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A NEW BOUNDARY STONE

OF

Nebuchadrezzar I.

FROM NIPPUR

With a Concordance of Proper Names and
a Glossary of the Kudurrus
Inscriptions thus far published

BY

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With 16 Halftone Illustrations and 35 Drawings

PHILADELPHIA
Published by the University of Pennsylvania
1907
PREFACE.

That part of this book which relates directly to the boundary stone of Nebuchadrezzar I. from Nippur was originally presented to the Faculty of Philosophy of the University of Pennsylvania, in partial fulfillment of the requirements for the degree of Ph.D. The author has since continued his studies of the Babylonian boundary stones, and now offers Chapter One as a general introduction into this interesting field of Babylonian studies. The questions which the Babylonian boundary stones open up are so numerous and varied that their contents are not only of interest to the specialist, but their legal enactments offer material to the student of ancient law, their religious features are of interest to the student of ancient religion, while their symbols claim the attention of the student of ancient astronomy. When we realize that these symbols are the oldest astronomical charts which are in existence, they are seen to possess an unusual importance. The attempt seemed, therefore, warranted to secure, if possible, a complete collection of all the symbols and to present them in the form of an astronomical atlas. This original plan, however, had to be given up, because the Museums of Berlin and London declined to permit the publication of the material in their possession, inasmuch as it had been "reserved for publication by the Museum." As a result the author was compelled to restrict himself to a collection of all the material that had been published thus far. In the case of the boundary stones discovered by the French at Susa, and now preserved in the Louvre at Paris, photographs of several originals were secured through the kind assistance of Dr. Léon Heuzey, Director of the Louvre, for whose valuable help the author wishes to express publicly his gratitude. Through these photographs it was possible to give not
only an improved drawing of the important stone, Susa No. 1 (fig. 24), and to offer accurate drawings of Susa Nos. 16 and 20 (see figs. 10 and 30), but also to substitute several halftone pictures in place of the drawings given in the Délégation en Perse (see figs. 2, 17, 18). The publication of the symbols on the boundary stone of Merodach-baladan II., now at Berlin, was made possible through the kindness of Prof. Clay, who placed at my disposal a set of photographs which he had secured from Berlin. The symbols on III R. 41 and 43 (see III R. 45, Nos. 1 and 2) were redrawn from casts of these stones in the Museum of the University of Pennsylvania, by which a more accurate representation of these important monuments was secured. The excellent drawings, prepared under the direction of the author, were made by Mr. P. F. Goist, an artist of Philadelphia, who spared no pains in making them as accurate as possible.

The new boundary stone of Nebuchadrezzar I., whose “important inscription” was announced in 1901 by Prof. Hommel, will doubtless fulfill all expectations, as there are few Kudurru inscriptions which surpass it in interest. Inasmuch as the boundary stone of Marduk-aḫē-erba had never received an adequate treatment and its inscription had not been translated in full, it was thought fitting to add it as an Appendix, with some brief notes on its linguistic features.

The Concordance will be found to contain the proper names which occur in all the Kudurru inscriptions published thus far. In order to make it as complete as possible two lists of symbols were added. Although the symbols are given at length in Hommel’s Aufsätze, yet inasmuch as his list does not include the latest finds since made at Susa, and as it seemed desirable to have one place in which all this information could be found conveniently grouped together, the author concluded to repeat the list, with such additions as were necessary, and to add another alphabetical list, which brings out more prominently the number and variety of the symbols represented.
The Glossary, while not aiming at absolute completeness, was prepared to include all the words used in the inscriptions and most of the passages in which the words occur, with the exception of some of the most common words, for which it seemed unnecessary to quote any passages.

In conclusion, the pleasant duty remains to express my gratitude to my teachers and friends who have aided me in my study. Prof. Hilprecht not only permitted me most kindly to publish the important inscription of Nebuchadrezzar I., but he has also given me during the whole course of my study his generous assistance and encouragement. He has still further increased my obligation by reading the proof-sheets as they passed through the press, to which he added many valuable suggestions, the most important of which are duly acknowledged in their respective places. With Prof. Clay I spent many delightful hours, discussing with him the problems connected with these inscriptions. I owe much to his stimulating suggestions. Prof. Jastrow has given me the benefit of his thorough knowledge of the literature involved and has supplied me with a number of references for the list of the gods. Through the kind mediation of my friend, Dr. Ranke, of the Egyptological Department of the Royal Museums at Berlin, Dr. Ungnad kindly undertook the task of collating a number of passages for me on the stones in the Berlin Museum. His readings have been credited in the Concordance as well as in the Glossary. Finally, I wish to thank the Publication Committee of the University for generously undertaking the publication of my book, and especially the liberal founder of this Fund, Mr. Eckley Brinton Coxe, Jr. To all these friends I owe much, and I can only hope that the result of my studies may be worthy of their interest.

WILLIAM J. HINKE.

PHILADELPHIA, November 13, 1907.
CONTENTS.

LIST OF ILLUSTRATIONS .......................................................... x
BIBLIOGRAPHY ......................................................................................... xiv
LIST OF ABBREVIATIONS ........................................................................ XXVI

I. BABYLONIAN BOUNDARY STONES:

1. Discovery and decipherment ................................................................. 1
2. Older similar monuments .......................................................................... 3-5
   a. National boundary stone of Entemena .......................................... 3
   b. Doorsockets ................................................................................. 4
3. Origin of Babylonian boundary stones ............................................... 6
4. Documents for public and private use ................................................. 8
5. Religious features of the boundary stones ........................................... 14
6. Legal transactions in the Kudurru inscriptions ................................. 16-36
   I. Royal grants ..................................................................................... 16-31
      a. Grants to faithful officials ...................................................... 16
      b. Grants to fugitives ................................................................. 20
      c. Grants to temples ................................................................. 21
      d. Grants involving restorations .............................................. 22
      e. Grants involving lawsuits ................................................... 24
      f. Royal charters ......................................................................... 27
   II. Transfers of private property ........................................................ 32-36
      a. Dowries .................................................................................. 32
      b. Purchases of land ................................................................. 32
7. Contents of the Kudurru inscriptions .................................................. 37-70
   a. Names of the boundary stones ................................................... 37
   b. Orientation of fields .................................................................... 39
   c. Officials of the Kudurru inscriptions ......................................... 41
   d. Injunctions against acts of violence ........................................ 46
   e. Names and titles of deities ......................................................... 51
   f. Curses of the Kudurru inscriptions ............................................. 59
   g. Presence of witnesses .................................................................. 70
8. Pictorial representations of kings who made grants ......................... 71

viii
CONTENTS.

9. Symbols of the boundary stones............................................................71-115
   a. Testimony of the inscriptions as to the symbols......................... 73
   b. Threefold form of symbols............................................................... 74
   c. The shrines.................................................................................................... 75
   d. The weapons of the gods............................................................................ 78
   e. The symbols as representations of the gods.................................... 87
   f. The astral nature of the symbols............................................................. 96
   g. The zodiac of Dendera.............................................................................. 101
   h. The symbols as signs of the zodiac..................................................... 104
   i. The Dodekaoros......................................................................................... 106
   j. The East Asiatic circle.............................................................................. 109
   k. The relation of these circles to the symbols...................................... 112
   l. Conclusions................................................................................................. 114

II. A NEW BOUNDARY STONE OF NEBUCHADREZZAR I. FROM NIPPU, C. 1140 B.C.:  
   1. Introduction.................................................................................................116-141
      a. Inscription and symbols.................................................................. 116
      b. Identity of PASHE and Isin.............................................................. 126
      c. The succession of the Isin kings...................................................... 130
      d. Place of Nebuchadrezzar I. in the second dynasty of Isin............... 134
   2. Transliteration and Translation.............................................................. 142
   3. Commentary............................................................................................... 156

III. BOUNDARY STONE OF MARDUK-AHE-ERBA:
   1. Introduction................................................................................................. 188
   2. Transliteration and Translation.............................................................. 190
   3. Commentary............................................................................................... 196

IV. CONCORDANCE:
   1. Names of Persons....................................................................................... 200
   2. Names of Places.......................................................................................... 215
   3. Names of Rivers and Canals....................................................................... 219
   4. Names of Deities......................................................................................... 220
   5. List of Symbols.................................................................................................... 231-245
      a. Arranged chronologically.................................................................... 231
      b. Arranged alphabetically........................................................................... 240

V. GLOSSARY........................................................................................................ 246
LIST OF ILLUSTRATIONS.

1. Doorsocket of Ur-Ninā ............................................................................... 4  
   (From Heuzey, Revue d'Assyriologie, Vol. IV, p. 97.)
2. Fragmentary boundary stone of the Cassite period .................................. 6  
   (From a photograph of the original in the Louvre, Paris.)
3. Stone tablet of Ellil-nāδin-aplu .................................................................. 12  
   (From a photograph of the original in the Museum of Archaeology, 
   University of Pennsylvania.)
4. Symbols on a Cassite boundary stone, Susa, No. 18 ................................... 14  
   (From Délégation en Perse, Vol. VII, p. 145, fig. 456.)
5. Symbols on a fragmentary boundary(?) stone of Meli-Shipak ..................... 15  
   (From Délégation en Perse, Vol. IV, pl. 16.)
6. Symbols on a boundary stone of Marduk-apal-iddina I ................................ 17  
   (From IV R. 43.)
7. Boundary stone of Marduk-nāδin-ahê .......................................................... 19  
   (From a photograph of a cast in the Museum of Archaeology, University of Pennsylvania.)
8. Symbols on the boundary stone of Marduk-apal-iddina II ............................ 20  
   (Drawn from photographs of the original at Berlin.)
9. Stone tablet of Nabû-apal-iddina .................................................................. 23  
   (From Babylonian and Oriental Record, Vol. I, p. 65.)
10. Symbols on a boundary stone of Marduk-apal-iddina I, Susa, No. 16 ...... 25  
   (Drawn from Délégation en Perse, Vol. VI, pls. 9, 10.)
11. Boundary stone of King Meli-Shipak, Susa, No. 3 .................................... 28  
   (From Délégation en Perse, Vol. II, pl. 24.)
12. Symbols on the boundary stone of Marduk-nāδin-ahê, III R. 45, No. 2 .... 30  
    (Drawn from a cast in the Museum of Archaeology, University of Pennsylvania.)
13. Symbols on the Caïllo de Michaux, I R. 70 .............................................. 33  
    (From Lichtenstein, Tentamen Palæographiae Assyrio-Persica, pls. V–VI.)
14. Symbols on London, No. 106 (III R. 45, No. 1) ........................................ 34  
    (Drawn from a cast in the Museum of Archaeology, University of Pennsylvania.)
LIST OF ILLUSTRATIONS.

15. Symbols on the boundary stone of Sargon ..................................................... 35
   (Drawn from plates in Peiser, Keilinschriftliche Acten-Stücke, pls. I, II.)

16. Uninscribed boundary stone of Cassite period, Susa, No. 20 ....................... 38
   (From Délégation en Perse, Vol. VII, pls. 27, 28.)

17. A priest standing before the symbol of Marduk, on a fragmentary boundary stone, Susa, No. 5a ................................................................. 40
   (From a photograph of the original in the Louvre, Paris.)

18. The god Rammān and other symbols, on a fragmentary boundary stone, Susa, No. 5b ................................................................. 41
   (From a photograph of the original in the Louvre.)

19. Boundary stone found at ‘Amrān ................................................................. 45
   (From Mitteilungen der Deutschen Orient Gesellschaft, No. 7, p. 25.)

   (From a photograph of the original at Berlin.)

21. Fragments of boundary stones found at Susa, Nos. 7-9 ............................. 73
   (From Délégation en Perse, Vol. I, p. 178.)

22. Babylonian temples as they appear on the boundary stones ....................... 74
   (Partly from Bezold, Nineve und Babylon, p. 102.)

23. Symbols on a boundary stone discovered at Susa, No. 4 ............................ 76
   (From Délégation en Perse, Vol. I, pp. 174, 175.)

24. Symbols on a boundary stone found at Susa, with the names of the gods, Susa, No. 1 ................................................................. 86
   (Drawn from photographs of the original in the Louvre.)

25. Rock relief of Sennacherib at Bavian ........................................................ 88
   (From Ausgrabungen in Sendschirli, p. 21, fig. 6.)

26. Stele of Esharhaddon found at Sendschirli .............................................. 89
   (From Ausgrabungen in Sendschirli, p. 18, fig. 4.)

27. Boundary stone of Nazi-Maruttash, Susa, No. 2, face C ............................ 90
   (From Délégation en Perse, Vol. II, pl. 18.)

28. Boundary stone of Nazi-Maruttash, Susa, No. 2, face D ............................ 91
   (From Délégation en Perse, Vol. II, pl. 19.)

29. Symbols on a boundary stone of the Cassite period, Susa, No. 13 ............ 94
   (From Délégation en Perse, Vol. VII, p. 139.)

30. Symbols on an uninscribed boundary stone from Susa, No. 20 ................... 95
   (Drawn from photographs of the original in the Louvre.)

31. Symbols on the stone of King Nabû-shum-ishkun .................................... 97
   (Drawn from halftones in Mitteilungen der Deutschen Orient Gesellschaft, No. 4, pp. 14-17.)

32. The archer, from a Babylonian boundary stone, London, 101 ..................... 98
   (From Boll, Sphaera, p. 189.)
<table>
<thead>
<tr>
<th>Illustration</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>33.</td>
<td>The archer, from the Egyptian zodiac of Dendera [Drawn from Boll, <em>Sphaera</em>, pl. II.]</td>
<td>99</td>
</tr>
<tr>
<td>34.</td>
<td>Rectangular zodiac of Dendera [From Boll, <em>Sphaera</em>, pl. IV.]</td>
<td>100</td>
</tr>
<tr>
<td>36.</td>
<td>The goatfish (Capricorn), from a boundary stone of Meli-Shipak, Susa; No. 3 [Drawn from <em>Délégation en Perse</em>, Vol. II, pl. 24.]</td>
<td>102</td>
</tr>
<tr>
<td>37.</td>
<td>The goatfish (Capricorn), from the round zodiac of Dendera [Drawn from Boll, <em>Sphaera</em>, pl. II.]</td>
<td>102</td>
</tr>
<tr>
<td>38.</td>
<td>The god Ea on Susa, No. 6, and the waterman from the round zodiac of Dendera [The first figure drawn from a photograph of the original in the Louvre, the second from Boll, <em>Sphaera</em>, pl. II.]</td>
<td>103</td>
</tr>
<tr>
<td>40.</td>
<td>The goddess Gula, the scorpion of Ishhara, and the walking bird of Bau on Susa, No. 14 [From <em>Délégation en Perse</em>, Vol. VII, p. 140.]</td>
<td>105</td>
</tr>
<tr>
<td>41.</td>
<td>Marble plate from Egypt showing the zodiac and the Dodecaoros [From Boll, <em>Sphaera</em>, pl. VI.]</td>
<td>107</td>
</tr>
<tr>
<td>42.</td>
<td>East Asiatic circle as represented in Tibet [From Boll, <em>Sphaera</em>, p. 328.]</td>
<td>109</td>
</tr>
<tr>
<td>43.</td>
<td>Zodiac of a Sivaite pagoda at Trichinopoly, India, showing the zodiac and the Karanas [From <em>Mémoires présentés à l'Académie des Inscriptions</em>, I Série, Tom. III (1853), pl. facing p. 276.]</td>
<td>110</td>
</tr>
<tr>
<td>44.</td>
<td>A group of fragments: (1) From Nippur; (2) From Susa, No. 10; (3) From Susa, No. 11 [From O. B. I., Vol. I, Pt. 1, pl. XII, and from <em>Délégation en Perse</em>, Vol. I, p. 179.]</td>
<td>112</td>
</tr>
<tr>
<td>45.</td>
<td>Northern hemisphere, showing the ecliptic and equatorial circles at 1000 B.C. [From Redlich, <em>Globus</em>, Vol. 84 (1903), p. 369.]</td>
<td>114</td>
</tr>
<tr>
<td>46.</td>
<td>Boundary stone of Nebuchadrezzar I. from Nippur [From a photograph of the original.]</td>
<td>117</td>
</tr>
</tbody>
</table>
LIST OF ILLUSTRATIONS.

47. Symbols of the boundary stone of Nebuchadrezzar I. from Nippur............. 120
   (Drawn from a cast in the Museum of Archaeology, University of Pennsylvania.)

48. Symbol of Ninbarsag and symbol of Hathor........................................... 122
   (From the Caillou de Michaux, fig. 7, and from W. Max Müller,
   *Egyptological Researches*, p. 14.)

49. Boundary stone of Nebuchadrezzar I. from Abu Habba, V R. 57................ 131
   (From Bezold, *Nineve und Babylon*, p. 45.)

50. Figure of a king, from the stone of 'Amrân........................................... 136
   (From *Mitteilungen der Deutschen Orient Gesellschaft*, No. 7, p. 26.)

51. Figure of a king, probably Nebuchadrezzar I., on III R. 41.................... 137
   (From a photograph of a cast in the Museum of Archaeology, University of Pennsylvania.)
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KUDURRU INSCRIPTIONS.

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F. Delitzsch, Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin, Heft I, Beiheft, Leipzig, 1907, pls. I-V.

IV. CHRONOLOGICAL LIST OF THE BABYLONIAN KUDURRU INSCRIPTIONS WITH BIBLIOGRAPHICAL NOTES.

I. Kudurru of Nazi-Maruttash.
   Provenance: Susa, found 1898.
   Present location: Louvre, Paris.
   Symbols: Published by De Morgan, Délégation en Perse, Vol. I., pls. 14-15, Koudourrou, No. 2; see also figs. 27, 28 of this book; described by De Morgan, l.c., pp. 170-172; Hommel, Aufsätze, pp. 438-440, No. 20; our List of Symbols, p. 231; discussed also by Zimmern, in Leipziger Semitistische Studien, Vol. II, 2, pp. 33-44.
   Quoted as Susa, No. 2.

II. Kudurru of Bitiliashu.
   Provenance: Susa, found 1898.
   Present location: Louvre, Paris.
   Translation: ibidem, 36 lines, fragmentary.
   Symbols: Published by De Morgan, Délégation en Perse, Vol. I, p. 179, fig. 386, Koudourrou, No. 9; see also fig. 21 of this book; described by Hommel, Aufsätze, p. 445; our List of Symbols, p. 231.
   Quoted as D. E. P., II, 93, 94.

III. Stone tablet of Agabtaha.
   Provenance: Susa.
   Present location: Louvre, Paris.
BIBLIOGRAPHY OF KUDURRU INSCRIPTIONS.

Translation: Scheil, l.c., p. 95.
Symbols: None.
Quoted as D. E. P., II, pl. 20.

IV. Kudurru of Rammân-shum-usûr.
Provenance: Susa.
Present location: Louvre, Paris.
Translation: Scheil, ibidem, 19 lines, fragmentary.
Symbols: None preserved.
Quoted as D. E. P., II, 97.

V. First Kudurru of Meli-Shipak.
Provenance: (?).
Present location: British Museum, No. 103 (90,827).
Symbols: Unpublished, described by Pinches, “Guide to the Nimroud Central Saloon,” 1886, p. 54f.; Hommel, Aufsätze, pp. 244-246, No. 1; our LIST OF SYMBOLS, p. 231f.
Quoted as London, 103.

VI. Second Kudurru of Meli-Shipak.
Provenance: (?).
Present location: British Museum, No. 101 (90,829).
Quoted as London, 101.

VII. Third Kudurru of Meli-Shipak.
Provenance: Susa, found 1899.
Present location: Louvre, Paris.
Translation: Scheil, l.c., pp. 99-111.
Symbols: Published by De Morgan, Delegation en Perse, Vol. I, pl. 16; Koudourrou, No. 3; described by Hommel, Aufsätze, pp. 440f., No. 21; our LIST OF SYMBOLS, p. 232f.
Quoted as Susa, No. 3.

