>
<td>28</td>
<td>5379</td>
<td>A few cracks, 5.65 × 7.2 × 2.55. Inscri. 8 (O.) + 1 (Lo. E.) + 7 (R.) = 16 li. Seal impr. on R. Portions of upper L. and R. and of Lo. L. corners wanting, 5.4 × 6.3 × 2.1. Inscri. 7 (O.) + 8 (R.) = 15 li. Seal impr. on R.</td>
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<td>3, 4</td>
<td>23</td>
<td>6</td>
<td>13</td>
<td>5380</td>
<td>Cracked. Part of Lo. L. corner wanting, 6.2 × 7.45 × 2.8. Inscri. 9 (O.) + 6 (R.) = 15 li.</td>
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<td>6</td>
<td>4</td>
<td>26</td>
<td>9</td>
<td>12</td>
<td>5381</td>
<td>Numerous cracks. Portions of O. wanting, 6.2 × 7.5 × 2.5. Inscri. 12 (O.) + 3 (Lo. E.) + 11 (R.) + 2 (U. E.) = 28 li. Six thumbmarks on L. E.</td>
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<tr>
<td>7</td>
<td>4, 5</td>
<td>26</td>
<td>9</td>
<td>12</td>
<td>5382</td>
<td>Cracked, a portion of R. chipped off, 6 × 7.1 × 2.7. Inscri. 11 (O.) + 8 (R.) = 19 li. Seal impr. on L. E.</td>
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<td>7a</td>
<td>66</td>
<td>[26]</td>
<td>10</td>
<td>19</td>
<td>5442</td>
<td>Numerous cracks. L. E. wanting, R. Lo. corner damaged, 6.45 × 8.5 × 2.8. Inscri. 5 (O.) + 8 (R.) = 13 li. Seal impr. on R. E.</td>
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<td>8</td>
<td>5, 6</td>
<td>27</td>
<td>8</td>
<td>12</td>
<td>5346</td>
<td>Small portions of U. half of L. E. and R. corner wanting, 5.7 × 7.15 × 2.6. Inscri. 13 (O.) + 10 (R.) = 23 li. Seal impr. on L. E.</td>
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<tr>
<td>9</td>
<td>6</td>
<td>27</td>
<td>10</td>
<td>18</td>
<td>5383</td>
<td>Cracked, Part of Lo. half of L. E. chipped off, other small portions wanting, 5.8 × 7.15 × 2.3. Inscri. 10 (O.) + 8 (R.) = 18 li. Two seal impr. on Lo. E. and R., respectively, 2 thumbmarks on L. E.</td>
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<td>10</td>
<td>6, 7</td>
<td>28</td>
<td>3</td>
<td>3</td>
<td>5336</td>
<td>Small portion of R. corner on O. broken off, 5.4 × 6.8 × 2.15. Inscri. 11 (O.) + 2 (Lo. E.) + 12 (R.) + 3 (U. E.) + 2 (L. E.) = 30 li. Thumbmark on L. E.</td>
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<tr>
<td>11</td>
<td>7, 8</td>
<td>28</td>
<td>3</td>
<td>13</td>
<td>5384</td>
<td>Cracked. Part of Lo. half of L. E. chipped off, other small portions wanting, 5.8 × 7.15 × 2.3. Inscri. 10 (O.) + 8 (R.) = 18 li. Two seal impr. on Lo. E. and R., respectively, 2 thumbmarks on L. E.</td>
</tr>
<tr>
<td>12</td>
<td>8</td>
<td>28</td>
<td>7</td>
<td>13</td>
<td>5385</td>
<td>Cracked. Small portions of O. and R. broken out, 6.95 × 8.6 × 2.5. Inscri. 11 (O.) + 6 (R.) = 17 li. Two seal impr. on R.</td>
</tr>
<tr>
<td>14</td>
<td>9</td>
<td>28</td>
<td>10</td>
<td>28</td>
<td>5397</td>
<td>In fine state of preservation, 6.3 × 7.9 × 2.7. Inscri. 11 (O.) + 8 (R.) = 19 li. Impr. of a seal cyl. on Lo. E.</td>
</tr>
<tr>
<td>15</td>
<td>10</td>
<td>28</td>
<td>11</td>
<td>1</td>
<td>5348</td>
<td>Cracked. Part of O. chipped off, 5.9 × 7.5 × 2.3. Inscri. 11 (O.) + 8 (Lo. E.) + 8 (R.) + 1 (U. E.) = 28 li. Thumbmark on L. E.</td>
</tr>
<tr>
<td>TEXT.</td>
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<td>MONTH.</td>
<td>DAY.</td>
<td>C. B. M.</td>
<td>DESCRIPTION.</td>
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<tr>
<td>16</td>
<td>10, 11</td>
<td>28</td>
<td>12</td>
<td>5</td>
<td>5347</td>
<td>Part of O. chipped off, 5.25 × 7.28 × 2.25. Inscr. 11 (O.) + 9 (R.) = 20 li. Thumbmark on U. E.</td>
</tr>
<tr>
<td>17</td>
<td>11</td>
<td>29</td>
<td>5</td>
<td>19</td>
<td>5341</td>
<td>In fine state of preservation, 6.05 × 7.7 × 2.5. Inscr. 12 (O.) + 9 (R.) = 21 li.</td>
</tr>
<tr>
<td>18</td>
<td>12</td>
<td>30</td>
<td>6</td>
<td>23</td>
<td>5386</td>
<td>Several cracks. Small portions wanting, 5.1 × 6 × 2.5. Inscr. 7 (O.) + 9 (R.) = 16 li.</td>
</tr>
<tr>
<td>19</td>
<td>12</td>
<td>30</td>
<td>6</td>
<td>28</td>
<td>5387</td>
<td>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.</td>
</tr>
<tr>
<td>20</td>
<td>13</td>
<td>30</td>
<td>8</td>
<td>1</td>
<td>5387</td>
<td>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.</td>
</tr>
<tr>
<td>21</td>
<td>15</td>
<td>30</td>
<td>9</td>
<td>13</td>
<td>5502</td>
<td>Well preserved. Beginning of last li. on R. chipped off, 4.75 × 5.3 × 2.2. Inscr. 6 (O.) + 8 (R.) = 14 li.</td>
</tr>
<tr>
<td>22</td>
<td>14</td>
<td>30</td>
<td>10</td>
<td>4</td>
<td>5588</td>
<td>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.</td>
</tr>
<tr>
<td>24</td>
<td>15</td>
<td>31</td>
<td>8</td>
<td>1</td>
<td>5530</td>
<td>Well preserved. A little chipped off, 6.1 × 7.35 × 2.5. Inscr. 16 (O.) + 6 (R.) + 1 (U. E.) = 17 li. Thumbmark on Lo. E.</td>
</tr>
<tr>
<td>25</td>
<td>15, 16</td>
<td>31</td>
<td>1</td>
<td>17</td>
<td>Possession of H. V. Hilprecht.</td>
<td>Well preserved. Two small passages chipped off, 5.45 × 6.6 × 3. Inscr. 12 (O.) + 1 (Lo. E.) + 10 (R.) = 23 li. An obscene seal impr. on L. E.</td>
</tr>
<tr>
<td>26</td>
<td>16</td>
<td>31</td>
<td>3</td>
<td>30</td>
<td>5528</td>
<td>Well preserved. A little chipped off, 6.1 × 7.36 × 2.7. Inscr. 12 (O.) + 2 (Lo. E.) + 6 (R.) = 20 li.</td>
</tr>
<tr>
<td>26a</td>
<td>66, 67</td>
<td>[31]</td>
<td>5</td>
<td>10</td>
<td>5540</td>
<td>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.</td>
</tr>
<tr>
<td>27</td>
<td>16, 17</td>
<td>31</td>
<td>5</td>
<td>?</td>
<td>5580</td>
<td>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.</td>
</tr>
<tr>
<td>28</td>
<td>17</td>
<td>31</td>
<td>7</td>
<td>18</td>
<td>Possession of H. V. Hilprecht.</td>
<td>In fine state of preservation, 6.2 × 8.15 × 2.8. Inscr. 9 (O.) + 8 (R.) = 17 li. Seal impr. on O.</td>
</tr>
<tr>
<td>28a</td>
<td>67, 68</td>
<td>31</td>
<td>8</td>
<td>6</td>
<td>5513</td>
<td>In fine state of preservation, 5.8 × 6.6 × 2.15. Inscr. 8 (O.) + 10 (R.) = 18 li. Thumbmark on O.</td>
</tr>
</tbody>
</table>
| 29    | 17, 18  | 32    | 5      | 12   | 5361    | Glued together. Portion of O. and a little of R. wanting, 7.2 × 8.2 × 2.9. Inscr. 13 (O.) +
<table>
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<tr>
<th>TEXT</th>
<th>PLATE</th>
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<th>DAY</th>
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<td>31</td>
<td>10,20</td>
<td>32</td>
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<td>13</td>
<td>27</td>
<td>5394</td>
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<tr>
<td>32a</td>
<td>68</td>
<td>33(?)</td>
<td>5</td>
<td>5</td>
<td>5443</td>
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<td>33</td>
<td>20,21</td>
<td>33</td>
<td>10</td>
<td>9</td>
<td>5395</td>
</tr>
<tr>
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<td>21</td>
<td>34</td>
<td>4</td>
<td>7</td>
<td>5396</td>
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<td>22</td>
<td>34</td>
<td>4</td>
<td>?</td>
<td>5398</td>
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<tr>
<td>36</td>
<td>22,23</td>
<td>34</td>
<td>5</td>
<td>5</td>
<td>5394</td>
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<td>23</td>
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<td>5</td>
<td>6</td>
<td>5399</td>
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<td>34</td>
<td>5</td>
<td>6</td>
<td>5400</td>
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<td>24</td>
<td>34</td>
<td>7</td>
<td>26</td>
<td>5401</td>
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<tr>
<td>39a</td>
<td>68,69</td>
<td>35</td>
<td>1</td>
<td>12</td>
<td>5445</td>
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<td>24,25</td>
<td>35</td>
<td>4</td>
<td>22</td>
<td>5315</td>
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<td>41</td>
<td>25</td>
<td>35</td>
<td>6</td>
<td>8</td>
<td>5402</td>
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<td>42</td>
<td>26</td>
<td>35</td>
<td>7</td>
<td>20</td>
<td>5403</td>
</tr>
</tbody>
</table>