VIII. Fourth Kudurru of Meli-Shipak.
Provenance: Susa.
Present location: Louvre, Paris.
BIBLIOGRAPHY OF KUDURRU INSCRIPTIONS.

Translation: Scheil, ibidem, 10 lines, fragmentary.
Symbols: Broken off.
Quoted as D. E. P., II, 112.

IX. First Kudurru of Marduk-apal-iddina I.
Provenance: Opposite Bagdad, found by George Smith and presented to the British Museum by the “Daily Telegraph” in 1873.
Present location: British Museum, No. 99.
Text: IV R.1 41; IV R.2 38.
Symbols: Published IV R.1 43; see also fig. 6 of this book; described by Pinches, “Guide,” p. 46; Hommel, Aufsätze, p. 24ff., No. 3; our List of Symbols, p. 233.
Quoted as IV R.2 38.

X. Second Kudurru of Marduk-apal-iddina I.
Provenance: Susa.
Present location: Louvre, Paris.
Text: Scheil, Délégation en Perse, Vol. VI, pls. 9, 10.
Symbols: Published by Scheil, l.c., pls. 9, 10; see also fig. 10 of this book; described in our List of Symbols, p. 233.
Quoted as Susa, No. 16.

XI. Third Kudurru of Marduk-apal-iddina I.
Provenance: Susa.
Present location: Louvre, Paris.
Text: Scheil, Délégation en Perse, Vol. VI, pl. 11.
Translation: Scheil, l.c., pp. 39–41; fragmentary.
Symbols: Published by De Morgan, Délégation en Perse, Vol. VII, p. 140; see also fig. 40 of this book; described in our List of Symbols, p. 234.
Quoted as Susa, No. 14.

XII. Fourth Kudurru of Marduk-apal-iddina I.
Provenance: Susa.
Present location: Louvre, Paris.
Translation: Scheil, ibidem, 71 lines; fragmentary.
Quoted as D. E. P., VI, 42, 43.
XIII. Cassite Dynasty, first fragment.
Provenance: Susa.
Present location: Louvre, Paris.
Translation: Scheil, *ibidem*, 23 lines; fragmentary.
Symbols: Published by De Morgan, *Délégation en Perse*, Vol. I, pp. 174–175, figs. 380–381; *Koudourrou*, No. 4; see also fig. 23, p. 76, of this book; described by Hommel, *Aufsätze*, p. 443f., No. 22; our LIST OF SYMBOLS, p. 234.
Quoted as D. E. P., II, 113.

XIV. Cassite Dynasty, second fragment.
Provenance: Susa.
Present location: Louvre, Paris.
Translation: Scheil, *ibidem*, 7 lines.
Quoted as D. E. P., II, 115.

XV. Cassite Dynasty, third fragment.
Provenance: Susa.
Present location: Louvre, Paris.
Quoted as D. E. P., II, 116.

XVI. Cassite Dynasty, fourth fragment.
Provenance: Susa.
Present location: Louvre, Paris.
Translation: Scheil, *ibidem*, 58 lines.
Symbols: Published by De Morgan, *Délégation en Perse*, Vol. VII, p. 145, fig. 456; *Koudourrou*, No. 18; see also fig. 4, p. 14, of this book; described in our LIST OF SYMBOLS, p. 235f.
Quoted as D. E. P., VI, 44, 45.

XVII. Cassite Dynasty, fifth fragment.
Provenance: Susa.
Present location: Louvre, Paris.
Quoted as D. E. P., VI, 46.

XVIII. Cassite Dynasty, sixth fragment.
Provenance: Susa.
XX. BIBLIOGRAPHY OF KUDURRU INSCRIPTIONS.

Present location: Louvre, Paris.
Symbols: Published by De Morgan, *Délegation en Perse*, Vol. VII, p. 146, fig. 457; *Koudourrou*, No. 19; see also fig. 39, p. 104, of this book; described in our List of Symbols, p. 236.
Quoted as D. E. P., VI, 42.

XIX. First Charter of Nebuchadrezzar I.
Provenance: Abu Habba, found by Rassam in 1882.
Present location: British Museum, No. 100 (90,858).
Symbols: Published V R. 57; "Guide to the Babylonian and Assyrian Antiquities," London, 1900, pl. VI, etc.; see also fig. 49, p. 131, of this book; described by Hommel, *Aufsätze*, p. 249f., No. 4; our List of Symbols, p. 236.
Quoted as V R. 55, 56.

XX. Second Charter of Nebuchadrezzar I.
Provenance: (?)
Present location: British Museum, No. 92, 987 (82-7-4, 34).
Text: Published by S. A. Smith, "Assyrian Letters," 1888, Pt. IV, pls. VIII-IX; C. T., IX, pls. IV, V.
Quoted as C. T., IX, pls. IV-V.

XXI. Kudurru of Nebuchadrezzar I.
Provenance: Nippur, found by the Babylonian Expedition of University of Pennsylvania, 1896.
Present location: In possession of Mrs. Hilprecht.
Translation: *ibidem*.
Symbols: Published fig. 47, p. 120, of this book; described pp. 121f.; 236f.
Quoted as Neb. Nippur.

XXII. Stone Tablet of Ellil-nādin-aplu.
Provenance: Presumably neighborhood of Babylon.
Present location: Museum of Archaeology, University of Pennsylvania.
BIBLIOGRAPHY OF KUDURRU INSCRIPTIONS.  


Quoted as O. B. I., No. 83.

XXIII. Second Isin (PA.SHE) Dynasty.
Provenance: (?)
Present location: British Museum, No. 105 (90,841).
Text: III R. 41.
Symbols: III R. 45, No. 1; see also fig. 14 of this book; described by Hommel, Aufsätze, pp. 250ff., No. 5; our LIST OF SYMBOLS, p. 237.
Quoted as III R. 41.

XXIV. Second Isin (PA.SHE) Dynasty.
Provenance: Bagdad, found by C. Michaux, brought to Paris in 1800.
Present location: Cabinet des Medailles, Paris, No. 702 (Caillou de Michaux).
Text: I R. 70.
Symbols: First published by Millin, L.c., pls. VIII-IX; repeated by Lichtenstein, Münster and elsewhere; see also fig. 13 of this book; described by Hommel, Aufsätze, p. 252f., No. 6, and our LIST OF SYMBOLS, p. 237.
Quoted as I R. 70.

XXV. Stone Tablet of Marduk-nadin-ahé, first year.
Provenance: Za’aleh, near Babylon.
Present location: British Museum, No. 96 (90,938).
Symbols: None.
Quoted as I R. 66.

XXVI. Kudurru of Marduk-nadin-ahê, tenth year.
Provenance: (?)
Present location: British Museum, No. 106.(90,840).
Text: III R. 43.
Symbols: Published III R. 45, No. 2; see also fig. 12 of this book; described by Hommel, Aufsätze, p. 253; and our List of Symbols, p. 237f.
Quoted as III R. 43.

XXVII. Kudurru of Marduk-ahê-erba.
Provenance: Unknown.
Present location: Unknown, perhaps Constantinople.
Quoted as O. B. I., 149.

XXVIII. Kudurru of Second Isin (PA.SHE) Dynasty.
Provenance: Nippur.
Present location: Imperial Ottoman Museum, Constantinople.
Translation: None, fragment of four lines.
Symbols: O. B. I., Vol. I, Pt. 1, pl. XII, Nos. 32, 33; see also fig. 44 of this book; described in our List of Symbols, p. 238.
Quoted as O. B. I., 80.

XXIX. Kudurru of Second Isin (PA.SHE) Dynasty.
Provenance: Perhaps Nippur.
Translation: None.
Quoted as V. A., 213.

XXX. Kudurru of the Second Isin (PA.SHE) Dynasty.
Provenance: (?)
BIBLIOGRAPHY OF KUDURRU INSCRIPTIONS.

XXXI. Kudurru of Nabu-mukin-aplu.
Provenance: (?)
Present location: British Museum, No. 102 (90,835).
Translation: Peiser, K. B., Vol. IV, pp. 82-93.
Symbols: Unpublished, described by Pinches, "Guide," p. 53f.; Hommel, Aufsätze, p. 253f., No. 8; and our List of Symbols, p. 239.
Quoted as London, 102.

XXXII. Stone Tablet of Nabu-apal-iddina.
Provenance: (?)
Present location: British Museum, No. 12,051 (90,922).
Text: C. T., X, pl. 3.
Symbols: Published by Boscawen, i.e., facing p. 65; see also fig. 9 of this book; described by Hommel, Aufsätze, p. 255f., No. 10; and our List of Symbols, p. 239.
Quoted as C. T., X, pl. 3.

XXXIII. Stone Tablet of Marduk-shum-iddina.
Provenance: (?)
Text: Peiser, Keilschriftliche Acten-Stücke, pls. 1-2; Vorderasiatische Schriftdenkmäler, Heft I, No. 35.
Translation: Peiser, i.e., pp. 2-6; K. B., Vol. IV, pp. 94-97.
Symbols: Published in Vorderasiatische Schriftdenkmäler, Heft I, Beiheft pl. II; described by Hommel, Aufsätze, p. 256f., No. 11; and our List of Symbols, p. 239f.
Quoted as V. A., 208.

XXXIV. Kudurru of Sargon.
Provenance: (?)
Text: Peiser, Keilschriftliche Acten-Stücke, photos 1-5; Vorderasiatische Schriftdenkmäler, Heft I, No. 70.
Translation: Revillout, Mêlanges assyr. babyl., I, No. 1; Peiser, i.e., pp. 6-17; Peiser, K. B., Vol. IV, pp. 158-164.
BIBLIOGRAPHY OF KUDURRU INSCRIPTIONS.

Symbols: Published by Peiser, *l.c.*, photos 1–5; *Vorderasiatische Schriftdenkmäler, Heft I, Beiheft*, p. V; see also fig. 15 of this book; described by Hommel, *Aufsätze*, p. 257f., No. 12; and our List of Symbols, p. 240.

Quoted as *V. A.*, 209.

XXXV. Kudurru of Marduk-apal-iddina II.

Symbols: Published in part by Bezold, *Nineve und Babylon*, p. 63; in full, *Vorderasiatische Schriftdenkmäler, Heft I, Beiheft*, pls. III, IV; also fig. 8 of this book; described by Hommel, *Aufsätze*, p. 258, No. 13; our List of Symbols, p. 240.

Quoted as *V. A.*, 2663.

XXXVI. Kudurru of Shamash-shum-ukin.

Present location: British Museum, No. 87,220.
Text: *C. T.*, X, pls. IV–VII.
Symbols: Unpublished.

Quoted as *C. T.*, X, pls. IV–VII.

FRAGMENTARY BOUNDARY STONES, WHOSE INSCRIPTIONS ARE BROKEN OFF OR UNPUBLISHED.

I. Fragments of the Cassite Dynasty.
Provenance: Susa.
Present location: Louvre, Paris.
3. Susa, No. 6, De Morgan, D. E. P., I, p. 177, fig. 383; see fig. 38, p. 103 of this book, and the description in the List of Symbols, p. 234.
BIBLIOGRAPHY OF KUDURRU INSCRIPTIONS.  

5. Susa, No. 8, De Morgan, D. E. P., I, p. 178, fig. 385; see fig. 21, p. 73 of this book, and the description in the List of Symbols, p. 235.


7. Susa, No. 11, De Morgan, D. E. P., I, p. 179, fig. 388; see fig. 44, p. 112 of this book, and the description in the List of Symbols, p. 235.

8. Susa, No. 12, no symbols preserved.


11. Susa, No. 20, De Morgan, D. E. P., VII, pls. 27, 28; see fig. 16, p. 38, and fig. 30, p. 95 of this book, and the description in the List of Symbols, p. 236.

II. Second Isin (PA.SHE) Dynasty.

Provenance: 'Amran (Babylon).

Present location: Berlin Museum.

Text: Fragmentary, unpublished.

Symbols: Published in Mitteilungen der Deutschen Orient Gesellschaft, No. 7, p. 25; see also fig. 19, p. 45 of this book; described by Hommel, Aufsätze, p. 436, No. 18; our List of Symbols, p. 238.

III. Elamite Boundary Stone.

Discovered at Susa, where it remained.

Symbols: Published by Walpole, "Travels in Various Countries of the East," London, 1820, pl. facing p. 426; described by Hommel, Aufsätze, p. 250f., No. 15; reproduced there p. 474.

UNPUBLISHED BOUNDARY STONES.

I. British Museum, No. 94 (90,833), c. 1400 B.C.


II. British Museum, No. (?)


III. British Museum, No. 104 (90,834).

Of the reign of Marduk-balâtsu-iqbi, c. 830 B.C., given as a boundary stone in Guide, 1900, p. 88, but cf. E. Cuq, La propriété foncière en Chaldée, p. 703.


See Académie des Inscriptions et Belles Lettres, Comptes Rendus, June, 1906, p. 279.
ABBREVIATIONS.

A. P. ................ Meissner, Altbabylonisches Privatrecht.
B. A. ................. Beiträge zur Assyriologie.
B. E. ................. The Babylonian Expedition of the University of Pennsylvania,
                      Series A, Cuneiform Texts.
Br. M. ................ British Museum.
B. O. R. ............. Babylonian and Oriental Record.
Br. .................. Brünnow, A Classified List.
C. T. ................. Cuneiform Texts from Babylonian Tablets in the British Museum.
D. E. P. ............. Mémoires de la Délégation en Perse.
I. S. A. ............. Thureau-Dangin, Les Inscriptions de Sumer et d'Akkad, Paris,
                     1905.
K. B. ................ Keilinschriftliche Bibliothek.
O. B. I. ............. Hilprecht, Old Babylonian Inscriptions.
O. I. Z. ............. Orientalistische Literatur-Zeitung.
P. N. ................. Ranke, Early Babylonian Personal Names, from the published
                      Tablets of the so-called Hammurabi Dynasty.
R. .................. Rawlinson, Cuneiform Inscriptions of Western Asia.
R. A. ................. Revue d'Assyriologie.
R. P. ................. Records of the Past.
R. T. ................ Recueil de Travaux.
ABBREVIATIONS.

Z. A. Zeitschrift für Assyriologie.
Z. K. Zeitschrift für Keilschriftforschung.

Delitzsch, Kossäer = Die Sprache der Kossäer, Leipzig, 1884.
Hommel, Geographie = Grundriss der Geographie und Geschichte des alten Orients, München, 1904.
Langdon, Building Inscriptions = Building Inscriptions of the Neo-Babylonian Empire, Paris, 1905.
I.

BABYLONIAN BOUNDARY STONES.

BABYLONIAN boundary stones and their inscriptions have long been the subject of study and investigation. Among the earliest Babylonian monuments which arrived in Europe was the now famous *Caillou de Michaux*, found by the French botanist, C. Michaux, at the Tigris, a day’s journey below Bagdad, in the ruins of a palace, and brought by him to Paris in the year 1800. Published by A. J. Millin in 1802, its inscription was at once studied and translated by the German professor, A. A. H. Lichtenstein, of Helmstädt. His attempt was, however, a failure, for he made out the inscription to be Aramaic, read it from right to left, and declared it to be a dirge addressed by a certain Archimagus to wailing women at an annual mourning festival. After this unpromising beginning no progress was made in the interpretation of Babylonian boundary stone inscriptions until after the epoch-making decipherment of the great Behistun inscription by Sir Henry C. Rawlinson in 1851. Among the scholars who at that time devoted all their energies to the decipherment of the new language was Jules Oppert,


2 *Tentamen Palæographiae Assyrio-Persicae*, Helmstädt, 1803, pp. 111–134; pls. III–VII. The inscription is rendered in a Latin poem. Its contents are described as follows:

\[ Naeniam quasi quamdam ab Archimago parentantibus feminis inter Saboeos, sive Persas eius aevi, quæ nuper maritos, fratres vel alios cognatos amiserant, et comitantibus praeciscis, die festo, quando sollemnia sacra luctus publici ob defunctos quotannis celebrantur, praegendum, vel recitandum. \]
who in 1856 gave the first approximately correct rendering of the Michaux stone. During the next two decades the text of the first four *kudurru* inscriptions was published by Sir H. C. Rawlinson in his monumental work, *Cuneiform Inscriptions of Western Asia*, Vols. I–IV, 1861–1870. An important step in advance was made in 1877 by the joint work of Oppert and Menant, *Documents juridiques de l’Assyrie et de la Chaldée*, in which the four inscriptions referred to were transliterated and translated.

A brief history of the publication and interpretation of boundary stones till 1891 was given by C. W. Belser in B.A., II, 112–114. Since that time the following scholars have made contributions to this subject: Prof. F. E. Peiser furnished transliterations and translations of fifteen *kudurru* inscriptions for the *Keilinschriftliche Bibliothek*, Vols. III–IV. Prof. H. V. Hilprecht published two boundary stones (O. B., I, 83, 149) and two fragments (O. B., I, 80, 150), together with an exhaustive discussion of the inscription of Ellil-nadin-aplu (*Assyriaca*, pp. 1–58). Prof. H. Winckler gave a transliteration and translation of the stone of Shamash-shum-ukin (*Altorientalische Forschungen*, I, 497–503). Dr. L. W. King published three boundary stones (C. T., IX, pls. IV–V; X, pls. III; IV–VII). Finally Prof. V. Scheil published three large Cassite stones

1 The most common name applied to Babylonian boundary stones is *abnumara*, literally “a stone (NA) that is engraved (RU)”; so Jensen, *Kosmologie*, pp. 349, note, 440, and K. B., III, 1, p. 37 note *. The name *kudurru* is employed less frequently with a direct reference to the stone on which the inscription is written (cf. London, 103, V, 39; VI, 21; London, 101, I, 1; Susa 3, III, 53; I R. 70, II, 8; Neb. Nippur, heading 1. 2). Other names are *abnu*, “stone” (London, 101, III, 2; London, 103, III, 30; London, 102, V, 6), *asumittu*, “a sculptured and an inscribed stele” (London, 103, VI, 26), *tuppu*, “an inscribed tablet” (I R. 66, II, 5; C. T., X, pl. III, 23; V. A. 2663, IV, 56; V. A. 208, 48; V. A. 202, II, 11; V, 13), and *li’ad*, “a tablet” or “document” (Neb. Nippur V, 8; Susa 9, II, 9, 12; *isuLI*, Susa 16, III, 11, 15; see Chap. I, p. 10). Finally, the term *kan-gi* (= kaniku) is used in the sense of “a sealed document” in London, 102, VI, 14.
NEBUCHADREZZAR I.

and twelve fragments\(^1\) \textit{(Delegation en Perse, Vols. II, IV, VI)}. For a full list of all the known boundary stones, together with their literature, see our \textit{Bibliography}.

At the present time (June, 1906) we have twenty whole boundary stones with inscriptions more or less complete, together with sixteen fragments of other boundary stones. They cover the period from about 1350-650 B.C., or from the reign of Nazi-Maruttash to that of Shamash-shum-ukîn.