**DESCRIPTION.**

- **3 (Lo. E.) + 14 (R.) + 1 (U. E.) = 31 li.** Thumbmark on L. E.
  - Several cracks. Small portions chipped off, 6.2 × 7.2 × 2.2. Inscr. 11 (O.) + 2 (Lo. E.) + 12 (R.) = 25 li. Three thumbmarks on L. E.
  - On the whole well preserved. One crack. A small piece of the Lo. half of R. wanting, 6.2 × 8.5 × 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 × 7.5 × 2.65. Inscr. 5 (O.) + 7 (R.) = 12 li. Thumbmark on O.
  - A portion on L. side of O. chipped off, 5.6 × 6.65 × 2. Inscr. 6 (O.) + 9 (R.) + 2 (U. E.) = 17 li. Three thumbmarks on R.
  - Several cracks, 5.5 × 6.37 × 2.3. Inscr. 9 (O.) + 6 (R.) + 2 (U. E.) = 17 li. Three thumbmarks on R.
  - Several cracks. Small portions on O. and R. wanting, 5.6 × 6.65 × 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 × 7.7 × 2.6. Inscr. 14 (O.) + 8 (R.) = 22 li.
  - A portion on L. side of O. chipped off, 4.9 × 6.2 × 2.15. Inscr. 5 (O.) + 1 (Lo. E.) + 8 (R.) = 14 li.

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.

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.

In fine state of preservation, 4.8 × 6 × 1.8. Inscr. 5 (O.) + 8 (R.) + 1 (U. E.) = 14 li. Thumbmark on O.


In fine state of preservation, 8.6 × 11.4 × 3. Inscr. 21 (O.) + 15 (R.) + 1 (U. E.) = 37. Impr. of 4 seals on U. E., of 3 seals on Lo. E., of 1 seal on L. E., of 3 seals on R. E. Thumbmark on Rev. Cf. Pl. IV, No. 5.

Several cracks. Two pieces 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.


Well preserved. A small crack. A little on R. chipped off, 7.1 × 8.6 × 2.7. Inscr. 9 (O.) + 7 (R.) = 16 li.


Numerous cracks. Several portions wanting, 6.55 × 7.9 × 2.55. Inscr. 8 (O.) + 7 (R.) = 15 li.

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.

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 R.

Several cracks. Two pieces of O. broken out, 5.7 × 6.7 × 2.35. Inscr. 10 (O.) + 9 (R.) + 1 (U. E.) = 20 li.

Well preserved, 6.2 × 7.2 × 2.6. Inscr. 11 (O.) + 2 (Lo. E.) + 5 (R.) = 18 li. Seal impr. on L. E.

Numerous cracks. Several small pieces broken out, 5.5 × 7 × 2.4. Inscr. 11 (O.) × 9 (R.) = 20 li. Two thumbmarks on L. E.


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 R. and one on L. E. Cf. Pl. VI, No. 7.

Well preserved, 5.2 × 6.2 × 2.4. Inscr. 8 (O.) + 7 (R.) + 1 (U. E.) = 16 li. Thumbmark on L. E.

In fine state of preservation, 4.6 × 5.4 × 2.2. Inscr. 11 (O.) + 7 (R.) + 1 (U. E.) = 19 li.

In fine state of preservation, 4.8 × 6.2 × 2.2. Inscr. 11 (O.) + 2 (Lo. E.) + 7 (R.) = 20 li.