But while boundary stones, properly so called, do not make their appearance until the Cassite dynasty, we find other similar monuments at a much earlier period. The oldest monument of this kind is a \textit{national} boundary stone, erected by Entemena,\(^2\) one of the early rulers of Shirpula, about 3500 B.C., to mark the boundary between Shirpula and the neighboring city Gish-ḫū. Its important inscription closes, in perfect agreement with the later boundary stones, with a series of curses:

"Whenever the people of Gish-ḫū shall cross the boundary canal of Ningîrsu or the boundary canal of Ninâ, in order to bring this land under their power—whether they be the men of Gish-ḫū or the men of the mountain—may Enlîl destroy them, may the great net of Ningîrsu overturn them, may his sublime hand and sublime foot be lifted up high (over them), may the warriors of

\(^1\) These fragments are: One of the reign of Bitiliâšu (D. E. P., II, 93f.), one of Rammân-šûm-uṣur (D. E. P., II, 97f.), one of Meli-Shipak (D. E. P., II, 112), two of Marduk-apal-iddīna I (D. E. P., VI, 39-41; 42, 43), and six undated Cassite fragments (D. E. P., II, 113f.; 115; 116; VI, 44f.; 46; 47). A boundary stone fragment is perhaps also the broken stone of Meli-Shipak (D. E. P., IV, pls. 16, 17). The phraseology of the curses points in that direction. Its shape resembles the stone of Marduk-apal-iddīna I. = IV R.\(^3\) 38. Finally, the stone of Agâbatâba (D. E. P., II, 95) must also be included, for it is a private deed, recording a grant of land. Cf. below, p. 11.

the city be filled with rage, and, in the midst of the city, may fury be in their hearts.'"

Another series of monuments closely related to the later boundary stones are the doorsockets of the ancient kings of Agade and other early rulers. The doorsockets and thresholds of temples were evidently regarded as their boundary. A doorsocket of Ur-

![Doorsocket of Ur-Ninâ, shaped as a boundary stone.](image)

Ninâ has actually the shape of a boundary stone,¹ while all their inscriptions close with the identical formula of the later boundary stone inscriptions. Thus, *e.g.*, the second doorsocket inscription of Shargâni-shar-áli, published by Prof. Hilprecht,² reads:

¹ Published by Heuzey in *R. A.*, IV, 97; see also Thureau-Dangin, *I. S. A.*, p. 18f.
NEBUCHADREZZAR I.

Šar-ga-ni-šar-âli mār Itti(-ti)-dEn-lil, da-num šar Akkadi ū bā-â-la-ti dEn-lil bāni E-kur bitti dEn-lil in Nippur kī šā duppa sū-â(u)-sa-za-ku-nī dEn-lil u Šamaš išid-su li-zu-ḫa u zēr-su li-il-gu-da—i.e., “Shar-gâni-shar-âli, the son of Itti-Ellil, the powerful king of Akkad and of the dominion of Ellil, (is) the builder of Ekur, the temple of Ellil in Nippur. Whoever shall alter this inscribed stone, may Ellil and Shamash tear out his foundation and carry off his seed.”

Other inscriptions of Naram-Sin, the kings of Guti and Lulubi and of Gudea close with similar curses. It seems in fact that most public monuments were placed by these imprecations under the protection of the gods, to guard them against destruction by ill-disposed persons. A conspicuous example is furnished by the famous stele of Hammurabi, containing his code of laws, in which twelve of the great gods are invoked (Col. XLII, 45–XLIV, 90) to punish anyone who abolishes his judgments, overrules his words, alters his statues, effaces his name and writes his own name in its place (Col. XLII, 27–35).

1 Or perhaps better Da-ti-dEn-lil, as suggested by Thureau-Dangin (cf. I. S. A. 233, note 10), on the basis of R. T. C. No. 176, Da-ti-dEn-lil, as compared with C. T. 21335, 121, Da-a-ti-dEn-lil. For Ellil see article of Prof. Clay, “Ellil, the God of Nippur,” in A. J. S. L., July, 1907.

2 Thureau-Dangin calls attention to the fact (cf. I. S. A., 233) that nazâku alternates with nakâru, especially in the Code of Hammurabi: Col. XLI, 74, u-zu-ra-ti-it a u-ša-zi-iq; Col. XLII, 10, u-zu-ra-ti-it la u-na-ki-it.

Turning now to the boundary stones, properly so called, the first question that engages our attention is the probable origin and introduction of boundary stones into Babylonia to mark the limits of private property. All that is known for certain is that they first make their appearance during the third or Cassite dynasty. But when we consider the fact that, although there are many transfers of land in the earlier periods, no traces of boundary stones for private land have come to light, and when we consider furthermore that there was no marble, basalt or limestone in the alluvial soil of Babylonia to provide the material for boundary stones, but that they had to be imported, we are almost forced to the conclusion that the erection of boundary stones on private lands was a foreign custom, which

Fig. 2.—Symbols on a fragmentary boundary stone of the Cassite period. (Susa, No. 15.)
NEBUCHADREZZAR I.

originated in a mountainous country where there were plenty of stones to supply the demand. As the Cassite rulers were foreigners, who came most likely from the mountainous regions east of Babylonia,¹ it is natural to conclude that they caused the introduction of this custom.² This conclusion is somewhat supported by the interesting fact, which ought to be emphasized, that all the twelve boundary stones of the Cassite period which have come down to us, in whole or in part,³ contain either the record of a royal grant or the confirmation of such a grant when no earlier deed had been


² While this book was passing through the press I had an opportunity of consulting Edouard Cuq, *La propriété foncière en Chaldée d’après les pierres-limites* (extrait de la *Nouvelle Revue historique de Droit français et étranger*, de November-December, 1906, pp. 701-738). Unfortunately I am unable to agree with the author in many of his positions. His statement (§ 10, p. 735) that the introduction of boundary stones was a sign of a degeneration of law, and was caused by the inability of the Cassite kings properly to protect land, does not seem to be borne out by the facts. A number of the later Cassite rulers have the determinative *ilu* before their names, which implies that they enjoyed divine honors (Hilprecht, B. E., XX, pt. 1, p. 51f.). If they were regarded as divine surely their power was sufficient to protect property. Again, several of these kings, e.g., Nazi-Maruttash (Susa 2, I, 2), Rammán-shum-usur (D. E. P., II, 97, 8), Meši-Shipak (London, 101, I, 13) and Marduk-apal-iddina (D. E. P., VI, 42, Col. I, 24), used the title *kiššati*, which implied a claim of supremacy over Babylonia, Assyria and Mesopotamia (cf. Winckler, *Forschungen*, I, 222-232). If they could rule practically all of Western Asia, they could surely protect the property of their subjects at home. There may have been a degeneration of law at the close of the Cassite period, but the introduction of boundary stones had nothing to do with it. Finally, no inferences of that kind can be drawn from the stone of Meši-Shipak (London, 103), which contains the record of several lawsuits, for it does not appear that the case was reopened by the same party after the king had rendered an adverse decision, but different parties made claims under different reigns.

³ As the *Bibliography* shows, eighteen boundary stones of the Cassite period have been published thus far. Six of them are, however, so fragmentary that the name of the king has not been preserved, nor is enough of their inscriptions left to enable us to classify them as to the nature of the grants they contained.
executed or when the land had been in dispute. Gradually, however, during the second Isin (PA.SHE) dynasty, these stones were also used to record transfers of private property, while still later their use was even further extended. It is also interesting to note that all the boundary stones published thus far come from Babylonia; none have as yet been found in Assyria. Even the stone of Sargon is dated in the Babylonian city of Dēr (Col. II, 25). There are a number of similar grants of land by the Assyrian kings Adad-nirari, Tiglath-pileser III, Ashur-bân-aplu and Ashur-ētil-ilâni, but they are written on clay tablets.

Documents for Public and Private Use.

From the evidence at hand it seems that at least in all royal grants of land two documents were used—one a large conical block, to be placed as a public monument upon the field for the information of the people in general, the other a private document, to be

1 A stone, dated in the reign of Nabû-shum-îshkun (M. D. O. G., No. 4, March, 1900, pp. 14–17), has the shape of a boundary stone. It has also the various symbols on top (see p. 97) and its inscription contains the usual curses. It is, however, no boundary stone, but a document recording the investiture of a Nebo priest of Borsippa, Nabû-mutakkil, with certain rights and privileges pertaining to his office. The analogy of the stone of Nazi-Maruttash (see p. 22) and of the Nippur stone (see p. 123) leads to the inference that the priest himself wrote the inscription and caused the selection of this undoubtedly sacred monument bearing the symbols of the gods, because the transaction was one of great importance, at least for himself and his family.


3 This fact had already been recognized before, e.g., by Prof. Hilprecht, O: B. I., Vol. I, pt. 1, p. 38, note 8. The inscriptions on the private documents were, however, not exact copies of the public boundary stones. As to the differences see below, p. 13.
held by the owner of the field as a proof of his ownership. Of the former class there was in each case but one copy. This is evident from the repeated references in the inscriptions to the boundary stone of the field (ku-dur-ri eqlu šu-a-tu); the plural of kudurru is never used in this connection. The same inference can be drawn from the name of the stone of Nazi-Maruttash: Nabû-nāṣir-kudur-eqlâti, and also from the curses of Ninib. That the boundary stones were actually placed on the fields appears from the curses, which show that they were public monuments which could be removed from their place; hence we find provisions that the stone shall not be removed from its place (London, 101, III, 2), that it shall not be placed in a secret place where it cannot be seen (Susa, 3, Col. V, 43, 44), that it shall not be hidden in the earth (III R. 41, II, 12). It can also be inferred from the fact that the lowest part of the stones was not covered with writing (cf. D. E. P., II, pls. 21–23; VI, pls. 9, 10; 11a; IV R. 43; I R. 70, etc). But the

1 This is in contrast to Egyptian custom, where a number of boundary stones seem to have been used for one tract of land. In a number of cases at least we have clear proof that such was the case. A cemetery at Abydos was marked by two stela (Breasted, Ancient Records of Egypt, Vol. I, §§ 766–772). At Tell-el-Amarna were fourteen landmarks to indicate the extent of the city (Breasted, l.c., II, §§ 949–972). The extent of the jackal nome was marked by fifteen boundary stones (Breasted, l.c., I, § 632). Egyptian boundary stones resemble those of Babylonia in several respects: (a) They are elaborate stone monuments, set up on the boundaries of fields (Breasted, l.c., IV, § 332). (b) Frequently the stone had a name (Breasted, l.c., IV, 479): A list of such names is given by Maspero, Dawn of Civilization, 3d ed., p. 329. (c) The inscriptions of the boundary stones carefully define the demarkations of the fields on all four sides (Breasted, l.c., IV, §§ 479–483). (d) The historical circumstances leading to the grant are sometimes given (Breasted, l.c., I, § 768; II, § 1043). (e) In some cases there are also curses uttered in the name of the gods or prohibitions not to erase the inscription (Breasted, l.c., II, §§ 925, 968; IV, § 483). (f) Not only the land but also immunity from taxation was granted by the king in some instances (Breasted, l.c., IV, §§ 147–150). All these features appear also on the Babylonian boundary stones, see below, pp. 37–39.
A NEW BOUNDARY STONE OF

clearest proof consists in the repeated reference to the actual
removal of the stone from the field in the course of a litigation (cf.

The existence of the second class of documents, dealing with land
grants, depends upon the following evidence: The stone of Bitiliāšu
refers to a field granted in the reign of Kurigalzu (D. E. P., II, 94,
Col. II, 8–12). A duplicate copy of the original grant was produced
during a litigation in the reign of Bitiliāšu. Again we learn that
of the grant of Nazi-Maruttash a record was written on a tablet of
terra cotta and set up before the god (narā ša hašbi ʾišturma maḫar
ilišu ušēz, D. E. P., II, 91; Med., I, 3–5). The latter refers evidently
to a private document and does not exclude the existence of a public
boundary stone. Both the public and the private documents are
referred to on the new stone of Marduk-apal-iddīna I, which reads:

\[ U u \text{ tup-pi eqlî ka-nîk di-nî ik-nu-uk-ma a-na }^{\text{m}}\text{Mu-un-na-bit-tum id-din. I-na ka-nak } U u \text{ tup-pi eqlî }\overset{\text{abnu}}{\text{kunukki}} \text{ di-nî šū-a-tum}

\ldots \text{ iz-zu-a-tu} \text{(D. E. P., VI, 34, Col. III, 11–15). The group}

\[ U \text{ cannot be read with Scheil I ammatu and rendered "l'aine,"}

from which he concludes that there is here a reference to the sealing
of the yardstick alongside of the sealing of the tablet. This is
clearly excluded, for on the new stone of Nebuchadrezzar I. the
phrase: Ina ka-nak \[ U \text{ šū-a-tu}, \text{ etc. (Col. V, 8), occurs alone,}

which, following Scheil's rendering, would lead us to the impos-
sible conclusion that no sealing of a tablet took place. The true
reading of the signs in question can be inferred from the stone of
Merodach-baladan II, where Bābili (Gen.) is written Bābī +li (\[ )
while ili, resp. ilē, "gods," appears as ∣∣ (V. A., 2663, I, 26; II, 2);
hence (\[ ) has the value li and the signs under discussion ought to be
read li-u.\(^1\) While the term li-u refers to the public boundary

\(^1\) I owe this explanation to Prof. Hilprecht. In support of it he calls attention
to the fact that the use of NI and NI.NI is exactly parallel. The single
NI is often read li, while NI.NI is used for ili (Br. 5356) and ilē, e.g., in the name
Shamash-bēl-NI.NI, see Ranke, Personal Names, p. 213, note 3.
stone (cf. D. E. P., II, 94, 8, 12), the term *tuppu* refers to the private tablet,¹ both of which were sealed in the presence of witnesses.²

But, what is more important, the existence of private documents recording grants of land cannot only be inferred from the inscriptions; we are also in the possession of actual copies that have come down to us. Being stored in the temple (cf. D. E. P., II, 91; Med., I, 5) or held by the owner, they were not exposed to destruction by strangers, and hence the most characteristic feature of the public boundary stones, the long-drawn-out curses, are naturally wanting on the private monuments. Taking this absence of the curses as our guide, we can classify the following stones as documents kept privately: (1) The tablet of Agabtaha (D. E. P., II, pl. 20), recording a grant of ten *gur*³ of cultivated land by King *Bi-ti-li-ia-a-su* to Agabtaha, a fugitive of Ḥaligalbat. (2) The charter of Nebuchadrezzar I (C. T., IX, pls. 4, 5), granting land and immunity from levies to two priests of Eria. (3) The stone of Ellil-nādin-aplu (O. B., I, 83), confirming the grant of a tract of land to a temple of the goddess Ninâ at Dér. (4) The stone of Za’aleh (I R. 66), granting exemption from levies to one called the Ishmunakean. (5) The grant of King Nabû-apal-iddina to the temple officer Nabû-apal-iddina.⁴ (6) The grant of land, made in the eleventh year of King Marduk-shum-iddina, by Bēl-iddina to his son Kidīnî (V. A. 208). (7) To this

¹ There are of course cases in which *tuppu* refers to the public monument (see above, p. 2, note 1). The statement in the text has only reference to its use on the stone of Marduk-apal-iddina I. (Susa 16).

² Another reference to a private document occurs in a stone of Meli-Shipak (London, 103), where it is distinctly stated that the sealed document had been deposited in the house of the owner of the field (*kunuk šimi egli ša ana biti ša mBēlānī šaknu*, Col. III, 9-10).

³ The reading of *gur* is made certain by the interesting discovery of Prof. Clay that it is represented in the Aramaic endorsements of the Murashû tablets by יג; cf. his forthcoming article on the "Aramaic Endorsements of the Murashû Tablets" in the William R. Harper Memorial Volumes.

⁴ See C. T., X, pl. 3.
Fig. 3.—Stone tablet of Ellil-nádin-aplu, confirming a grant of land to a temple of the goddess Ninâ at Dêr. (O. B. I., No. 83)
same class of private records belongs also the stone of Nazi-Maruttash (Susa, 2 = D. E. P., II, pls. 16–19). Its inscription states distinctly that it was a copy of a terra cotta tablet which had been set up in the temple, and in perfect harmony with this is the fact that it has no curses against the removal of the stone. Nevertheless when a new copy was made it was written upon a block like those of the public boundary stones. Originally then, as we may infer from this case, private deeds were written upon terra cotta or perhaps clay tablets.\(^1\) In course of time stone tablets were substituted, and in exceptional cases even stone blocks, such as were commonly used for public boundary stones. The characteristic features of these private deeds during the Cassite and PA.SHE dynasties were as follows: (1) With the exception of the stone block of Nazi-Maruttash, they are stone tablets and not conical blocks. (2) Their inscriptions contain no curses against the removal of the boundary stone. At most there are curses against any change in the status of the field (D. E. P., II, pl. 17; III, 11–15), or admonitions not to change the boundary nor to curtail the field (O. B. I., 83, II, 21–24). (3) No witnesses are mentioned. (4) There is no demarcation of the field. (5) All but the Nazi-Maruttash stone have no symbols. The two later private deeds, made under Nabû-apal-iddina and Marduk-shum-iddina, differ in several respects from the earlier tablets. They have both witnesses and demarcations.

\(^1\) It is of course possible that the introduction of boundary stones was earlier than the Cassite period, and that even in the earlier period stone tablets were used. The above inferences are drawn from the material now at our disposal. Later discoveries may compel us to modify our statements. Such a modification would even now be necessary if the statements on the stone of Ellil-nadin-aplu (Col. I, 11, 12) implied that the governor of Bīt-Sin-māgir took away the original boundary stone granted under Gulkishar. This, however, is not at all necessary; because, when the custom was once introduced during the Cassite period, it would be quite natural to have copies of the private documents made, in order to erect them on the fields.
noted in their inscriptions, and in addition the one of Nabû-apal-iddina has also symbols. The close connection of all these stone tablets with the public boundary stones is proved by their similarity of language and the fact that both record grants of land, originally royal grants alone.

Babylonian boundary stones and boundaries were sacred to the god NIN.IB, hence he is called bēl kudurri (D. E. P., II, 113) or bēl miṣri u kudurri (Neb. Nippur, IV, 19). Sometimes his wife Gula is associated with him (O. B. I., 149; III, 1) and mentioned with him in the curse to tear out the boundary stone of the enemy (V R. 56, 39–40). In at least one case, however, the boundary stone is placed under the protection of Nabû, the god of agriculture, for this is clearly implied in the name of the stone of Nazi-Maruttash: dNabi-nāṣir-kudur-eqlāti (Col. IV, 34).

An interesting reference to boundary stones in the religious literature occurs in the Shurpu series, in a prayer which is remarkable for its ethical contents. In this prayer the priest intercedes for the worshiper, and implores the deity to forgive him by asking the following questions: Kudurru là ketti uktadir, kudurru ketti ul uktadir, usa miṣra u kudurru uštēli—i.e., "Has he drawn a false

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1 For Nabû as the god of agriculture see Jastrow, Religion, Vol. I, p. 118, and the article on Nebo by A. Jeremias in Roscher's Lexicon, III, 60.
boundary? Has he omitted to draw a true boundary? Has he removed the confines, the limits or the boundary stone?''

Fig. 5.—Symbols on a fragmentary boundary (?) stone of Meli-Shipak, carried to Susa by Sutruk-nahunte. (D. E. P., IV, pl. 16.)

1 Shurpu II, 45–46. It is remarkable that no punishment for the removal of the boundary is referred to in the kudurrū inscriptions aside from the curses. Only once, in an inscription of Sennacherib, do we find a threat of hanging in case a man tears down his old house and rebuilds the new extending into the royal highway (ša būsu labiru inaqqurama eššu ibannū ša uššē bītišu ana girri šarrī irruba šir bītišu ana gaššiši ʾillaššu, I R. 7 F 24–27; cf. Peiser, Acten-Stücke, p. IX, note 2).
LEGAL TRANSACTIONS IN THE KUDURRU INSCRIPTIONS.

According to the various legal transactions recorded on the boundary stones, they naturally group themselves into two general divisions—first, those which represent royal grants; second, those which represent transfers of private land from one individual or family to another.

(I) In the first group there are again several sub-divisions:

(a) Royal grants to faithful and distinguished officials, of which we have the following specimens:

King Rammân-shum-ûsûr granted a tract of land to an official whose name is partly broken off (D. E. P., II, 97).

From the reign of Meli-Shipak we have three grants of this kind:

The longest and most interesting inscription (Susa, 3 = D. E. P., II, pls. 21-24) records in seven columns \( (52 + 54 + 60 + 60 + 57 + 53 + 51 = 387 \text{ lines}) \) a grant of 84 \( \text{gur} \) 160 \( \text{qa} \) of cultivated land of the city of Tamakku, the communal land (\( \text{ugdru} \)) of the city of Akkad (\( \text{A-ga-de} \)), situated at the royal canal, belonging to Bit-Pir-\( ^4 \)Amurru.\(^1 \) It was deeded by the king to his son and

\(^1 \)The translation of \( \text{bitu} \) as “tribe” by Scheil and the far-reaching conclusions of Edouard Cuq, based on this translation, that the royal grants during the Cassite period were essentially transfers of tribal land to private property, are not justified. The land granted was always taken from the \( \text{ugdru} \) or communal land of some city or district (for this use of \( \text{ugdru} \) see Meissner, A. P., 123). That the term \( \text{bitu} \) refers to a district consisting of smaller villages and towns appears from its usage. The stone of Marduk-nâdin-âbê (III R. 43) refers to twenty \( \text{gur} \) of seed land, the communal land of Alnîrêa, at the banks of the canal Zirzirî, in \( (\text{ina}) \) Bit \( \text{mA-da} \). In other cases the term \( \text{pihâtu} \) (French: \( \text{gouverne-ment} \); in German: \( \text{Regierungsbezirk} \)) is prefixed to \( \text{bitu} \), as \( \text{pihât Bit-mdSin-ma-gir} \) (Susa 2, I, 28), which is parallel to \( \text{pihât mât alûHu-da-di} \) (Col. II, 4). Again, \( \text{pihât Dupliaš} \) (Col. II, 9) is placed alongside of \( \text{pihât Bit-mdSin-ašaridu} \) (Col. II, 14). There can hardly be any question that these are all districts. Moreover, the curses contain provisions that the land is not to be returned to the \( \text{pihâtu} \) (III R. 41, II, 2; Neb. Nippur, III, 28; C. T. X., pl. VII, 34, etc.), but there is no reference to any tribe. The communal land of the cities was evidently public land of which the king could make disposition.
Fig. 6.—Symbols on a boundary stone of Marduk-apal-iddina I., found by George Smith opposite Bagdad in 1873. (IV R.1 43.)
successor Marduk-apal-iddina I. The grant embraced four tracts, for which a compensation was given (Col. I, 26).

A second grant of 50 gur of cultivated land, the communal land (ugâru) of the city Shaluluni, at the banks of the royal canal, in the district of Bit-"̄Pir(?)-dAmurru(MAR.TU), was made to Hasardu, a sukalu, son of Sumê (London, 101).

A third grant was made by Meli-Shipak to [Me]li-Ḫala, son of Zumê[a]. Unfortunately but a fragment of the inscription remains (D. E. P., II, 112), which does not enable us to give the exact size or location of the field.

Of the reign of Marduk-apal-iddina I. two grants to officials have come to light:

One, now in the British Museum (London, 99 = IV R.² 38), records a grant of 10 gur of cultivated land, the communal land of the city Dûrzizi, at the banks of the Tigris, in the district of the city Gur-dNinni, to Marduk-zâkir-shumu, a governor (bēl pahāti).

By another stone, Marduk-apal-iddina I. confirmed a grant of land, which had originally been made by King Rammân-shumuṣur to Rammân-bêl-kala, a royal officer (šaq-šarri). The reason for this confirmation was that no sealed document had been given by the former king (Susa, 17 = D. E. P., VI, 42, 43).

During the period of the second Isin (PA.SHE) dynasty we also find several royal grants to distinguished officials.

Nebuchadrezzar I. granted 22 gur and 170 qa of cultivated land, at the Tigris, of the communal land of the town of Mâr-Aḫattûa, in the district of Bit-Sin-sheme, to Nusku-ibni, the son of Upaḫḫir-nusku, a priest of Ellil at Nippur, perhaps for aid rendered in the reorganization of the temple services at Nippur.

Marduk-nâdin-aḫê ordered the grant of 20 gur of cultivated land at the Zirzirri canal, of the communal land of Almirêa, in the district of Bit-Ada, to Rammân-zêr-iqisha, a šaq-shuppar, for valuable services in a war with Assyria. The transfer of the land
Fig. 7.—Boundary stone of Marduk-nādin-aḫē. (III R. 43.)
was made by Marduk-il-naphari (DUL), the chief of Bit-Ada (London, 106 = III R. 43).

Under Marduk-aḫē-erba 12 *gur* of the royal domain, in the district Bit-Pir-‘dAmurru, was granted by the king to Kudurra, a Ḫabirean (O. B. I., Vol. I, No. 149, pls. 65–67).

Finally, Marduk-apal-iddina II., the Biblical Merodach-baladan, granted four tracts of land of the royal domain, in all 109 *gur* 126 *qa*, to Bēl-ahē-erba, a dignitary (*ḫša-ku*) of Babylon. The transaction took place at Babylon, in the seventh year of Merodach-baladan (714 B.C.), in the presence of Iqša-Marduk, son of the king, and nine high dignitaries of the realm (V. A., 2663 = B.A., II, 258–271).

(b) Two other stones record grants of land to fugitives.

Agabṭaḫa, a fugitive of Ḥaligalbat, fled to King Bitiliāšu, and after having made for the king some object of leather (*pa-gu-mi*)

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the king granted him 10 *gur* of cultivated land in the city of Padan (D. E. P., II, pl. 20).

Shamûa and Shamai, two priests of the god Eria, fled from Elam to Nebuchadrezzar I., who not only received them, but accompanied by them went to Elam, devastated the country and transferred the statues of Marduk and Eria to Babylon. From there the statue of Eria was taken to Ḥuṣṣi, in the district Bit-Sin-asharidu, not far from Opis. There the priests were settled and a tract of land was granted to them, to be held by them as temple property. It was moreover freed from all imposts and territorial obligations (London, 92, 987 = C. T., IX, pls. 4, 5).

(c) The last forms a natural transition to two others which are royal grants to temples.

The earliest known boundary stone of Nazi-Maruttash, c. 1350 B.C., records a grant of several tracts of land opposite Babylon, in all 700 *gur*, to the god Marduk. But only 494 *gur*, divided into eight sections, which were located in six different districts (Bit-Sin-mâgir, Dûr-Papsukal, Ḥudâdu, Dušlîash, Bit-Sin-asharidu and Upê), were given directly to the god; the remaining 206 *gur* were given to Kashakti-Shugab, the son of Ahu-bâni. The reason for the last act is not stated. But the two "medallions," which form the distinguishing feature of this monument, state that "Kashakti-Shugab, the son of Ahu-bâni, wrote a memorial tablet of terra cotta (narâ ša ḫâṣbi) and set it up before his god. In the reign of Marduk-apal-iddina, the son of Meli-Shipak, a wall fell upon that tablet and

1 The god written *duEN* is always Marduk, never Enlil of Nippur; see Schrader, K. A. T. 2, 174; also article of Prof. Clay on "The God Ellil of Nippur" in A. J. S. L., July, 1907.

2 Not to be read *Bagdadu*, a Persian word, but *Ḫu-dâdu*, the opposite of *Ḫu-aibu*; see Hommel, *Geographie*, pp. 252, 345.

3 The meaning of *ḥâṣbu* is definitely established by a terra cotta dog, found by Scheil at Sippar (*Fouilles à Sippar*, p. 90, fig. 13), which bears the inscription: *Ana dME.ME (Gula) bêlti kalbu Ḫâṣbi ḫêtāma aqṭè; l.c.*, p. 92.
A NEW BOUNDARY STONE OF

broke it. Shuḫuli-Shugab, the son of Nibi-Shipak, wrote upon a new monument of stone a copy of the original and set it up." This interesting statement shows (1) that Kashakti-Shugab, the new owner of the land, himself wrote the tablet recording the grant; (2) that he placed it before his god, i.e., he put it into the temple archives; (3) that the original tablet was of terra cotta. All this makes it very probable that Kashakti-Shugab was one of the priests of Marduk. His ability to write, his anxiety to preserve a record of the transaction, and his setting it up in the temple, all point in that direction. This also explains why he is mentioned on this document which purports to record a grant to Marduk: he was one of his priests. The reference to the original terra cotta tablet is distinctly interesting. Does it imply that there was no public boundary stone? This can hardly be inferred from the statement of Shuḫuli-Shugab, because the copy which he executed on stone was the transcript of the original private record of the transaction, and therefore leaves the question of a public record out of consideration.

Another grant in favor of a temple of the goddess Niña, located in the city of Dēr, which had originally been made by Gulkishar,¹ a king of the sea country (šar māt tāmdū), was partly set aside by E-ḵarra-iḡišša, the then governor of the district Bit-Sin-māgir, in which the land was located. Thereupon the priest of Niña, Nabū-shum-iddīna, appealed to the king Ellil-nādin-aplu (c. 1130 B.C.), who ordered at once the governor to restore the land to the temple (O. B. I., Vol. I, pls. 30, 31).

(d) There are several other grants which involve restorations.

King Nabū-apaḫ-iddīna (c. 865 B.C.) granted the restoration of three gur of cultivated land and five gardens to a priest, Nabū-apaḫ-iddīna, the son of Atnai, after they had been bought by his

¹The reading GUL.KI.SHAR is most likely to be retained. The sign gir has also the value gul (kul), see Code of Hammurabi, XLIII:19, in tu-kul-ti and Concordance.
Fig. 9.—Stone tablet of King Nabû-apal-iddina, restoring land to one of his officials. (Br. M. 90,922.)
uncle. Nabû-apal-iddina, the priest, appealed to the king for their restoration, basing his request on the plea that the king should not allow a part of his paternal estate to be alienated from the family. It was granted at Babylon, in the presence of five witnesses, in the twentieth year of Nabû-apal-iddina, the king of Babylon (London, 90, 922 = C. T., X, pl. 3).

The latest boundary stone, of the reign of Shamash-shum-ukin, dated in his ninth year (658 B.C.), records the restoration of a certain estate which had been taken away from a Chaldean nobleman, Mushêzib-Marduk, during the political disturbances under Esarhaddon, but which had been restored to him by Esarhaddon. Before, however, this king could give him a proper deed, both he and Mushêzib-Marduk died. Hence the nobleman’s son Rammân-ibni appealed to king Shamash-shum-ukin, who restored to him Bit-Ha'ralhû with all its fields, and gave him a proper deed confirming the restoration by Esarhaddon (London, 87, 220 = C. T., X, pls. 4-7).

(e) Several of the boundary stones contain royal grants, involving lawsuits.

To this class may belong the stone of Bitiliâshu, by which he confirmed 120 gur of cultivated land at the town Rishshagidi to Uzub-Shipak. This grant had originally been made to him by Kurigalzu, for services in a war with Assyria. It was confirmed by Bitiliâshu, either because one of the neighbors of the grantee had contested the grant by a lawsuit or, what is just as likely, Kurigalzu had failed to give him a sealed document, or perhaps both reasons were involved, as in the following case (Susa, 9 = D. E. P., II, 93).

A stone of Marduk-apal-iddina I. (Susa, 16 = D. E. P., VI, pls. 9, 10) begins by stating that a certain tract of land, situated within the limits of the town Shaknanâ, at the banks of the canal Mé-dandan, in the district of Hudâdu, had been given by King Meli-
Shipak to his servant Munnabittu, the son of Ţābu-melû. Officials of the king having surveyed the field it had passed into the possession of Munnabittu. Unfortunately the king failed to draw up a document recording his grant. Meanwhile Munnabittu remained in peaceful possession of the field till the first year of Marduk-apal-iddina I., when one of his neighbors, Ahunêa, the son of Daian-

Marduk, claimed a part of the field, namely three gur and twenty qa. Munnabittu appealed to the king, who summoned Kidin-NINIB, the former governor of Ḫudâdu, under whom the field had been granted, and Şir-shum-iddina, his successor in office, and the

Fig. 10.—Symbols on a boundary stone of Marduk-apal-iddina I., discovered at Susa. (Susa, No. 16.)
old city officials (paršē labirūti), whom the king questioned about the field. They were unanimous in saying that the field belonged to Munnabittu. The king thereupon sent the governor, Šîr-shum-iddina, and the scribe, Bēl-bashmē, who measured the field and found it to be thirty gur as Munnabittu claimed. The king then confirmed the land to Munnabittu. This inscription gives us an interesting insight into the workings of a Babylonian court; we notice the summoning of witnesses and the taking of testimony. The part played by the elders (the šēbū of the Code of Hammurabi) reminds us of the modern jury.

Another lawsuit of a much more complicated nature dragged through the reigns of the kings Rammān-shum-iddina, Rammān-shum-uṣur and Meli-Shipak. Unfortunately the stone in question (London, 103) is much broken, so that many of the details of the various transactions escape us. From what remains we gather the following facts. The house of Tākil-ana-ilishu being without direct heirs, the question of succession arose. During the reign of Rammān-shum-iddina a claim was made for the property by two men (Col. I, 26, 27). But as they had not been recognized as sons by their father their claim was rejected, and the property was awarded to Ur-Bēlīt-muballīṭat-mīṭūti, a brother of Tākil-ana-ilishu (Col. I, 37–39). During the reign of the next king another attempt to secure a share of the property was made by another person, who claimed to be a grandson of Tākil-ana-ilishu (Col. I, 40–43). But his effort, as it seems, was likewise unsuccessful. Meanwhile a part of the land, ten gur, had passed through purchase (Col. III, 9, 10) into the hands of Bēlāni, but upon an appeal of Ur-Bēlīt-

1 The reading paršū is to be preferred to maššā (Br. 1930), because it connects the word with the well-known stem parāšu, which occurs frequently in the Code of Hammurabi (e.g., Col. VI : 9; XLI : 90; VIII : 65) and in the Letters of Hammurabi (King, Letters of Ham., Vol. III, p. 287), as a synonym of parāšu. The ideogram BAR.SU(D) points in the same direction.
muballit-mnituti to the king, Belani was compelled to surrender the land again, upon the payment of a certain amount of grain equivalent in value to the purchase price (Col. III, 25–36). After the death of Ur-Belit-muballit-mnitutu, Ahu-daru, another brother of Takil-ana-ilishu (Col. IV, 23), took the field by force, whereupon Marduk-kudur-usur, a son of Ur-Belit-muballit-mnitutu, appealed to the king, Meli-Shipak, who, after some delay and after the death of Ahu-daru, decided the case in favor of Marduk-kudur-usur. All of which, with many other details, too much effaced to be deciphered, was duly engraved upon the stone.

Another lawsuit seems to have been involved in a stone of Marduk-apal-iddina I. (Susa, 14 = D. E. P., VI, 39–41), in which the king is referred to as listening to an appeal (Col. I, 15), and a certain sum of money is mentioned as having been paid as a fee (atru). The land in question was a part of the district Bit-Pir-Amurru, adjoining with its eastern side the canal Radanu. The name of the grantee is broken off.

(f) Besides the royal grants of land already considered, there is still another class by which not only the land in question was conveyed, but also special favors were secured, such as exemption from taxation or immunity from forced labor, or, as in some cases, this freedom from territorial obligations alone was granted.

Of the first kind we have the grant of King Meli-Shipak to his son Marduk-apal-iddina, granting to him not only four tracts of land, but also freedom from all territorial obligations. No levies were to be raised to build, maintain and dyke the royal canal, or guard the cities of Bit-Sikkamidu and Damiq-Rammân against inundation (Col. II, 18–27). The people were not to be compelled to work at the sluices of the royal canal, to close or open them or dig up the bed of the canal (Col. II, 28–33). No governor of Bit-Pir-Amurru had the right to draft farmers, sojourners, citizens or council-men (Col. II, 34–42). Neither king nor governor nor any other
Fig. 11.—Boundary stone of King Meli-Shipak, granting land to his son Marduk-apal-iddina I. (Susa, No. 3.)
official had the right to forage wood or grass, straw, wheat or any other grain (Col. II, 43–50). Nor could they for this purpose demand wagons with harness, asses to draw them or men to drive them (Col. II, 51–53). During the low water level of the connecting canal, which joined the canal Rāṭi-Anzan with the royal canal, no water could be taken from its canal or reservoir, nor could its system of irrigation be diverted to other fields (Col. II, 54–III, 2). The grass of its fields could not be cut by king or governor, nor were they allowed the right of pasturage (Col. III, 13–21). Neither roads nor bridges could be constructed for king or governor (Col. III, 22–27). Neither king nor governor could order any new work or the reparation of the old (Col. III, 28–41).

Similar immunities were granted by King Marduk-nadin-aḫē to Rammān-zēr-iqīsha (III R. 45, No. 2). No river or land officers were to take away the freedom of the town Alnirēa from forced labor. No (royal) officials, who were appointed over Bit-Ada, had the right of entry in Alnirēa; the government of Bit-Ada was not to be introduced there; the canal was not to be stopped up; asses and oxen were not to be taken into the city by the tax collector.

Nebuchadrezzar I. granted to the priest Nusku-ibni certain immunities. None was allowed to make use of the pasture lands (III, 21); no canal officer was to seize a canal digger under the pretext of a levy (III, 25); no land officer was to cut any grass (III, 26). The same king exempted the land granted to the priests Shamūa and Shamai from several obligations, ordering that “officers of the canals and officers of the land shall not go into the city; its servants, oxen and asses they shall not bind (i.e., impress them to forced labor); its sheep they shall not seize; its chariots they shall not hitch up; from all forced labor whatsoever he has freed them” (C. T., X, pl. V, 33–39).

The stone of Za’aleh records a similar grant of freedom (zakūtu)
from forced labor. Unfortunately much of the section in which it was recorded (Col. I, 6–II, 1) has been effaced (Col. I, 11–20).

The most notable charter of freedom is that granted by Nebuchadrezzar I. to his distinguished officer, Ritti-Marduk, the chief of Bit-Karziabku. Here we find the following immunities. The officers of the king and of the governor of Namar have no right of entry (Col. I, 51, 52). Neither stallions nor mares are to be taken into the cities of Bit-Karziabku by the master of the horse (Col. I, 53–54). Taxes on oxen or sheep are not to be levied for the king or governor (Col. I, 55). Dues on gardens are not to be given to

Fig. 12.—Symbols on the boundary stone of Marduk-nadin-ahé, in the British Museum. (III R. 45, b = London 106 and No. 90,840.)
the tax-gatherer (Col. I, 56–57). The master of the royal horse cannot enter the cities to take out mares for riding horses (Col. I, 58, 59). The hedges (?) of the parks and date palm groves are not to be cut down, and the walls of the cities Bit-Shamash and Bit-Shanbasha are not to be torn down (Col. I, 60–II, 1). Bridges are not to be built and roads are not to be constructed (Col. II, 2). Nor shall the soldiers of the king who live in the district have the right to impress any one into service (Col. II, 3–5). From all the territorial obligations of Namar Nebuchadrezzar freed the cities of Ritti-Marduk (Col. II, 6–8), but the soldiers stationed in its cities he assigned to the extraordinary support of the governor and palace commander (Col. II, 9, 10).