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.

Several cracks. Lo. L. corner broken off, small portions chipped off, 8.2 × 11.2 × 3.5. Inscr. 19 (O.) + 10 (R.) = 29 li. Seal impr. and thumbmark on R.

In fine state of preservation, 5.25 × 6.35 × 2. Inscr. 7 (O.) + 9 (R.) = 16 li. Thumbmark on L. E.


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.

R. E. wanting. Cracked. Small portions chipped off, 7.5 × 10 (fr.) × 3.2. Inscr. 14 (O.) +
<table>
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<th>TEXT.</th>
<th>PLATE.</th>
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<th>MONTH.</th>
<th>DAY.</th>
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<td>70</td>
<td>42, 43</td>
<td>39</td>
<td>12</td>
<td>13</td>
<td>5307</td>
<td>In fine state of preservation, 5.3 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>
</tr>
<tr>
<td>71</td>
<td>43</td>
<td>40</td>
<td>5</td>
<td>3</td>
<td></td>
<td>In fine state of preservation, 5.65 x 6.85 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>
</tr>
<tr>
<td>72</td>
<td>43, 44</td>
<td>40</td>
<td>6</td>
<td>15</td>
<td>5419</td>
<td>Cracked. Small portions on O. and R. broken out, 7 x 5.5 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>
</tr>
<tr>
<td>73</td>
<td>44</td>
<td>40</td>
<td>13</td>
<td>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>
</tr>
<tr>
<td>75</td>
<td>45</td>
<td>40</td>
<td>7</td>
<td>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. Remains 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>
</tr>
<tr>
<td>76</td>
<td>46</td>
<td>40</td>
<td>7</td>
<td>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 Lo. E.</td>
</tr>
<tr>
<td>77</td>
<td>46</td>
<td>40</td>
<td>7</td>
<td>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>
</tr>
<tr>
<td>78</td>
<td>46, 47</td>
<td>40</td>
<td>8</td>
<td>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>
</tr>
<tr>
<td>79</td>
<td>47</td>
<td>40</td>
<td>9</td>
<td>4</td>
<td>5342</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 Lo. E. Seal impr. on R.</td>
</tr>
<tr>
<td>81</td>
<td>48</td>
<td>40</td>
<td>12</td>
<td>1</td>
<td>5424</td>
<td>Cracked, otherwise in fine state of preservation, 5.2 x 7.5 x 2.2. Inscr. 8 (O.) + 6 (R.) = 14 li. Impr. of a seal ring on L. E.</td>
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<tr>
<td>Text.</td>
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<td>Day.</td>
<td>C. B. M.</td>
<td>Description</td>
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<td>84</td>
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<td>41</td>
<td>1</td>
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<td>Possession of H. V. Hilprecht.</td>
</tr>
<tr>
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<td></td>
<td>Cracked, otherwise in fine state of preservation, 6.4 + 7.0 x 2.5. Inscr. 9 (O.) + 7 (R.) = 16 li. Two thumbmarks on O. One seal impr. each on L., Lo. and U. E.</td>
</tr>
<tr>
<td>85</td>
<td>51</td>
<td>41</td>
<td>1</td>
<td>12</td>
<td>5340</td>
<td>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.</td>
</tr>
<tr>
<td>86</td>
<td>51, 52</td>
<td>41</td>
<td>1</td>
<td>12</td>
<td>5427</td>
<td>R. E. and large portion of Lo. end broken off, 6.8 x 8.8 (fr.) x 2.8. Inscr. 13 (O.) + 2 (Lo. E.) + 10 (R.) + 1 (U. E.) = 26 li. Five thumbmarks on L. E.</td>
</tr>
<tr>
<td>86a</td>
<td>70, 71</td>
<td>41</td>
<td>2(?)</td>
<td>?</td>
<td>5305</td>
<td>U. L. corner damaged, several portions on O. and R. chipped off, 7.8 x 9.6 x 3.65. Inscr. 20 (O.) + 4 (Lo. E.) + 11 (R.) = 33 li. Remains of two seal impr., one each on L. E. and R. Thumbmark on U. E.</td>
</tr>
<tr>
<td>87</td>
<td>52, 53</td>
<td>41</td>
<td>3</td>
<td>24(?)</td>
<td>5308</td>
<td>A large portion of the upper half of O. chipped off. Inscr. 10 (O.) + 11 (R.) = 17 li. Thummark on L. E.</td>
</tr>
<tr>
<td>88</td>
<td>53</td>
<td>41</td>
<td>3</td>
<td>10</td>
<td>5306</td>
<td>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.</td>
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<tr>
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<td>53, 54</td>
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<td>10</td>
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<td>Possession of Mr. C. H. Clark.</td>
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<td></td>
<td>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.</td>
</tr>
<tr>
<td>90</td>
<td>54</td>
<td>41</td>
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<td>1</td>
<td>5428</td>
<td>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.</td>
</tr>
<tr>
<td>91</td>
<td>54, 55</td>
<td>41</td>
<td>6</td>
<td>17</td>
<td>5429</td>
<td>Several cracks. Inscr. 10 (O.) + 7 (R.) = 17 li. Seal impr. one on R., one on U. E. Three thumbmarks on L. E.</td>
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<td>55</td>
<td>41</td>
<td>6</td>
<td>20</td>
<td>5430</td>
<td>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.</td>
</tr>
<tr>
<td>93</td>
<td>55, 56</td>
<td>41</td>
<td>6</td>
<td>20</td>
<td>5394</td>
<td>In fine state of preservation, 4.8 x 5.4 x 2. Inscr. 9 (O.) + 3 (Lo. E.) + 7 (R.) = 19 li.</td>
</tr>
<tr>
<td>TEXT.</td>
<td>PLATE.</td>
<td>YEAR.</td>
<td>MONTH.</td>
<td>DAY.</td>
<td>C. B. M.</td>
<td>DESCRIPTION.</td>
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<tr>
<td>94</td>
<td>56</td>
<td>41</td>
<td>6</td>
<td>20</td>
<td>5431</td>
<td>Fr. of a tablet, 6.3 × 8 × 2.6. Inscr. 13 (O.) + 5 (R.) = 18 li. Remains of a seal impr. on R. Two thumbmarks on L. E.</td>
</tr>
<tr>
<td>94a</td>
<td>71, 72</td>
<td>41</td>
<td>6</td>
<td>23</td>
<td>5441</td>
<td>Cracked. R. E. and U. part of R. wanting, 6.5 × 8.5 × 2.6. Inscr. 11 (O.) + 6 (R.) = 17 li. Two seal impr. on R. Thumbmark on L. E.</td>
</tr>
<tr>
<td>95</td>
<td>57</td>
<td>41</td>
<td>6</td>
<td>24</td>
<td>5317</td>
<td>In fine state of preservation. Small portion of R. E. chipped off, 6 × 7.5 × 2.2. Inscr. 12 (O.) + 5 (R.) + 1 (U. E.) = 18 li. Two seal impr. on R. Four thumbmarks on L. E.</td>