An analysis of these provisions shows that the ordinary territorial obligations in Babylonia were threefold\textsuperscript{1}—to the king, to the governor and to the community. (1) The king could levy men to keep up the royal canal, to work its sluices, to dig its bed or to preserve its embankments. By forced labor he could build bridges and roads and carry on any government work that was needed. He could draft men for service in the army. His master of horse could demand horses for the royal stable. The king had the right of forage, for which he could demand wagons, asses and men. He had also the right of pasturage. His privilege to cut the herbage (Neb. Nippur, III, 26; Susa, 3, Col. III, 13, 14) was no doubt parallel to the Hebrew "king's mowings" (Amos 7:1), which appear to have been a tribute levied by the kings of Israel on the spring herbage, to be used as provender for their horses (cf. I K. 18:5). (2) The governor had the right to levy a tax on wood, grass, straw, wheat or any other grain. He had also the right of pasturage. He could demand wagons and their harness, asses and men for forced labor. He levied taxes on oxen and sheep and dues on gardens. (3) The community could make use of private

\textsuperscript{1} Cf. Edouard Cuq. La propriété foncière en Chaldée, p. 730.
canals during the period of low water level. It could use private reservoirs and cut branches from any system of irrigation to water neighboring fields.

(II) Having exhausted the list of the royal grants we turn to the remaining stones dealing with the transfer of private property.

(a) There are two boundary stones which record the grant of land to daughters as their dowry.

The famous Caillou de Michaux (I R. 70) records the grant of twenty gur of cultivated land, of the communal land of the town Kar-Nabû, at the banks of the canal Mêdandan, in the district Bit-"Habban, by Šir-uṣur, son of Ḥabban, to his daughter Dûr-sharru-kênaiti, the bride of Tâb-ashâb-Marduk, as her dowry (mulugu). In connection with this transaction the bridegroom had to swear, ‘‘by the great gods and the god Širu,’’ not to raise any claim against that field.

A similar grant of land was made in the reign of Nabû-mukin-aplu (London, 102) by Arad-Sibitti, son of Atrattash, to his daughter SAG-mudammiq-sharbi, wife of Shamash-nâdin-shum. This grant of three gur of cultivated land was made by Arad-Sibitti in the fourth year of king Nabû-mukin-aplu, in the presence of seven sons. But not all the children having been present at the transaction it was confirmed by the others in the following year. Besides this dowry grant the monument also contained the record of several earlier transactions, extending from the second year of NINIB-kudur-uṣur to the fifth year of Nabû-mukin-aplu, parts of which are so badly defaced that it is impossible to make out the details. It is at all events certain, that Burusha, father of Shamash-nâdin-shumu, and Arad-Sibitti were engaged in litigation, which seems to have been ended by the marriage of the two children and the settlement of the tract of land upon the daughter of Arad-Sibitti as her dowry.

(b) There finally remain several cases in which land was acquired through purchase.
Fig. 13.—Symbols on the Caillou de Michaux, now in Paris. (I R. 70.)
A boundary stone from the reign of one of the kings of the second Isin (PA.SHE) dynasty, most likely Nebuchadrezzar I. (III R. 41), records the purchase of five gur of land, belonging to the district of Bit-Ḫanbi, by Marduk-nāṣir, an officer of the king (ḫšaššu), from Amel-Ellil, son of Ḫanbi, for one wagon, several horses, asses, oxen, harness, grain and clothing, in all worth 816 pieces of silver.

Another stone, dated in the reign of Marduk-shum-iddina (c. 850 B.C.), records the purchase of a field by Kidini, son of Bêliddina, from Iddinâ, for one and five-sixths mines of silver.
But this purchase occupies only the latter part of the inscription. The former is taken up with a bequest of Bēl-iddina, a priest of Dilbat, to his younger son Kidini, giving him his share in the paternal property. It consisted of three parts. First, an income derived from his position as priest (\textit{amēlu TU}) of the temple of the goddess Lagamal (l. 33). Second, a piece of land, consisting of four \textit{gur} of uncultivated land and an orchard. Third, a lot with a house on it in the city of Dilbat. The first transaction is dated in the twenty-eighth year of Nabû-apal-iddina, the second in the eleventh year of Marduk-shum-iddina (V. A., 208).

A still larger number of transactions is recorded on the stone of
A NEW BOUNDARY STONE OF Sargon (V. A., 209). 1 Nabû-ile’i, the son of Nûr-Sîn, owned a piece of land in the city of Dûr. But as he desired to enlarge its size, he offered to his neighbor, Ina-eshe-êtîr, another property at the new canal in exchange for the one next to his own lot. At the same time he asked him to give him a sealed document for his own lot. This may have been due to the fact that Ina-eshe-êtîr was its former owner, who sold it to Iddina-Nabû, and the latter in turn to Nabû-ile’i. To this exchange and request Ina-eshe-êtîr consented, with the condition that Nabû-ile’i give him six sheqels as a fee for concluding the transaction, which was done. A second property, adjoining his own, Nabû-ile’i bought from Sharâni for fifty-six sheqels of silver. A third property, adjoining that of Sharâni, Nabû-ile’i bought from Usalli, for one and one-third mines and four sheqels of silver. A fourth property, adjoining the one bought from Sharâni, Nabû-ile’i acquired from Iddina and Shamû, sons of Erbû, for one and one-third mines and five sheqels. Then Nabû-ile’i won a lawsuit against Bêl-usâtu; but instead of taking the sum of money awarded to him he accepted several lots (bitâti) which Bêl-usâtu had in Dûr. Another claim for one mine and thirteen sheqels was settled in a similar way. Nabû-ile’i gave his creditors fifty sheqels in exchange for a house and an orchard in the confines of the city of Dûr. All these six transactions are duly recorded on this stone, which is dated in the eleventh year of Sargon or 711 B.C. The combination of so many transactions upon one document is a well-known Babylonian custom, which may have been dictated by a desire on the part of Nabû-ile’i to have a permanent record of all the transactions involving his property. 2

1 Thus according to a kind communication of Dr. Ungnad; not 202 as given formerly.
2 For a similar instance see Ranke, B. E., VI, pt. 1, pl. 71.
NEBUCHADREZZAR I.

CONTENTS OF THE KUDURRU INSCRIPTIONS.

The different parts of a kudurru inscription are usually as follows:

(1) In a number of cases the stone has a name. It is called \( d\text{Nabû-nāšir-kudur-eglātî} \) (Del., II, pl. 17; III, 34, 35), or \( d\text{Rammān-limuttu(?)-pattinu-da(?)-riš} \) (London, 101, Col. I, 3), or \( d\text{NIN.IB-u-\text{Nusku-mukīn-kudurri}} \) (Neb. Nippur), or \( \text{Mukīn-kudurri-dārātî} \) (III, R. 41).

(2) Then follows the description of the field or fields in question; the total area is given and the different sides are carefully bounded by referring to the adjoining properties. In a few cases the exact length of each side is added.

(3) Next we find a statement of the circumstances which led to the grant. The grantor and the grantee are mentioned. In this section we often find important historical information, as well as elaborate eulogies on the king from whom the grant proceeded.

(4) The next section contains the most characteristic feature of these inscriptions, namely, elaborate curses against all kinds of officials and persons who might interfere with the land, its area, its privileges and its owners. This section has usually several well-marked subdivisions:

(a) An enumeration of the individuals admonished not to raise claims or warned not to interfere with the land—kings, princes, governors, prefects, judges, overseers, counselors, magistrates, relatives and neighbors. Thirty different officials are found in this section on the various stones.

(b) Next follow the acts of violence which are forbidden. No claim or lawsuit is to be made against the land. It cannot be confiscated, turned over to the state, nor given to a temple. The extent of the field is not to be changed. Its ditches and boundaries are not to be removed. Its canals are not to be closed up, nor its water supply to be diverted to other fields. The boundary stone, more-
FIG. 16.—Uninscribed boundary stone of the Cassite period, showing symbols and a sacrificial procession. (Susa, No. 20.)
over, is not to be touched, not to be thrown into fire, water or a dark place. It is not to be broken nor to be hidden in the dust. The inscription finally is not to be erased, nor anything else put in its place. No irresponsible person is to be engaged to carry out any evil intentions against the land or the boundary stone.

(c) Then the great gods are invoked, either by enumerating them first and then ascribing one curse to them all, or by giving a separate curse to each deity. The latter is the more common method. In the curses themselves all kinds of diseases or calamities are threatened to the would-be offenders. Although there is some regularity in ascribing the various curses to the different deities, yet there is considerable variation.

(5) The last section usually contains a list of the witnesses present during the transaction, and sometimes even the date is added.

These various sections follow by no means in a set order, but it was left to the individual scribe to arrange them as he saw fit. In some instances one or more sections are omitted. In other cases new sections are added, as, e.g., the hymn to Ellil on the new boundary stone of Nebuchadrezzar from Nippur (Col. I, 1-22), the glorification of Marduk on the stone of Merodach-baladan II. (V.A., 2663, I, 1-24), together with the elaborate eulogy on Merodach-baladan (I, 25-III, 35). On the various charters (D. E. P., II, pls. 21-24; V R. 55, 56; Neb. Nippur; C. T., IX, pls. 4, 5; I R. 66; III R. 45, No. 2) the section treating of the territorial immunities and exemptions is also peculiar to these stones.

Several of the above sections are important enough to deserve further discussion.

As to the orientation of the fields, there is considerable difference on the various stones. Most of them begin the enumeration of the sides of the fields with the upper length (ṣiddú ešu); only three start with the upper width (pātu ešu), namely, D. E. P., II, 112; IV R.² 38, and O. B. I., 150. Taking the upper length as the
determining factor, we find that eight stones locate that side towards north (īltānu), namely, London, 103; 101; Susa, III; Susa, XVI; III R. 41; III R. 43-45; O. B. I., 149; 150. Five stones locate it towards west (amurrû), namely, Neb. Nippur; IV R.² 38; London, 102; Br. M. 87,220; V. A., 208. Three locate it towards east (sadû), namely, D. E. P., II, 112; I R. 70; Br. M. 90,922.

On two stones (V. A., 209, and V. A., 2663) several fields are mentioned, which are differently oriented. Three fields on V. A., 209, have the upper length towards south (Col. II, 31; III, 2, 19); one field has it towards east (Col. IV, 9), and one towards west (Col.
V, 26). On V. A., 2663, three fields are oriented towards south (Col. III, 44; IV, 23; IV, 35) and one towards west (Col. IV, 7).

Fig. 18.—The god Ramman and other symbols, on a fragmentary boundary stone found at Susa. (Susa, No. 5, b.)

Officials of the Kudurru Inscriptions.

To show the number and variety of the various officials mentioned in the curses it will be best to reproduce the passages in full, leaving out the connecting particles and the names of the
places in connection with which many of the titles occur. We shall quote the various lists in their chronological order.

1. Nazi-Maruttash (Susa II)

2. Rammān-shum-usur¹ (Susa, IV)

   ḫṣaqū(SAG) ḫlaputtū, ḫšak(k)anakkū (NER.ARAD) (Col. II, 13–14).

4. Meli-Shipak (Susa, III)

5. Marduk-apal-iddina I. (IV R.² 38)
   aklū, laputtū, ḫa-za-an-nu ša eqlū šū-a-tum (Col. III, 1–3).

6. Marduk-apal-iddina I. (Susa, XVI)

¹ Or Rammān-nādin-aḫu.
² The reading labuttū is also possible.
⁴ That the reading ša ḫe-mi must be given up has long been apparent from the writing ḫšakin(GAR-in) ḫe-mi on the stone of Marduk-aḫē-erba, O. B. I., 149, II, 3; cf. also Susa 16, III 30.
7. Marduk-apat-iddina I. (Susa, XIV)
   šakkanakku, ha-za-an-nu, mu-ir-ru, ša-kin (Bīt-m-Pir-
   dAmurru), USH.SA.DU (D. E. P. VI, 40; II, 1–5).

8. Nebuchadrezzar I. (Nippur)
   reʾū, šakkanakku, ak-lu, ša-pi-ru, ri-du-ū, ha-za-an-nu
   (Col. III, 19, 20).

9. Ellil-nadin-aplu (O. B. I., 83)
   aktu, laputtu, šakkanakku (Col. II, 12).

10. Second Isin Dynasty (III R. 41)
    ak-lu, laputtu, ha-za-an-nu, mu-še-ri-šu, gù-gal-šu, ki-pu
    (Col. I, 31–33).

11. Second Isin Dynasty (I R. 70)
    laputtu (NU.TUR.DA), i-tu-ū (Col. II, 5–6).

12. Marduk-nadin-ahē (III, R. 43)
    bēl bīti, bēl paḫati, ha-za-an-ni, šakin te-ми, gu-ta-šu, lu-pu-
    ul-tu-ū, ak-šu, ki-pu-šu ar-ku-šu (Col. III, 8–14).

Appendix to III R. 43 (III R. 45, No. 2)
    daianu (DI.KUD) bēl paḫati, bēl bīti, bēl paḫati, ki-pu-šu,
    ha-za-an-nu ar-ku-šu, ki-pu-šu, šakin te-ми, ha-za-an-nu
    (I. 3–5).

13. Marduk-ahē-erba (O. B. I., 149)
    ša-kin, bēl paḫati, ha-za-an-nu, šakin(-in) te-ми, PA.TE.SI
    (Col. II, 2–4).

14. Marduk-apat-iddina II. (V. A., 2663)
    šarru, mār šarri, ḫki-i-pu, ḫšak-nu ḫša-tam, ha-za-an-nu
    (Col. V, 19, 20).

15. Shamash-shum-ukin (C. T., X, pls. 4–7)
    šarru, mār šarri, ḫ[ṣa]-kan, ḫša-pi-[ru], ḫha-za-an-nu (Col. II,
    32–33).

Here we have in fifteen inscriptions thirty officials and digni-
taries from the king downwards. Arranged in alphabetical order
they are as follows:

The largest number of officials, ten, occurs on the stone of Marduk-apal-iddina I (D. E. P., VI, pls. 9, 10); the smallest number, namely two, is found on the Caillou de Michaux (I R. 70). No principle of arrangement can be detected except that aklu heads the list five times; laputtu occurs four times in second place, following aklu, and hazannu five times in third place. Several titles occur in pairs—aklu and šapiru (Nos. 2, 8), aklu and laputtu (Nos. 5, 10), hazannu and šakin ţemi (Nos. 12, 13), šarru and mar šarri (Nos. 14, 15).

Only a few of these officials appear in these kudurru inscriptions outside of the curses, and then only in the act of measuring the fields. In one case (London, 101, I, 18-21) a hazannu, a tupšarru and a šaq šarri measure the field, in another (Susa, 3, I, 28–38) a šaq šarri and a hazannu, in a third a šaknu and a tupšarru (Susa, 16, II, 5–10). In a fourth case it is an amel pahati, a šakin ţemi and two other men whose official position is not given (D. E. P., VI, 44; I, 9–15). Later a sukallu, who is also the bel biti, appears in the same act (III R. 43, I, 9–13), while in the last instance on record (O. B. I., 149, I, 15–20) two tupšarru, a šakin ţemi and a hazannu measure the field. In one case the measurement of the field is performed by a certain officer of Nippur, ideographically written GU.EN.NA (London, 103, III, 26).

It seems doubtful whether US.SA.DU has the meaning “neighbor” in this connection, especially as it appears in the midst of the officials on Susa 16. At any rate its occurrence among the officials should be noted.
It is evident that the enumeration of the officials in the curses was not arbitrary, but depended upon the actual number and character of the officials who held office in the district where the land granted was located. Whether they were royal officials or chosen by the community in which they lived does not clearly appear, but from the fact that the king dealt directly with them it is more likely that they held office by the appointment of the king. As they are enjoined in the curses from engaging in certain acts, it must of necessity follow that under ordinary circum-

Fig. 19.—Boundary stone found by the German expedition at ‘Amrân, in December, 1900, now at Berlin.
stances they enjoyed certain rights over the public lands and most likely derived income from them.

In private transfers of property, in which the king does not appear, these officials are omitted, but their place is taken by brothers, sons, family, members of household and relatives, male and female servants (aḫē, marē kinti, niṣāti, salāti, ardēn ʿu kināti; London, 103, V, 28, 29; I R. 70; II, 2–4; London, 102, IV, 36–37; V. A., 208, 43, 44; V. A., 209, I, 32, 33). The stone of Marduk-nādin-aḫē (III R. 43; III, 2–3, 8–15) has both lists.

**INJUNCTIONS AGAINST ACTS OF VIOLENCE.**

The possible acts of violence against which the officials are warned, and from whose committal they are solemnly enjoined, may be classified under eight heads.

1. The officials might enter lawsuits against the land. They might direct their mind to the seizure of the field (ana tabāl eglātī annāti uznūsu ʾšakkanu).¹ They might sue or cause a suit to be made (ina eli eqlu šuʾatum idabbubu uṣadabu).² They might raise a claim or cause a claim to be raised (iraggumu uṣargamu, ipaqqiru uṣapqaru).³ They might give false testimony, saying the field has not been granted (eqlu annā ul nadin-mi ʾiqabbū),⁴ or it is not a gift of the king (eqlu ul niditti šarri-mi ʾiqabū),⁵ or it has not been measured

¹ III R. 41, I, 35, 36; cf. I R. 70, II, 7; V. A. 2663, V, 32.
⁵ Susa 14, II, 12, 13; Susa 16, IV, 20, 21; O. B. I., 149, II, 7, 8; C. T., X, pl. VII, 35.
NEBUCHADREZZAR I.

2. The officials might not only raise claims against the field, but they might actually take it and thus change its ownership. They might turn it over to the state again ( eqlâti  šinâti ana piḫâtišina utâru ), give it to a temple, to the king, to a representative of the king, to a representative of the governor, to a representative of his council or to any other person ( ana ili lu ana šarri lu ana iššakki šarri lu ana iššakki šakin lu ana iššakki bit lêmišu lu ana mamma šanuma šarraqu ). The officials might give it to a stranger ( ana aḥānu šarraqu ), exchange it for another field ( eqlu kîmu ittanaššû ) or appropriate it to their own use ( ana ramânišu išakkantu ), and thus change the royal grant ( nûdinti šu’atu usannû ) or overthrow it entirely ( šarqi eqlu su’atu inamdû ) by taking it away or causing it to be taken ( ḫabbalu uṣalbalu ).

3. The officials might change the extent of the field. They might curtail it or cut it up ( nišîrtâ qisṣata ina libbi išakkantu ). They might change its ditches and boundary lines ( ika mišra itiqû ) or alter its confines, limits and boundary ( usa mišra ʿu kudurrašu usannû ).

1 III R. 43, III, 16; perhaps also Neb. Nippur III, 33.
2 III R. 43, III, 17.
5 C. T., X, pl. VII, 33.
6 Susa 3, V, 33.
8 C. T., X, pl. VII, 33.
10 Susa 16, IV, 15; III R. 41, I, 37; cf. London, 103; V, 37, 38; Susa 3, V, 28.
12 Susa 16, IV, 18.
4. The officials might damage the canals or divert them. They might stop up the canals with mud (šakikki dalli u ašar milli nārī-šu isikkiru)\(^1\) or divert its waters (šikizzu ubbalu).\(^2\)

5. The officials might change or damage the boundary stone. They might take it (narā annā uṣaṣṣū)\(^3\) and change its location (unakaru ina šubtišu),\(^4\) throw it into the water (ana mē inamdu)\(^5\) or into the river (ana nārī inamdu),\(^6\) or put it in a well (ana būri inassuku),\(^7\) hide it in the dust (ina epiri itammiru),\(^8\) or bury it in the earth (ina īṣiti iqabbiru),\(^9\) put it in a dark place (ana bit ekliti uṣerribu),\(^10\) or in a place where it cannot be seen (ašar la amārī isakkanu),\(^11\) in a secret place (puzra uṭlahiz),\(^12\) wall it up (ina igari īpteṭu),\(^13\) or enclose it in an enclosure (ina lipitti itteṭu).\(^14\) They might

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\(^1\) Susa 16, V, 5–7.

\(^2\) Susa 16, V, 8.

\(^3\) III R. 43, I, 32; III R. 41, II, 10; cf. Susa 16, IV, 29, 30.


\(^6\) III R. 41, II, 10; O. B. I., 150, II, 2; London, 102, V, 1; cf. āna mē uṣadū, London, 103, V, 45; āna mē āna īštāti uṣaddū, IV R.\(^7\) 38, III, 18–19; āna mē āna īštāti īna(m)dū īṭadi, London, 101, III, 3; Susa 3, V, 51; Susa 16, IV, 31–32; D. E. P., VI, 45, V, 14.

\(^7\) III R. 41, II, 11; London, 102, V, 2; cf. āna nārī inasuku, V R. 56, 36.

\(^8\) I R. 70, III, 2; III R. 43, I, 33; O. B. I., 150, II, 3; Neb. Nippur IV, 29, 30; cf. īna īštāti ītammiru, III R. 41, II, 12; īna ēqlī īṭa amārī ītammiru, V R. 56, 36; ēqlu īṭa amārī ītemmiru, O. B. I., 149, II, 13; īna gaqqari ītammiru, Susa 16, IV, 33, 34; Susa 3, V, 52; īna epiri uṭlamaru, London, 103, V, 46, 47.

\(^9\) IV R.\(^7\) 38, III, 20.

\(^10\) IV R.\(^7\) 38, III, 7, 8; cf. āna bit a-sa-ki a-šar(!) īṭa amārī uṣeribū, D. E. P. VI, 45 Col. V, 17–19.


\(^12\) Susa 3, V, 43, 44; cf. āšar īṭa ā-[ma]-ri puzri [uṣaḥazu]; C. T., X, pl. VII, 37; puzru uṣḥazu, V. A. 2663, V, 30, 31.


think of breaking the stone (\textit{ana ḫapē abnu-narū šuatu ʾisakkanu uznāšu}),\textsuperscript{1} crush it and thus destroy it (\textit{uptessisma išaqar ʾilatbat uḥtallik}),\textsuperscript{2} break it up with another stone (\textit{ina abni inaqqaṟu} or \textit{ina abni ubbatu})\textsuperscript{4} burn it with fire (\textit{ina ʾišṭī ʾiqalū}),\textsuperscript{5} or plan any other malicious act against it (\textit{ina mimma šumišu mala bašū ʾibannū nikiltu mamman}).\textsuperscript{6}

6. The officials might erase the inscription. They might erase the names of the gods and the king and put others in their places (\textit{šum ili ʾi šarrī ša šatru uṭṭakšituma šanam ilatru}).\textsuperscript{7}

7. The officials might employ irresponsible persons to carry out their wishes.\textsuperscript{8} This they might do out of fear of the terrible curses written on the stones (\textit{aššu arātī šināṭī (limulti) ša ina abnu-narī šatru iptalahu}),\textsuperscript{9} or because the persons they sent did not fear the gods

\textsuperscript{1} V. A. 2663, V, 22.
\textsuperscript{2} Susa 3, V, 55, 56.
\textsuperscript{3} V R. 56, 35; cf. ušaqqaru unakkaru uḥalliqqu, London, 103, V, 42, 43; ušaqqaru inaqqaru, IV R.\textsuperscript{3} 38, III, 16, 17.
\textsuperscript{6} V. A. 2663, V, 23, 24.
\textsuperscript{7} V R. 56, 33; cf. ʾšum ʾištra iplāṣit, Susa 3, V, 57; Susa 16, V, 3, 4; upašša-šumma šanammma šaṣṭaru, I R. 70, III, 5, 6; ʾšumu šatru ipaššitu, V. A. 2663, V, 32.
\textsuperscript{8} From this point of view IV R.\textsuperscript{3} 38, III, 15 mār bēl eqā šuʾatum, must be understood. It is doubtless a minor whom the writer has in mind.
They might send strangers and enemies (aḥām, nakara), 
rascals (gišhabba), persons affected with bodily ailments, deaf and blind (sakka, la šēmā ša amāti, samā, lā nātīl ša pānī-šu), or persons with mental defects, fools, weak-minded and idiots (sakla, nu’a, ulāla) who do not understand what they are doing (lā mūdā).

8. Officials might curtail or revoke the freedom of the land from certain territorial obligations. They might subject it again to the regular taxation (ana ilki uštērīibly or utteruma ilka iltaknu), permit land officers to cut grass and canal officers to seize canal diggers (ina ilki dikūti šabūt amel ūrā nāra baqān šammī kallē nārī u tabali ušaššū), and send some one to forage the pasture lands (ana ikīli ri’ti uma’aru šanamma).
As to the names of the gods which are employed in the various
curses, we can refer to the discussion of the subject by Prof. Jastrow
to our Index. Attention must be called to the longest list of gods
that has been found thus far on any boundary stone. It occurs
on a stone of Marduk-apal-iddina I. (Susa, XVI), recently published
by Prof. V. Scheil (D. E. P., VI, pls. 9, 10). It begins with the
four gods, Anu, Ellil, Ea and NIN.HAR.SAG, a title of the Bêlit of
Nippur. Then follow a series of pairs, Sin and his wife NIN.GAL,
the gods of Ur; Shamash and his wife Ai, the gods of Sippar, together
with three lesser gods, forming the court of Shamash, Bunene,
Kittu (NIN.GL.NA) and Mésharu (NIN.SI), and two gods the
reading of whose name is not yet certain, AT.GI.MA1' and SHE.-
RU.SHISH. These are followed by Marduk and his wife Zarpani-
tum, the gods of Babylon; Nabû and his wife Tashmêtum, the
gods of Borsippa; NIN.IB and his wife NIN.KAR.RA.AG, a title
of Gula, worshipped chiefly at Nippur; Zamama and his wife Bau,
the gods of Kish. The next group consists of five goddesses, Damu
and GESHTIN.NAM (GESHTIN is explained as bèlit şērī; see Br.
5008), Ishtar, Nana and Anunitum. Then follow Rammân and his
wife Shala, together with Mi-šar-ru (the latter is also associated

1 Perhaps to be read malku șiru, since AT.GI = ma-lik, cf. Br. 4170, and
belonging with ŞER.UsIS to the attendants of Shamash. Their position
between Bunene and Kittu points in that direction.

2 Bèlit șērī occurs in the Gilgamesh epic as the scribe of the under world,
knocking before Ereshkigal (col. V, 47, cf. K. B., VI, 190). In IV R. 27, No. 5,
29, 30, dNIN.GESTIN.NA DUB.SAR MAH corresponds to dbe-šît šî-ri tu-šar, cf.
also II R. 59, Rev. 10-11, b, c, where dGESTIN is given as the equivalent of
dbe-šît șîrî, as well as dGESTIN.AN.NA. dNIN.GESTIN.NA is placed alongside
alongside of NIN.KA.SI, a wine goddess, =Siris, in Reisner, Hymnen, IV, 64, 65.
In I R. 43, 32, dGAŠ.TIN.NAM is mentioned among the deities of Erech (ilâni
âšîbât Uruk).
with Ramman and Shala\(^1\) in D. E. P., VI, 46, III, 2); Nergal and his wife Las, the gods of Kutha; Ishum and Shubula, the latter being known as the goddess of Shumdula.\(^2\) Their juxtaposition here proves them husband and wife. Next come LUGAL.GIR.RA and SHIT.LAM.TA.E, two forms of Nergal, here perhaps regarded as male and female; LUGAL.GISH.A.TU.GAB.LISH (to be read Bēl-šarbi),\(^3\) also a form of Nergal, the god of Baṣ, and his wife Ma'-me-tum, usually named as the wife of Nergal.\(^4\) Next LIL and NIN.BAD,\(^5\) together with Tishhu,\(^6\) and probably his wife KA.DI, the goddess of Dūr-ilu, and finally the three pairs Nusku and his wife Sadarnunna, IB (or Urash) and his wife NIN.E.GAL (also called Mama, according to the Code of Hammurabi, II, 29), the gods of Dilbat, and Shuqamuna and his wife Shumalia.

The number of all the gods invoked in the curses on the various boundary stones published thus far is fifty-eight. This large number is mainly due to the new stone of Marduk-apal-iddina I. (Susa, XVI), which alone enumerates forty-seven deities. Omitting this stone the number on all the other stones is but thirty-six, and even of these hardly a dozen occur frequently. The deities invoked on the Caillou de Michaux give a fair representation of the most favored gods, because all of them occur more than six times. They are Anu, Ellil, Ea and NIN.MAḪ (a title of the Bēlit

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1. The same association occurs also in Craig, Religious Texts, pls. 57, 22; 58, 24.
2. Cf. II R. 60, 18, a, b. Ishum and Shubula are mentioned together as the gods of the Tigris and Euphrates, see Craig, Religious Texts, pl. 57, 11.
5. dNIN.BAD.NA is called the wife of LUGAL.A.B.B.A, cf. III R. 68, 73, a, and LUGAL.A.A.B.B.A is a title of Nergal, cf. II R. 59, 37, 38, e; hence dLIL must also be a title of Nergal, which agrees very well with the context, in which various forms of Nergal are enumerated.
6. For the pronunciation Tishhu see Ranke, Personal Names, pp. 169 and 207; Thureau-Dangin, I. S. A., 249, note 9.
of Nippur), Marduk, Shamash, Sin and Ishtar, NIN.IB, Gula, Ramman and Nabu. Besides these nearly all the stones of the Cassite period mention the Cassite gods Shuqamuna and Shumalia. As lesser gods, which occur at least three times, are invoked Nergal and Nusku, NIN.E.GAL and Zamama, Bau and Zarpanitum.

Numerous titles are applied to the gods on the boundary stones.

Anu, the father of the gods (abi ilâni),1 the king, the father of the gods (sarru abi ilâni),2 Anu the prince, the great lord (Anu rabû belu rabû),3 the king of heaven (šar šamê).4 Anunit, the one inhabiting heaven (dîbat [šamê]).5 Bêlit, the mistress of the gods who creates all (bêlat ilâni bánat napharî).6

Bunene, the son of Shamash, the exalted king, the hero, the counselor of his father (apil Šamaš sarru tizkaru qardu malik abisu).7

Ea, the creator of men (pâtik niše),8 the creator of all (bân kala),9 the king of the ocean, the lord of wisdom (šar apṣî bêl tašmiṭî),10 and perhaps “the king of springs” (šar naqbê).11

Ellil, the great lord, the command of whose mouth cannot be altered and whose grace is steadfast (bêlu rabû ša qibû pîšu la innennû u annašu kînu),12 the lord of lands (bêl mâtâti),13 the king of all (šar gimrî),14 the sublime lord who determines the fate of the gods (bêl šagû mušîm šîmat ilânî).15

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Gula, the glorious mistress, the mistress of all mistresses (bêltu šurbûtum etillit kala bêlêti),¹ the great mistress (bêltu rabêti),² the great mistress, the wife of NIN.IB (bêltu rabêti širat NIN.IB),³ the great physician (azugallatu rabêtum),⁴ the physician, the great mistress (azugallatu bêltu rabêti),⁵ the bride of Esharra (kallat Ešarra),⁶ Girru, the terrible Girru (BIL.GI), the child of Nusku (Girru izzu mēru ša Nusku),⁷

Išara, the mistress of victory over lands (bêlit lêti dadma).⁸

Ištar, the mistress of heaven and earth (bêlit šamê u irsti),⁹ the mistress, the princess among the gods (bêltu rubâ ilânî),¹⁰ the mistress of lands (bêlit mátâti),¹¹ the mistress of lands whose fury is like a storm flood (bêlit mátâti ša râbša abâbu).¹²

Marduk, the leader of the gods (abkal ilânî),¹³ the leader of heaven and earth (abkal šamê u irsti),¹⁴ the great lord (bêltu rabû),¹⁵ the great lord whose command no god can annul (bêltu rabû ša šît āššu ilu mamma la ušpellum),¹⁶ the king of the gods (šar ilânî),¹⁷ the king of heaven and earth (šar šamê u irsti),¹⁸ the mighty one, the lord (owner) of this field (allêlu bêl eqli šu'atum),¹⁹ the lord of constructions (bêl liptêti),²⁰ and bêl

¹ Susa 3, VII, 14-17.
⁷ Susa 2, IV, 18, 19. The rendering of Scheil, šibru (=šibirru) ša Nusku, i.e., “the weapon of Nusku,” is also possible.
⁸ III R. 43, IV, 28; called thus as the goddess of war.
⁹ I R. 70, III, 22; III R. 43, IV, 12.
¹¹ Neb. Nippur, IV, 22.
¹² Susa 14, III, 14.
¹³ Susa 3, VI, 29–32.
¹⁴ III R. 41, II, 25.
¹⁵ O. B. I., 149, II, 21.
¹⁶ Susa 2, IV, 16; London, 103, VI, 18.
¹⁹ London, 102, I, 40.
²⁰ Susa 2, III, 30–32.
Marduk and Zarpanitum together are addressed as the lords who determine fate (bêlê mušimmu šimti). Nabû, the overseer of the universe (pa-qid kiššat), the overseer of the totality of heaven and earth (pa[qid kiššat šamê u iši]), the lofty messenger (sukallu šîru), the firstborn son of Esagila ([aplu] reštâ ša Esagila), the king of Ezida, the scribe of Esagila, the shepherd of the totality of heaven and earth (šar Ezida tupšar Esagila re'i kiššat šamê u iši'tîm).

Nanâ, together with Rammân and Nergal, called "the gods of Namar" (îlânî ša mâtu Namar). Nergal, the lord of weapons and bows (bêl bêlê u qašâti), the lord of war and battle (bêl qabli u taḫâzi).

Ninâ, the mistress of the goddesses (belit estaratu). NIN.E.GAL, together with Nusku, Shuqamuna and Shumalia, called "the gods of the king" (îlânî šarri) and "the gods of the kingdom and of his land" ([îlânî] sarrûti u mâtîšu).

NIN.I.B, the lord of the boundary, limit(?) and boundary stone (bêl aplî šûmi u kudurri), the lord of the boundary stone (bêl kudurri), the lord of boundary stones (bêl kuddurreti), the lord of the boundary and of the boundary stone (bêl mišrî u kuddurri) (so alone and also with Gula), the king of heaven and earth (šar šamê u iši'tî), the son of Ešarra, the sublime son of Ellil (apil Ešarra, màr Enlil šîru).
A NEW BOUNDARY STONE OF

Nusku, the powerful lord, the mighty scorcher (bēl gašrum, ārimum karābu).¹ Nusku, NIN.E.GAL, Shuqamuna and Shumalia are called “the gods of the king”² (Marduk-apal-iddīu I.) and “the gods of the kingdom and of his land” (īlāni šarrūti u matīsu).³

Papsukal, the messenger of the great gods, who walks in the service of the gods, his brothers (sukalli īlāni rabūti, ālik kisirri īlāni aḥēṣu).⁴

Ramman, the leader of heaven and earth (gugal šamē u īrṣiti),⁵ the leader of heaven and earth, the lord of fountains and rain (gugal šamē u īrṣiti bēl nakbē u zunni),⁶ the leader of the gods (gugal īlāni),⁷ the son of Anu, the hero (mār Anum qardu),⁸ the lord of right (?) (bēl ki-ta-a-ti).⁹ Ramman, Nergal and Nanā are called “the gods of Namar” (īlāni ša mātu Namar).¹⁰

Sin, the terrible lord, who among the great gods is brilliant (bēlum izzu ša ina īlāni rabūti šupū).¹¹ The inhabitant of the bright heavens (ašēb šamē ellāti),¹² the light of the bright heavens (nannar šamē ellāti),¹³ the light, the inhabitant of the bright heavens (nannaru ašēb šamē ellāti),¹⁴ the light delivering decrees (nannari pāris purussē),¹⁵ the eye of heaven and earth (ṭn šamē u īrṣiti),¹⁶ the lord of the crown of splendor (bēl age namerūti),¹⁷ the father of the great gods (abi īlāni rabūti).¹⁸

štu, the child of KA.DI (mēru ša KA.DI), the brilliant god, the mār bitu of Dēr (ilu šūpā mār bitu ša ṣānDēr).

Shamash, the judge of heaven and earth (daian šamē u irtišīti), the judge, the prince of heaven and earth (daianu rabu šamē u irtišītim), the judge, the strong one over men, the great one in heaven and earth (daianu kaškaš nišē rabu šamē u irtišīti), the great judge of the great gods (daianu rabu ša īlāni rabūti), the creator of heaven and earth (pātik šamē u irtišītim). Shamash and Ramman together are called “the powerful gods, the lofty judges” (īlāni gašrutu daianē štrāti) and “the gods, the lords of right” (īlāni bēlē dēnī).

Shumalia, the mistress of the bright mountains, dwelling on the mountain tops and walking by the springs (bēlit šadē ellāti āšībat rešēti kābisat kuppāti).

Shuqamuna and Shumalia, the gods of the king (Meli-Shipak) (īlānī ša šarri), called the gods of war (īlānī qabli tamū).

Zamama, the king of battle (šar tahāzi), the powerful one among the gods (kaškaš īlānī).

Zarpanitum, the mistress of Esagila (bēlit Esagīla), the great mistress ([bēltu] rabīṭum). Marduk and Zarpanitum, the lords who appoint fate (bēlē mušimmu šimti).

1 Susa 2, IV, 23; or perhaps šēbru ša KA.DI, “the weapon of KA.DI.”
2 V R. 56, 49.
4 I R. 70, III, 15.
5 III R. 43, IV, 10.
6 Susa 14, III, 3.
8 Neb. Nippur, IV, 15, 16.
9 London, 103, VI, 9.
10 V R. 56, 46, 47.
11 London, 103, VI, 15, 16, cf. also Susa 14, IV, 10, 11, and the title “the gods of the kingdom and of his land” ([īlānī] sarrāti u māṭīsu), which they share with Nusku and NIN.E.GAL, cf. D. E. P., VI, 47, 5, 6.
12 Susa 2, IV, 22, or perhaps “the gods of war, the twins,” as suggested by Zimmern, see Frank, Bilder und Symbole, p. 40.
13 III R. 43, IV, 23.
14 London, 102, II, 6.
15 London, 102, I, 43.
16 O. B. I., 149, II, 22.
17 V. A., 2663, V, 40–42.
A NEW BOUNDARY STONE OF

Anu, Ellil and Ea,\(^1\) and in some cases also NIN.HAR.SAG\(^2\) or NIN.MAH,\(^3\) are called the great gods (ilānī rabātī).

Of all these titles only a few of a more general nature are exchanged between the gods; bēlu rabā is common to Anu, Ellil and Marduk; abi ilānī is attributed to Anu and Sin, and šar šamē u īršīti to Marduk and NIN.IB. In the other cases the titles seem to have become firmly attached to the several gods. At least no transfer can be observed.

THE CURSES OF THE KUDURRU INSCRIPTIONS.

The calamities and disasters which the gods are asked to send down upon would-be offenders are even more numerous and varied than their titles. We quote them under the names of the gods with whom they are connected.

**Anu** is asked:

- b. May he cause him to take a road that is obstructed \((harranna parikta lišēbisu\), III R. 43, IV, 30, 31).

**Anunit**:

May she destroy his foundation \((išidsu libit\), London, 101, III, 15).

**Bunene**:

May his command tear him out \((qibisu lisubšuma\), D.E.P., II, 115, 6).

**Ea**:


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\(^2\) Susa 3, VI, 16–20.

\(^3\) I. R. 70, III, 9, 10; III R. 41, II, 13, 14.
b. May he take away from him gladness of heart, happiness of mind, abundance and fullness, so that lamentation may seize him (nāgu kabitti numur libbi naḥāša ḫabāṣa likimšuma nissatu lilqisû, Neb. Nippur, IV, 10–12).

Ellil:

a. May they (the curses) not miss him, but overtake him (lā ṣeṭṭāšu likšudāšu, Susa 3, VII, 50, 51).

b. May he appoint for him an evil fate, so that calamity, misfortune and the words of men may oppress him (šmat maruṣīti lišīmšuma lubnā nelmenā amāt nišē līgisāšu, Neb. Nippur, IV, 6–8).

c. May he lay his punishment upon him (še-ri-[i]-su li]-mi-is-su, London, 101, III, 10).