</tr>
<tr>
<td>96</td>
<td>57, 58</td>
<td>41</td>
<td>6</td>
<td>25</td>
<td>5432</td>
<td>Cracked. Several small portions of O. chipped off, 6.2 × 7.9 × 2.8. Inscr. 13 (O.) × 5 (R.) = 19 li. Seal impr. on R. Four thumbmarks on L. E.</td>
</tr>
<tr>
<td>97</td>
<td>58</td>
<td>41</td>
<td>6</td>
<td>25</td>
<td>5433</td>
<td>In fine state of preservation, 5.2 × 6.5 × 2.4. Inscr. 9 (O.) + 8 (R.) = 17 li. Thumbmark on L. E.</td>
</tr>
<tr>
<td>98</td>
<td>58, 59</td>
<td>41</td>
<td>6</td>
<td>25</td>
<td>5433</td>
<td>Large portion of R. side broken out, 5.2 × 6.3 × 2.5. Inscr. 8 (O.) + 7 (R.) = 15 li. Seal impr. on U. E. Thumbmark on O.</td>
</tr>
<tr>
<td>99</td>
<td>59</td>
<td>41</td>
<td>7</td>
<td>4</td>
<td>5434</td>
<td>Cracked. Large portion on L. side of R. chipped off, 7.1 × 9 × 2.9. Inscr. 13 (O.) + 8 (R.) = 21 li. Seal impr. on R.</td>
</tr>
<tr>
<td>100</td>
<td>59, 60</td>
<td>41</td>
<td>7</td>
<td>7</td>
<td>5309</td>
<td>In fine state of preservation, 5.3 × 6.55 × 2.22. Inscr. 10 (O.) + 8 (R.) = 18 li. Two thumbmarks on L. E.</td>
</tr>
<tr>
<td>101</td>
<td>60, 61</td>
<td>41</td>
<td>7</td>
<td>16</td>
<td>5348</td>
<td>In fine state of preservation, 5.85 × 6.85 × 3. Inscr. 10 (O.) + 3 (Lo. E.) + 6 (R.) + 1 (U. E.) = 20 li.</td>
</tr>
<tr>
<td>102</td>
<td>61</td>
<td>41</td>
<td>7</td>
<td>16</td>
<td>5435</td>
<td>Cracked, considerable portions broken out, 6.92 × 8.98 × 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.</td>
</tr>
<tr>
<td>103</td>
<td>61, 62</td>
<td>41</td>
<td>7</td>
<td>17</td>
<td>5411</td>
<td>In fine state of preservation. Beginning of a crack, 5.45 × 6.5 × 2.38. Inscr. 10 (O.) + 8 (R.) = 18 li.</td>
</tr>
<tr>
<td>104</td>
<td>62</td>
<td>41</td>
<td>7</td>
<td>17</td>
<td>5290</td>
<td>In fine state of preservation, 5 × 6 × 2.3. Inscr. 9 (O.) + 7 (R.) = 16 li.</td>
</tr>
<tr>
<td>105</td>
<td>62, 68</td>
<td>41</td>
<td>7</td>
<td>17</td>
<td>5260</td>
<td>In fine state of preservation, 4.9 × 6.2 × 2.4. Inscr. 9 (O.) + 6 (R.) = 15 li.</td>
</tr>
<tr>
<td>106</td>
<td>63</td>
<td>41</td>
<td>7</td>
<td>22</td>
<td>5436</td>
<td>Cracked. Small portions broken out, 6.25 × 8 × 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.</td>
</tr>
<tr>
<td>107</td>
<td>63, 64</td>
<td>41</td>
<td>8</td>
<td>6</td>
<td>5437</td>
<td>Cracked. Large portion of L. Lo. corner wanting. Other smaller pieces chipped off, 6.8 × 8.6 × 3.25. Inscr. 14 (O.) + 8 (R.) = 23 li. Two seal impr. on U. E., one each on L., R. and Lo. E.</td>
</tr>
</tbody>
</table>
| 108   | 64, 65 | 41    | 9      | 12   | 5438    | Cracked. Large portions chipped off, 6 × 7.6 ×
<table>
<thead>
<tr>
<th>TEXT.</th>
<th>PLATE.</th>
<th>YEAR.</th>
<th>MONTH.</th>
<th>DAY.</th>
<th>C. B. M.</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.9.</td>
<td>109</td>
<td>41</td>
<td>11</td>
<td>17</td>
<td>5388</td>
<td>Well preserved, 5.4 × 6.4 × 2.5. Inscr. 9 (O.) + 5 (R.) + 1 (U. E.) = 15 li.</td>
</tr>
</tbody>
</table>