Gula:

a. Destructive sickness may she put into his body, so that he may pass dark and bright red blood as water (simma laz(za) in zumrišu liškumma (lišabšima) dama u šarka kī mē lirmuk (lirtammuk), I R. 70, IV, 6–8; III R. 43, IV, 16–18; III R. 41, II, 30, 31).

b. idem till body, then adding: So that as long as he lives he may pass dark and bright red blood as water (adī ʿum balṭu šarqā u dama kī mē lirmuk, Susa 3, VII, 19–25).

c. idem as a, then adding: And may she not cause his corpse to have burial (ṣa[lamtašu] qibira ai[luṣarššu], London, 102, II, 20–25; cf. Susa 16, VI, 21, ša-lam-tašu i-na iṛṣiti ai ik-ki-bir).

d. A painful, destructive disease, a depression that does not go away, may she let loose into his body (simma aḫša lazza miqrā la tabā ina zumrišu lišēši, Susa 14, IV, 6–9).

Išbara:

May she not hear him in mighty battle (ina taḥāzi danni lā išemišu, III R. 43, IV, 29).
Ištar:

a. Before the gods and the king of Babylon may she bring him into evil (ana maḫri ilāni u šar Bābili ana limutti lirtedišu, III R. 43, IV, 13–14).

b. Daily before god and the king may she lead him into evil (āmišamma ana maḫar ili u šarri ana limutti lirteddišu, I R. 70, III, 23–24).

c. In conflict and in battle to the weapon of the enemy may she surrender him (a-šar qa-tuš u taḥāzi ana ṭiššakki nakirī limnuš, London, 103, VI, 18–20).

d. May she send him despair and... her message of anger, day and night he may multiply his words, like a dog pass the night in the street(s) of his city (tālītu mē lispuršuma... našpartaša ša uṣzi urra u mūša lima’ida atmēšu kima kalbi libta’ita ina rēbiṭ ălišu, III R. 41, II, 21–24).

e. May she cause him to see difficulties, so that he may not escape from misfortune (namraša likallimšuma aš uṣi ina ušaki, Neb. Nippur, IV, 23, 24).

Marduk:


b. May he pour out his life like water (napištašu kima mē lišbuk, Susa 2, III, 33–35).

c. May he inflict famine as his severe punishment upon him. Seeing angry faces and holding out his hand, without being fed, may he wander through the streets of his city (bubāta šērtāšu rabīša limissuma ina nāṭāl kammali tiris qāti wā epeři sūq ălišu lissahāṭar, Susa 3, VI, 33–40).

d. May he cause him to bear dropsy as a bond that is unbreakable (agalatillā rikṣu (rikissu) tā paṭēra lišišišu, III R. 43, III, 31–32; I R. 70, III, 13, 14; London, 102, I, 41).
e. May he stop up his canals (?) (nārāte(?)-šu liskirma, O. B. I., 149; II, 21).

f. May he fill his body with dropsy, whose hold cannot be broken (agalātilla ša rikissu là ippaṭaru lišān karasu, III R. 41, II, 25, 26).¹

g. Marduk and Zarpanitum:
May they cause him to bear dropsy as his severe punishment, and with the bloating of his flesh may his body perish (šēritsu kabittu agalātilla lišīšāšuma ina šīḥat šēri liqta zumuršu, V. A., 2663, V, 42–44).

Nabû:
a. May he change his confines, limits and boundary stone (usa mišra u kudurrasšu lišenni, III R. 43, IV, 1–2).
b. May he appoint for him days of want and drought as his fate (ūm sugē u arrati ana šīmātisšu lišimšu, III R. 41, II, 34–35).
c. May he bring want and famine upon him, so that he may not attain whatever his throat desires (sugā u nibrita liškunašsumma minma uttā ana ḫurri pīšu lâ ikaššad, I R. 70, IV, 17–20).
d. May he lead (?) his children into famine ([mārē]šu ana ḫuṣaḥḫi [lirteddī?], London, 102, I, 45).

Nergal:
a. May he break his weapons (kakkēšu lišēbir, III R. 43, IV, 22).
b. May he slay him in his battle (ina taḫāzišu lišgissu, London, 102, II, 5).

NIN.GIRSU and Bau:
May they not appoint for him cheerful hilarity (?) as his lot (alâla ūbabu ana šīmtišu là imannā, London, 103, VI, 6–8).

¹ Cf. D. E. P., II, 113, 18-19, May the head be sick, may dropsy like a band of fire enclose him (qaqqadu [mar(?)]-zi-ma agalātillā mēsir maqlāti liḫmi-[šu]).
NIN.KAR.RA.AG (or Gula):
Of his seed may she snatch away (ina zerišu lilqut, London, 101, III, 17).

NIN.IB:

a. The son, the water pourer, may he take away from him, and may he not cause him to have seed and offspring (aplam naq mē likimšuma še uzēru u pira ai ušaršišu, Susa 3, VII, 9–13).

b. May he tear out his boundary stone (kudurrašu lissuḫ, Neb. Nippur, IV, 19; D. E. P., II, 113, 3).

c. May he deprive him of his son, his water pourer (apilšu naqa mēšu lišēli, III R. 43, IV, 20).

d. May he tear out his boundary stone, tread down his boundary line and change his plot (kudurrašu lissuḫ miširšu likabis pilikšu lini, III R. 41, II, 27–28).

e. May he tear out his confines, limits and boundary stone (ussu miširšu u kudurrašu lissuḫ, I R. 70, IV, 3, 4).

f. May he tear out his boundary stone, destroy his name, his seed, his offspring, his descendants from the mouth of men, and may he not let him have a son and a pourer of water (kudurrašu lissuḫ šumišu zerišu piršu u nannabšu i(na) pī nišē līhalliq apīšu u naq mē ai ušaršišu, London, 102, II, 15–19).

g. May he destroy his boundary stone (kudurrašu linaqir, London, 103, VI, 12).

h. NIN.IB and Gula:
May they destroy his boundary stone and annihilate his seed (lēbutu kudurrašu līhalliqū zerišu, V R. 56, 40).

i. NIN.IB and Gula:
May they cause destructive sickness to be in his body and, as long as he lives, may he pass dark and bright red blood as
water (simmu laź[a ina] zumrišu lišābšūma ʿum baltu dama u šarka kēma mē lirmuk, O. B. I., 149, III, 3-5).

Nusku:

a. May he be his evil demon and burn up his root (lu rabīsu limuttišu šuma liqamme šuršišu, Neb. Nippur, IV, 26, 27).
b. Nusku and NIN.E.GAL:
   May they cause the kingdom and his land to make him sick (šarrātu u mātišu lišamriššušu, D. E. P., VI, 47, 5, 6).
c. Nusku, NIN.E.GAL, Shuqamuna and Shumalia:
   May they fill his head with sickness (qappaddu lišamriššušu, Susa 14, IV, 9-12).

Papsukal:

May he bar his gate (babšu liparriši, III R. 43, IV, 27).

Rammān:

a. May he destroy his fields with weeds, keep back the grain, so that no blade of grass may come forth (eqlātišu idra[nu] lišaššima liqammi ʿAšnan ai ušēši urqiti, Susa 14, III, 9-13).
b. May he fill his canals with mud, bring upon him hunger and want, and surround him day and night with distress, frailty and misery, so that frailty fasten its grip upon the inhabitants of his city (nārātišu limillā sakīkē bubuttu u šusahša liškunšumma lubnu makā u limīnu urra u māšu lu rākis ʿittišu ana āšib ālišu makī qātsu limgug, V R. 56, 41-45).
c. May he fill his canals with mud and his acres may he fill with thorns, may his feet tread down vegetation and pasturage (nārāti sakīkē limišu u tamirātišu limilā puqutta šir birā likabbisa šēpāšu, III R. 43, IV, 3-6).
d. May he flood his fields and instead of green herbs may weeds, instead of grain may thorns grow luxuriantly (ugāršu
lirhisma kîmû ûrqêti idranu kîmû Nîsâba puquttu liênubi, III R. 41, II, 32, 33).

e. May he flood his field, and destroy his grain so that thorns may grow in abundance, and may his foot tread down vegetation and pasturage (ugârû lirhisma Nîsâba lihallîga puquttu liêsmuû šerâ bîrîti liqabbîsa šêpâsu, I R. 70, IV, 11-14).

f. May he cause barrenness instead of grain and weeds instead of water to be there ([kî]mû ȘE.BAR la širîš kîmû mê idrâna lišabû, London, 102, II, 11-14).

Sin:

a. May he cause him to bear dropsy, whose hold cannot be broken, may he clothe his body with leprosy as with a garment and as long as he lives bar him from his home, so that like a beast of the field he lie down and may not tread upon the streets of his city (agalîtillâ ša rîkissu la ippattaru lişesšišu ışrubâ kîma šubatî ǥârûsu liqabîšma adi âm baltu bîtsu lizamima kîma umâm šerî liqud rebût ališu ai ıkbus, Susa 3, VI, 44-VII, 4).

b. May he clothe his body with leprosy as with a garment (ıșrubâ kîma lubâri lišibîsa zumuršu, III R. 43, IV, 8, 9).

c. May he cause leprosy to be in his body, so that he may not lie down within the wall of his city (ıșrubâ ina zumrîšu lišab-šuma ina kamât ališu ai irdis, O. B. I., 149, Col. III, 6-8).

d. May he clothe his whole body with never yielding leprosy, so that he may not be clean till the day of his death, but, like a wild ass, stretch himself out at the wall of his city (ıșrubâ la tebâ gîmîr lânišu lišabîšma adî umî šimâtîšu ai ỉbic u kîma purmî ina kamât ališu lîrtpud, III R. 41, II, 16-18).

e. With leprosy as with a garment may he clothe him, so that, as
a wild ass, he may stretch himself out at the wall of the city (išrubā kī lubārī līlabbisuma kī purīmi ina kamāt ālišu lirtappud, I R. 70, III, 19–21; London, 102, I, 46, 47).

f. May he darken his face so that he may not have merriment (bānīšu liʾšešuma lilli ai šī, Neb. Nippur, IV, 13, 14).

Shamash:


b. Blindness of eyes, deafness of ears and lameness of limbs may he present to him for a present (zūl pānī sakāk uzni u unbur mešrētī [ana ši]rijtī lišruqšu, Susa 14, III, 4–6).

c. May he decree the denial of his right and oppose him with violence (lūḏt(n) kūl dīnīšu ina par(ik)ti lizzis(s)u, III, R. 43, IV, 10, 11; I R. 70, III, 15–17).

d. May he not decide his right and his judgment, i.e., give him a favorable decree (dīnīšu u purussūšu aš ḫpruš, London, 102, II, 2–3).

e. May he smite his face so that his clear day may turn for him to darkness (pānīšu limḥasma ʿumišu namru ana daʾummati liṭuršu, III R. 41, II, 19, 20).

Shamash and Marduk:

When he calls upon Shamash and Marduk may they not hear him (ēma dŠamaš u dMarduk išassū aš (iš!)-mu-šu, IV R. 38, III, 42–44).

Shamash and Ramman:

May they not let his cause succeed (dīnīšu lā uštešerū, London, 103, VI, 9, 10).

May they spoil his plans, and with a judgment of justice and righteousness may they not judge him (lu mulammenū igirrēšu šunuma dīn kīltī u mēšari aš idīnūšu, Neb. Nippur, IV, 15–18).
A NEW BOUNDARY STONE OF

Shuqamuna and Shumalia:
May they place him before the king and the nobles (as a culprit) (ina pān šarrī u rubūti lišaškinūšu, London, 103, VI, 15, 16).

Urash and NIN.E.GAL:
May they pursue him with evil (ina limutti lirtedūšu, London, 103, VI, 13, 14).

Zamama:
May he not take his hand in battle (ina taḫāzi qatsu ū isabat. III R. 43, IV, 24).

Zamama and [Bau]:
May they look upon him in anger, so that they may not let him have a name (child) ([izz]iš ḫikkilmūšuma u šumu ai uṣarāšu, D. E. P., VI, 47, 1-3).

Zarpanītum:
May she spoil his plans (igirrāšu qīla)[mman, O. B. I., 149, II, 23).

There are still a series of curses left, uttered in the name of a number of gods:

1. Anu, Ellil and Ea are asked:
a. May they in the anger of their heart look upon him (ina aggi libbišumu ḫikkilmāšu, London, 103, V, 48-VI, 2).
b. May they tear out and destroy his foundation, tear out his offspring, carry off his descendants (eṣissu lissuhhū liḥallīqū pīriḥšu lissuhhū lišēlū nannabšu, III R. 43, III, 26-30).
c. May they in anger look upon him and destroy his soul and the children of his seed (izziš liḥikkilmūšuma napī[stašu] mārē zērišu liḥallīqū, O. B. I., 149; II, 18-20).
d. May they curse him with an evil curse that cannot be broken ([arrat] la napṣuri marušta liru[rūšu], London, 102, I, 38, 39).
e. [The gods] as many as there are, may they curse him ([ilâni]
  mala ibšimu lirurâšu, C. T., X, pl. 7, 40).

f. A curse from which there is no escape, blindness of eyes, deaf-
  ness of ears, lameness of limbs, may they present to him,
  so that he may drag along evil (arrat la napšurur turti ına
  sakâk uzâd ubbur mešrêti lišruqûsumma lišdud marušti,

2. Anu, Ellil, Ea and NIN.HAR.SAG (or NIN.MAH):
   a. May they look upon him with their angry face and with an
      evil curse from which there is no escape, may they curse
      him (ina bûnîšunu izzâti likkilmâšuma arrat la napšuri
      limutta lirurâš, Susa 3, VI, 23–28, or izziš likkilmâšuma

   b. May they look upon him in anger, tear out his foundation and
      destroy his offspring (izzîš likkilmâšuma izzidsu lissuḫû
      liḫalliqû pirîšu, I R. 70, III, 9–12).

3. Anu, Ellil, Ea, NIN.IB and Gula:
   May they look upon him in anger, and with a curse, from which
   there is no escape, curse him, tear out his boundary stone,
   snatch away his seed in misery, and in poor bodily health
   may he end the few days which he has to live (izzîš likkil-
   mâšu arrat la pašâri lirurâšu kudurrašu lissuḫû zêrîšu
   liqûtû(m) ina limutta u lâ-ṭâb šeri adî ûmî iṣûti ša balṭa

4. Sin, Shamash, Rammân and Marduk:
   May they tear out his foundation (izzidsu lissuḫû(!), London,
   103, VI, 4).

5. Of the (great) gods which are mentioned on this stone:
   a. May they curse him with an evil curse, destroy his name, and
      may his seed not have a resting place for reposing(?)
      (arrat limuttî lirurûšu šumšu liḫalliqû zêrûšu ana šult ai
      īršû nida aẖi, Susa 2, III, 23–29).
b. May they destroy his name and cause him to come to naught
(šuImIšu lihalliqū ana mimma là baše lišältikūšu, London, 103, VI, 23-25).

c. May they curse him with a curse that is without escape, and
may they not prolong his life a single day, may they not let him, his name, his seed live, may they appoint days of drought, years of famine for him as his fate, before god, king, lord and prince may his whining be long and may he end in misery (arrat la napšuri lirurūšuma ûma ištēn là balâtsu liqba šāšu šumIšu û zērīšu aî(?) ušâbšu(?) ûmē arurti šandate hwâhâšhi ana šimâtišu lišmâš eli ili šarri [bēli?] u rubI līrik rinīnšuma ina limulti likla, London, 101, IV, 6-14).

d. May they appoint for him a fate of not seeing (blindness),
stopping up of ears (deafness) and dumbness of mouth forever (šîmât là naîăli sakâk uzni û šîbît pî ana sat ūmî lișmâšu, Susa 3, VII, 35-40).

e. May they tear out his name, his seed, his posterity (šumšu zēršu pir'išu lissuhū, D. E. P., IV, pl. 16, II, 9, 10).

f. May they look upon him in anger, . . . curse him with an evil
curse that is without escape, with a deadly leprosy, a
serious condition, may they envelop his body, from the gate
of his city may he be driven captive, at the wall of his
city may they make him crouch, as long as he lives may he cling to(?) the country, may he not come near to his people,
may they afflict him with dropsy, so that his body may
not be buried in the earth, [his spirit] may not press the
hand of another spirit, decreeing life may they not grant
his life, but destroy his name, tear out his foundation,
snatch away his seed and may they not spare his children
(izzis lik[kil]mâšuma. . . . literrûšu arrat la napšurim marus-
ta lirurûšu ışrubâ māti ân kabitta zumursu lillab[biš]ma
With a curse may they be cruel and may he not have offspring (ina arrat limrirû piri ai iršu, Susa 14, IV, 17).

h. May they curse him in anger, may god and the king look upon him in anger (aggis lirurûsu îlu u šarru izziš likkilmûsu, V R. 56, 37, 38). In the anger of their heart may they plan evil against him, so that another may own the house he built. With a dagger in his neck and a poniard in his eyes, may he cast down his face before his captor and may the latter, unmindful of his pleading, quickly cut off his life. In the collapse of his house may his hands get into the mire, as long as he lives may he drag along misery, and as long as heaven and earth exist may his seed perish (ina uzzat libbi ana limulti liḥattasûsuma bitu ippušu libû šanunma ulti paṭru ina kisâdišu u kuppû ina inîšu ana šabilânišu appasû lîtû numa ûnûnišu ina imḫarse ḥantîš likkisa napṣaš[u] ina ḫipê bitišu gâṭûšu ûttu lîrubû adî âm balṭu marušta lišûd û adî šameû û iršîtî baštû zêršu liḫiliq, V. R. 56, 51–60).

i. May they lead him into evil and misfortune, and may they destroy his name, his seed, his offspring, his posterity from the mouth of the people far and near (ana limulti u là ṭâštî bitûtêdûšu šumšu zêršu pirišu nannabsû ina pt nibē dišâtî liḫalliqû, III R. 41, II, 37–39).

j. May they curse him with an evil curse that is without escape, and may they destroy his seed forever (arrat la napṣuri
A NEW BOUNDARY STONE OF

limutta lirurusuma adi uthi lippusu, zéršu, I R. 70, IV, 23–25).

k. May they curse him with a curse that is without escape (arrat là napšuri (limutta) lirurūšu, III R. 43, III, 25; IV, 34–35; O. B. I., 149, II, 16, 17). For a single day may they not grant him life (kt išṭēn ūmi là balātsu liqbo, O. B. I., 149, III, 10, 11).

l. May they destroy his name, his seed, his offspring from the mouth of the people, may they cut off his future (šumšu zéršu pirišu ina pī niše lihalliqlu lunakkisū arkātsu, V. A., 2663, V, 46, 47).

Here then we have nearly one hundred curses, uttered in the name of nearly thirty gods. It will be of interest to review briefly the most characteristic of these curses. Ea is asked to send melancholy, Gula a destructive sickness, Ishtar loss of weapons in battle, Marduk dropsy, Nabû want and famine, Nergal death in battle, NIN.IB removal of boundary and death of children, Nusku burning of root and headache, Rammân destruction of fields through floods, Sin leprosy, Shamash blindness, deafness and lameness or unfavorable decision in law, Zamama bad luck in battle. The other curses are couched in vague and general terms.