### II. Photograph (half-tone) Reproductions.

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>1</td>
<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>
</tr>
<tr>
<td>2</td>
<td>II</td>
<td>35</td>
<td>8</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>
</tr>
<tr>
<td>3</td>
<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>
</tr>
<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. 99.</td>
</tr>
<tr>
<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. 79.</td>
</tr>
<tr>
<td>9</td>
<td>VIII</td>
<td>40</td>
<td>5</td>
<td>3</td>
<td>Possession of H. V. Hilprecht.</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 (26 GUR of dates). Cf. Pl. 43, No. 71.</td>
</tr>
<tr>
<td>11</td>
<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>
</tr>
<tr>
<td>TEXT.</td>
<td>PLATE.</td>
<td>YEAR. MONTH. DAY.</td>
<td>C. M.</td>
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<tr>
<td>wine, lamb, flour) from half a field, embodying an obligation to account to his master and to the son of the latter for the payment made to him. Cf. Pl. 70, No. 66.</td>
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<tr>
<td>12, 13</td>
<td>IX 40 7 6 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 (qashāti). Cf. Pl. XI, No. 20 (R) and Pl. 45, No. 74.</td>
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<tr>
<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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<tr>
<td>14</td>
<td>IX 1 7 28 5376</td>
<td>14 IX 40 7 24 5421 R. 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 (qashāti), embodying an obligation to account to their superior for the payment made to them. Cf. Pl. 45, No. 75.</td>
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<tr>
<td>17</td>
<td>X 40 9 4 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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<tr>
<td>18</td>
<td>X 40 12 13 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 $\frac{2}{3}$ fields (qashāti) rent to Bēl-nādin-shumu, with the statement that this officer remains responsible to Bēl-nādin-shumu for any claims against these fields. Cf. Pl. XI, No. 21 (Lo. E.) and Pl. 48, No. 82.</td>
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<tr>
<td>19</td>
<td>XI 36 8 20 5406</td>
<td>R. of a baked clay tablet. Impr. of a seal cyl. on R. Contents of tablet: An official'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. 50.</td>
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<td>20</td>
<td>XI 40 7 6 5420</td>
<td>R. 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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<tr>
<td>21</td>
<td>XI 40 12 13 5425</td>
<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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<td>C. B. M.</td>
<td>DESCRIPTION</td>
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<tr>
<td>23</td>
<td>XII</td>
<td>Second millennium B.C. or earlier.</td>
<td>12902</td>
<td>Frag. of a terracotta figurine, h. 8.3. Bêl with a pointed headdress, 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.</td>
<td></td>
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<tr>
<td>24</td>
<td>XII</td>
<td></td>
<td>12901</td>
<td>Terracotta figurine, lower end broken off, h. 12.2 Bêl with a flat headdress, and with a thunderbolt in each hand. Ca. Original in M. I. O., Constantinople.</td>
<td></td>
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<tr>
<td>26</td>
<td>XII</td>
<td></td>
<td>4925</td>
<td>Frag. of a bas-relief in terracotta, 7 × 6 × 1.6. Bêl with a high conical headdress 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.</td>
<td></td>
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<tr>
<td>27</td>
<td>XIII</td>
<td>c. 450 B.C.</td>
<td>8913</td>
<td>Bas-relief in terracotta, 8.2 × 11.9 × 2.1. Humped bull.</td>
<td></td>
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<tr>
<td>28</td>
<td>XIII</td>
<td>c. 450 B.C.</td>
<td>2859</td>
<td>Frag. of a bas-relief in terracotta, 5.3 × 8.35 × 1.92. Wild hog.</td>
<td></td>
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<tr>
<td>29</td>
<td>XIV</td>
<td>c. 600 B.C.</td>
<td>9472</td>
<td>Frag. of a terracotta figurine, h. 5.7. Two female musicians, the one playing a drum, the other a double flute.</td>
<td></td>
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<tr>
<td>30</td>
<td>XIV</td>
<td>c. 600 B.C.</td>
<td>9450</td>
<td>Terracotta figurine, lower end broken off, h. 10.1. Two lovers: young man and maiden embracing and kissing each other.</td>
<td></td>
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<tr>
<td>31</td>
<td>XIV</td>
<td>c. 450 B.C.</td>
<td>9449</td>
<td>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.</td>
<td></td>
<td></td>
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<tr>
<td>32</td>
<td>XV</td>
<td>c. 450 B.C.</td>
<td>9453</td>
<td>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.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>XV</td>
<td>c. 600 B.C.</td>
<td>5853</td>
<td>Terracotta figurine, h. 7.7. Baby rattle in the shape of a chicken.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>XV</td>
<td>c. 450 B.C.</td>
<td>2867</td>
<td>Terracotta figurine, with white enamel, h. 4, length 7.2, width 4.5. Dog with puppies. One puppy wanting.</td>
<td></td>
<td></td>
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<tr>
<td>35-37</td>
<td>XVI-XVIII</td>
<td>c. 500-300 B.C.</td>
<td></td>
<td>Sarcophagi in terracotta, enameled and plain, as found in situ.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>XIX</td>
<td>1895 A.D.</td>
<td></td>
<td>Section of the excavations in the upper strata of the temple enclosure. Southeast side.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>XX</td>
<td>1895 A.D.</td>
<td></td>
<td>Fortifications (large wall, round tower and rooms) in the later temple enclosure. Southeast side.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CUNEIFORM
TEXTS.
The small edges are erasures.

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

Lines 17-19 * * repetition of lines 16-17
* mistake of scribe.

Lines 29-30 contain witnesses
tended by the scribe for insertion.
* after R. 26.

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

* rest erasure.
Oblique wedge mistake of scribe.
29
Continued

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

omitted (cf. 30:16.)

30

Lo. E. 15
Continued

<table>
<thead>
<tr>
<th>Page</th>
<th>Column</th>
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<tr>
<td>40</td>
<td>5</td>
<td>* omitted.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>* omitted by scribe.</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>* Read <strong>The last sign of the previous line explains the mistake.</strong></td>
</tr>
</tbody>
</table>

41

<table>
<thead>
<tr>
<th>Page</th>
<th>Column</th>
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<tbody>
<tr>
<td>O.</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td></td>
<td>20</td>
<td></td>
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</tbody>
</table>
On L.E.

Omitted (cf. ll. 9 and 65, 10).

Erasure

Omitted

Erasure

Omitted

Erasure

Omitted (as frequently)
Itake of scribe, who wrote A twice, phonogr. and ideogr; stake of scribe. Pend, wedge. mistake of scribe. (cf. note of li. 3).

*Read she.*
Continued

MS-Ev, the 'scribe
needed to irritate
the other'.

*Read MT-2, the scribe had commenced to write MT, which he changed.
* 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.
51
Continued

The total quoted three times is 25,240.

52

53

O.

R.

10

15

Mistake of scribe
O.  

R.  

* Erasure.
Erasure of scribe who forgot to erase the last character standing on R.
The signs above the line were for insertion here (cf. ii. 15).

omitted (cf. li. 5).

 stylus worn off !),

stylus worn off !

* * *
Continued

61

10

62

5

10

63

5
Pl. 40

65

O. [Text]

5 "Mistake of scribe, (cf. ll. 15).

10 "P" omitted by scribe.

(cf. 44: 3, 5, 9, 10).

R. [Text]

20 [Text]

25 [Text]

66

O. [Text]

5 "P" omitted

R. [Text]
Continued

10

15

O.

R.

(No seal impression on tablet).
70
Continued

71

72
The line written between lines 10 and 11 was for insertion here.
Continued.
Continued

82

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

83

Determ. of the name of the first witness, which the scribe intended to write here.
(cf. lines 1 and 11).
On lower edge faint traces of one line of an Aramaic inscription written with black color.
Pl. 57

95

O.

The characters above line 14 were for insertion here.

R.

Erase.

U.E.

L.E. "The four thumbmarks preserved."

96

O.

Erasure

R.
The characters above li. 1. were for insertion here.
The characters above the li. were for insertion here.

* The characters above li. were for insertion here.
* The characters above the li. were for insertion here.
103
Continued

104

105

omitted (cf. l. 4).

Repeated on fol. 6.

"rest erasure"
Continued

106

omitted (cf. 104: 5, note).

107

omitted (cf. R, 7).
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.
Continued

The signs above the li. were for insertion here.
Continued

The whole line written over an erasure.

Lines 7-8 contain witnesses inserted by the scribe after he had finished lines 9-16.

---

O.  The whole line written over an erasure.

Lines 7-8 contain witnesses inserted by the scribe after he had finished lines 9-16.
omitted (cf. li. 10).

The characters between lines 3 and 4 were for insertion here.
Continued

The first part of the scribe's wedge was incompletely erased.

Mistake of scribe.

Written over an erasure.

Omitted (cf. li. 14).
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.
PL. IV

OVERSE.

REVERSE.

SIXTY-YEAR LEASE OF LANDS AND BUILDINGS FROM A PERSIAN.
STATEMENT OF CERTAIN TAXES RECEIVED BY A SLAVE FOR HIS PERSIAN MASTER.

OVERSE.

REVERSE.

6
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.
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CORRECTIONS AND ADDITIONS.

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TYPE.

The following typographical errors need correction:
P. 20, li. 13, insert comma after "note."
P. 27, li. 9, read Iša-ḫu-Nabû instead of Iša-ḫu-Nābu.
P. 27, li. 9, read Nabû-ḫaqabi instead of Nabû-haqabi.
P. 27, li. 18, read ša-ša instead of ša-ša-ša.
P. 27, li. 20, read 4a instead of šu4a.
P. 27, note 1, li. 1, read 4ili̇ instead of 4ili̇.
P. 31, note, li. 2, read a-di instead of a-dì.
P. 31, note, li. 6, read ka a nu instead of ka a nu.
P. 39, note, li. 3 from end, read ša-mar-raq-qu-am-ma instead of ša-mar-raq-qu-am-ma.
P. 42, note, li. 3, read ūmaunu instead of ūmaunu.
P. 44, note, li. 13 (end), read ḫaḫu instead of ḫaḫu.
P. 45, note, li. 3, read amētu-tå instead of amētu tå.
P. 45, note, li. 3, read ūma(-nu) instead of ūma (nu).
P. 45, note, line 3, read šu'atu instead of šu'atu.

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 each line).

Pl. 6, No. 9, li. 4, to the fourth sign from the end add the marginal note "ma mistake of the scribe for šu (read isma-ši-šu)."

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 ni (read šuh-ša-an-nuš, cf. No. 12: 5, 8)."

Pl. 18, No. 39, li. 10, end, add šuḫ-ši instead of šuḫ-ši.

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

Pl. 29, No. 48, li. 11, place a small circle over ši in the cuneiform text and a comma after di in the marginal note.

Pl. 43, No. 71, li. 4, end, read m.ABâ-ša-nad-ša-hamu instead of m.Au-nad-ša-hamu (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 šeššutt(-i))."

Pl. 62, No. 104, li. 10, end, add the marginal note "aḫlu ša omitted by the scribe."

Pl. 70, No. 69, li. 9, place a small circle after di, adding the marginal note "ma omitted by the scribe (read ma-šir)."

Pl. 71, No. 80, lines 14 and 31, place a small circle after 2700, adding the marginal note "gur omitted by the scribe."