It is remarkable that the presence of witnesses was not always recorded upon the boundary stones. In view of Hammurabi’s law (§§ 7 and 123) that a contract without witnesses was invalid, it is hardly possible to infer from these instances that no witnesses were present. We can only note the fact that on some of the finest boundary stones their names are omitted. The stone of Meli-Shipak (D. E. P., II, pls. 21–24), the sale of land to Marduk-nāṣir (III R. 41), the Caillou de Michaux (I R. 70), and the stone of Marduk-alē-erba (O. B. I., 149) omit this feature. When witnesses were present and their signatures were added, their number varied from at least three (IV R.² 38) to sixteen (III R. 43).
Several stones have a pictorial representation of the king who made the grant. III R. 41 shows the picture of one of the first kings of the second Isin (PA-SHE) dynasty. London, 102, represents Nabû-mukin-aplu. C. T., X, pl. III, shows Nabû-apal-iddina, and V. A., 2663, Merodach-baladan II. Finally, the stone of 'Amrân (M. D. O. G., No. 7, p. 26) shows the picture of a king, who resembles the one on III R. 41 so much that they are most likely pictures of the same king, perhaps of Nebuchadrezzar I.

The Symbols of the Boundary Stones.

The last remarkable feature of the boundary stones are the symbols which are sculptured either on top or on one of the sides of the stones. They are found on all the public boundary stones and on three of the private documents (the stone of Nazi-Maruttash, D. E. P., II, pls. 18, 19; that of Nabû-apal-iddina, B. O. R., I, 65; and the one of Marduk-šum-iddina, V. A., 208). They also occur on the stone of Nabû-šum-īškun, which records the appointment of Nabû-mutakkil as priest of Nebo at Borsippa.

Various theories have been proposed as to the meaning and purpose of these symbols. According to one theory (Guide to Babylonian and Assyrian Antiquities, 1900, p. 85f.) they are "representations of certain powers of evil from which the owners of the lands wished to preserve their property, or powers of good whose favor they wished to secure." According to another theory they are the representatives of the gods invoked in the inscription. This is the view of Prof. Scheil (Recueil de Travaux, 1901, Vol. XXIII, pp. 95-97), of Dr. Ward ("The Asherah," A. J. S. L., XIX, 33, 44), of George Thiele (Antike Himmelsbilder, Berlin, 1898), and partly of Prof. Jastrow (Religion Babyloniens und Assyriens, Vol. I, p. 191f.). According to a third view they represent the signs of the zodiac. This was first suggested by Oppert (Documents juridiques, 1877, p. 85f.). It was adopted by Pinches (Guide to
Fig. 20.—Boundary stone of Marduk-apal-iddina II. (V. A. 2663.)
the Nimroud Central Saloon, 1886, pp. 40–60), and more fully
developed by Epping and Strassmaier, who identified three emblems
as belonging to the zodiac (Astronomisches aus Babylon, 1889, pp.
149, 150). It was most fully elaborated by Prof. Hommel (Auf-
It has since been accepted by Prof. H. Winckler (Preussische
Jahrbücher, Vol. 104 (1901), p. 226) and by F. K. Ginzel (Beiträge
zur Alten Geschichte, Vol. I, p. 7f.). A fourth view recognizes in
them only in part signs of the zodiac and in part other stars.
This is held by Franz Boll (Sphaera, Leipzig, 1903, pp. 198–208).

In view of this uncertainty it is not surprising that many
scholars agreed with Oppert, who declared: "It would be
rash to pretend to explain these symbols." Recently, how-
ever, the problem has passed into a new stage through the
discovery by the French expedition at Susa of a number of new
boundary stones, on which the symbols are repeatedly referred to.
Before that time there was but one reference to the symbols on
IV R.² 38, III, 29–31: ilâni ma-la i-na narî šu-a-tum eš-ri-tu-šu-nu
ud-da-a—i.e., "the gods whose shrines are shown on this stone.''
Now we read on the stone of Nazi-Maruttash (D. E. P., II, pl. 17,
III, 19–22): šum-šu-nu za-ak-ru iwêkakku-šu-nu kul-lu-mu ût šu-ba-
A NEW BOUNDARY STONE OF tu(m)-šú-nu ud-da-a—i.e., "whose names are mentioned, whose weapons are shown, whose seats are indicated."

Meli-Shipak, VII, 26-34 (D. E. P., II, pl. 23) reads: ilâni rabûti ma-la i-na abnu nari an-ni-i šú-um-šú-nu za-ak-ru šú-ba-tu-šu-nu ud-da-a îu.kakkê-šú-nu ku-ul-lu-mu utu-šu-ra-tu-šu-nu uš-su-ra—i.e., "the great gods as many as are mentioned on this stone by their names, whose seats are indicated, whose weapons are shown, whose reliefs are sculptured."


These passages make it plain that the symbols represent three different things: (1) The seats or shrines of the gods, called šubûti or ešrêti; (2) the weapons of the gods, called îu.kakkê and îu.DIB.MES,¹ and (3) the bas-reliefs of the gods, called ušurâti. The shrines are no doubt to be recognized in what scholars (Pinches

¹ This ideogram is perhaps only a scribal error for îu.KU = kakku.
and Hommel) have been in the habit of calling altars. That these shrines actually represent ziggurats appears not only from the names "ešēlêti," "sanctuaries," which is applied to them, but also from the fact that a ziggurat is clearly drawn on IV R.1 43, third row,1 last figure. The dragon, crouching before the stage tower, with a wedge standing upright on its back, corresponds to the wedge lying flat on the usual form of shrines (London 100; 106; 105; I R 70, etc.).2 The stage tower on IV R.1 43, has four stories, and when we examine the other shrines more closely we find that they also contain four oblong squares within each other. It is the ground plan of a stage tower (cf. Bezold, Nineve und Babylon, p. 102).

These shrines, however, are not the stations of the planets or of the moon (Hommel, Aufsätze, pp. 244, 272, 4353), but more generally the seats of stellar deities (Boll, Sphaera, p. 203). This is particularly clear in the figure of the seated goddess on the stone of Nebuchadrezzar I. (V R. 57, fifth row),4 which is not King Nebuchadrezzar, but the goddess Gula, as is definitely stated on a new stone from Susa (D. E. P., VII, p. 140, fig. 452).4 Here the shrine evidently indicates the dwelling place of the deity; however, not an earthly temple (for all Babylonian deities are stellar in their nature), but a heavenly sanctuary. As the prototypes of all earthly conditions are to be found in heaven, according to the belief of the Babylonians, so earthly temples had their heavenly models.5

The shrines are not represented in connection with all the symbols. The largest number of shrines (ten) occurs on the stone of Meli-Shipak (D. E. P., II, pl. 24).6 There we have two shrines with

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1 See fig. 6, p. 17; and fig. 22, second row.
2 See fig. 495, p. 131; fig. 147, p. 34; fig. 1218, p. 30; fig. 139, p. 33. The upper figures refer to the numbers of the symbols on the various pictures.
3 See fig. 4014, p. 131.
4 See fig. 405, p. 105.
6 See fig. 11, p. 28.
tiaras, one with a ram’s head, one with a pin and a horseshoe-like figure, one with a spear, one with a brick\(^1\) and a wedge, one with a goddess, one with a lightning fork, one with a chisel, and one with a sea-shell. Besides these, there are shrines with a tortoise (London 106),\(^2\) with a winged dragon beside it (V.A. 2663),\(^3\) with a pyramid-shaped object (Susa 15),\(^4\) with a square object (Susa 15),\(^5\) with a round object with two horns (Susa 15),\(^6\) with another round object (Susa 13),\(^7\) one on the back of a monster carrying a vase on its

\(\text{Fig. 23.—Symbols on a boundary stone discovered at Susa. (Susa, No. 4.)}\)

\(^1\) Instead of one brick there may also be several rows of bricks, cf. Susa 16\(^{11}\) (fig. 10, p. 25), which shows twelve bricks in four rows. Compare also Susa 20\(^{8}\), where three rows of bricks are given. It is the symbol of Nabû, which follows the spear, the symbol of Marduk. The same arrangement seems to be followed on Susa No. 15 (fig. 2, p. 6). The spearhead of Marduk in the third row is there followed by a pyramid-shaped figure, which is no doubt a variant representation of the bricks of Nabû.

\(^2\) See fig. 14\(^{12}\), p. 34.

\(^3\) See fig. 8\(^{19}\), p. 20.

\(^4\) See fig. 2\(^{9}\), p. 6.

\(^5\) See fig. 2\(^{10}\), p. 6.

\(^6\) This object is probably a variant form of the horseshoe-like figure, which follows usually the symbols of Anu, Ellil and Ea (cf. Susa 3\(^{7}\), Susa 20\(^{4}\), I R. 70\(^{9}\), V. R. 57\(^{9}\)). It is the symbol of Ninharsag. See below, p. 95.

\(^7\) This round object is perhaps identical with the tortoise, see London, 106 (fig. 14, p. 34).
NEBUCHADREZZAR I.

head (Susa I), and one with a stylus-like object\(^1\) (V. A. 2663). The shrines occur therefore thus far in connection with eighteen symbols. It seems to have been left to the choice of the artist to reproduce the shrine or to omit it. Accordingly we find the spear of Marduk on a shrine (V R. 57),\(^2\) or on a dragon (IV R.\(^1\) 43),\(^3\) or alone (Susa 16);\(^4\) the ram’s head of Ea is on a shrine (London 105),\(^5\) or on a goatfish (IV R.\(^1\) 43),\(^6\) the lightning fork of Ramman is on a shrine (Susa III),\(^7\) or on a crouching ox (IV R.\(^1\) 43),\(^8\) or it stands alone (I R. 70).\(^9\) Indeed a close examination of the symbols reveals the fact that they can be represented in three ways, corresponding to the three classes of objects mentioned on the stone of Meli-Shipak (shrines, weapons and reliefs of the gods, VII, 23–34). Either the weapon is shown alone, or, secondly, the weapon and the shrine or the weapon and the animal figure are placed together, or, thirdly, weapon, shrine and animal figure are combined into one group. In other words, either one, two or three figures constitute the symbol.

A few examples will show the nature of this variation.

(1) The spear of Marduk is found alone on Susa I, II, Susa IV.\(^10\)

\(^1\) The stylus is a substitute for the wedge, the symbol of Nabu. This appears from the following considerations: (1) The symbol of Nabu would otherwise be wanting on this stone (V. A. 2663), while it occurs on nearly every other stone. (2) Nabu is frequently represented as holding the stylus, cf., e.g., tāmeš qān tuppī āhīzu šukāmī (I R. 35, No. 2, 4) šōbit qān tuppī āli nāši tupṣūmāt ilāmī (K. B., IV, 102, 3). (3) On the stone of Sargon (fig. 15, p. 35) the stylus standing erect follows the spearhead of Marduk. It here takes the place of the wedge, the usual symbol of Nabu. On Assyrian monuments the symbol of Nabu is a single (rock relief of Bavian) or double (Esarhaddon stele of Sendschirli) column. On the boundary stone of Nabu-apal-iddina (fig. 9, p. 23) the two columns are joined so that they form an H-like figure.

\(^2\) See fig. 49\(^7\), p. 131.

\(^3\) See fig. 10\(^1\), p. 25.

\(^4\) See fig. 6\(^1\), p. 17.

\(^5\) See fig. 12\(^1\), p. 30.

\(^6\) See fig. 6\(^1\), p. 17.

\(^7\) See fig. 11\(^1\), p. 28.

\(^8\) See fig. 13\(^1\), p. 33.

\(^9\) See fig. 24\(^1\), p. 86; fig. 28\(^1\), p. 91; fig. 23\(^1\), p. 76.
It appears on a shrine, London, 90922; on a dragon, London, 99. Dragon, shrine and spear on top are found on London, 100, 105, 106, I R. 70 and on most of the other stones. (2) The wedge appears standing alone on the new stone of Nebuchadrezzar I. (Neb. Nippur), on the dragon (London, 99), on the shrine without the dragon (V. A. 208), on the shrine with the dragon alongside (London, 100, 105, 106, I R. 70). (3) The ram’s head is on a shrine (London, 90922), on a goatfish (London, 99). Ram’s head, shrine and goatfish are seen together on London, 105, V. A. 2663, Susa I, etc. (4) The arrow, pointing downwards, occurs alone I R. 70. It is held by a scorpion man with a bow (London, 100), or by a centaur with a bow (London, 101). (5) The fork of Rammân occurs alone (London, 106, 101, I R. 70), or on the crouching ox (London, 99, 100, Susa II), or on a shrine (V. A. 208), or on a shrine with crouching ox alongside (Susa III). These variations might be multiplied, but enough have been given to show that a considerable number of symbols appear in three possible forms.

From the shrines we pass to a discussion of the weapons. A number of these weapons can readily be recognized on the boundary stones, others are more difficult to identify, because the Babylonians did not limit the term “weapons” to what we commonly include in that term. Of the more obvious weapons on the boundary stones may be mentioned the spearhead (fig. 24), the lightning

1 See fig. 9, p. 23.
2 See fig. 610, p. 17.
3 See fig. 497, p. 131; fig. 122, p. 30; fig. 141, p. 34; fig. 138, p. 33.
4 See fig. 472, p. 120.
5 See fig. 616, p. 17.
6 See Hommel, Aufsätze, p. 256.
7 See fig. 498, p. 131; fig. 1218, p. 30; fig. 143, p. 34; fig. 138, p. 33.
8 See fig. 9, p. 23.
9 See fig. 617, p. 17.
10 See fig. 1214, p. 20; fig. 8, p. 20; fig. 24, p. 86.
11 See fig. 1310, p. 13.
12 See fig. 4916, p. 131.
13 See fig. 32, p. 98.
14 See fig. 1410, p. 34; fig. 138, p. 33.
15 See fig. 619, p. 17; fig. 4918, p. 131; fig. 2818, p. 91.
16 See Hommel, Aufsätze, p. 250.
17 See fig. 1118, p. 28.
fork (fig. 28), the mace with the double head (fig. 24), the mace with the square top (fig. 24), the mace with the vulture head (fig. 24), the mace with the lion head (fig. 24), the lion standing erect, holding two daggers (fig. 21), the mace with the globular end (fig. 12, fig. 14) and the arrow (fig. 12, fig. 14). The three scepters or shafts with round balls on top, pictured on the new boundary stone from Nippur (fig. 47, Nos. 3, 6, 9), belong perhaps to the same category.

When we turn to the historical and religious texts we find that the Babylonians included among the weapons of the gods a number of mythological forms and natural phenomena.

Anu has a weapon called e-ri, which was held by the sorcerer in incantations (e-ri 'uškakku šīri ša 'A-num ina qatt-ia našakku, C. T., XVI, pl. 3, 87; cf. also pl. 6, 211; pl. 21, 202). A bow of Anu is spoken of in the Creation Story (šumūr-ma 'ušqasṭu ki nukkalat [ēpētsa], K. 3449, a Rev. 2, cf. K. B., VI, 1, 32).

Anunīt, as the goddess of battle, carries a bow and a quiver (‘A-num bēlit taḫāzi našāta 'ušqasṭi u išpati, V R. 64, III, 22, cf. K. B., III, 2, 104).

Ea has a net (gišparru ša 'A-ea, C. T., XVII, 34, 26).

Ishtar is supplied with a “powerful bow, a mighty spear, which cuts down the disobedient” (išqasṭu dannatu ištur-taḫu gišru mušamqit lá māgiši, Esarhaddon stele of Sendschirli, Rev. 29, 30, see Ausgrabungen in Sendschirli, p. 38). Aššurbanaplu describes an appearance of Ishtar in a dream, “on the right and left she had quivers hanging, she held a bow in her hand and drew a sharp sword” (imnā u šumēša tullāta išpāti tamḫat išqasṭu ina idēša šalpat namšaru zaqtu, Cyl. B., Col. V, 53–55, cf. K. B., II, 250). The same king killed four lions with “the

1 Cf. for this section especially Frank, Bilder und Symbole, pp. 7–32.
A NEW BOUNDARY STONE OF

terrible bow of Ishtar, the mistress of battle” (tilpánu izzitu ša 4Ištar belit taḫāzi, I R. 7, No. 9, a, 2).

Lugal Maradda is mentioned by Nebuchadrezzar II., who refers to his “terrible weapons which spare not the foe, truly advance and are sharp” (kakkēka ezzūtim ša lā igammīlū nakiri lā tībū lā zaqtā, Langdon, Building Inscriptions, Nebuch. 2, Col. III, 42–43; cf. 3, Col. II, 27f.).

Marduk’s weapons are described in the Creation Story. Before he went into the fight with Tiamat “the gods gave him a weapon without equal, which overwhelms enemies” (iddināšu kakkū lā maḥra daʾīpu zaʾari, IV, 30). To prepare himself for the conflict Marduk “formed a bow and appointed it for his weapon; he laid the arrow on it; he took up the miṭṭu-weapon and caused his right hand to seize it, he hung a bow and a quiver at his side; he placed lightning before him and filled his body with burning fire; he prepared a net to enclose Tiamat” (iḫsimma iṣuqaṭa kakkasu uaddi mulmullum uṭarkiba iṣšīma iṣu-miṭṭa imnaṣu ušaḥīz iṣuqaṭu u masku iṣpatum iḍuṣṣu išul iškun birqū ina paniṣu nabilu muṣṭahmiṭu zumurṣu umtallā ēpuṣma sapara šulmū kirbiš Tīmat, IV, 35–41). The same weapons of Marduk occur in several other passages (cf. Frank, Bilder und Symbole, p. 23).1

Nabû has a weapon of which it is said: “Thy weapon is a dragon from whose mouth runs no poison,” kak-ka-ka ú-ṣum-gal-lu ša iṣ-tu pū-ṣu im-tu la i-na-at-tu-ku, IV R.2 20, No. 3, 15, Nannā had a bare sword and a pointed ʾulmū as the adornment of her divinity ([n]amšar u pīṭa [u]lmū zaqtu simat išṭiša, Craig, Rel. Texts, I, 55, Col. I, 2).

Nergal is called “the lord of weapons and bows” (bēl bēlē u qašāti, III R. 43, IV, 21, cf. above, p. 55). Tiglathpileser declares

1See also Hehn, Hymnen an Marduk, B.A., V, 309, 10; 327, Obv. 16; 329, Obv. 10, 15; 330, 20; 339, Obv. 1; 349, 23.
that he received from Ninib and Nergal “their terrible weapons and their sublime bows” (išu-kakkēšunu ezzūti u išu-qasātsunu širtu, I R. 14, 58, 59, cf. K. B., I, 38). Again he is represented as holding “the merciless abābu weapon” (tāmeḫ, abābi lâ pādē, Bollenrücher, Gebete an Nergal, No. 8, 8, p. 50).

Of Nudimmud ( Ea) it is said, “he presented to thee a weapon without equal” (išu-kakku lâ màhiru iqisku “Nudimmud, Bollenrücher, No. 8, 12. He is “the hero whose whip[cracks’ (?)] and people cry out, “The noise of his weapon” (qarradu ša qinazzu . . . iqabbā rigim kakkišu, Bollenrücher, No. 5, 46). He is the one “who lifts up the weapon, who urges on to battle” (naṣ išu-kakki dikū anantum, Bollenrücher, No. 4, 13, p. 21).

NIN.1B’s weapons are the most numerous and best known at present. Upon what is perhaps the third tablet of the Ana-gim gim-ma series (Hrozny, Mythen von dem Gotte Ninrag, p. 13f.) twenty-two weapons (perhaps originally twenty-four) are enumerated. Some are given in Assyrian, others only in Sumerian. Not all of the latter can be explained. The weapons given in Assyrian are: “The heavy weapon of Anu” (išu-kakku kabtu ša “Anum, Obv. 30); “the wide net of the hostile land” (alluḫāppu māti nukurtim, Obv. 34); “the sword, the dagger of my divinity” (namsaru patru anûtta, Rev. 1); “the net of the battle” (šuškal taḥāzi, Rev. 4); “the long bow” (ariktu, Rev. 6); “the girdle clasping men and the bow of the storm (battle)” (šibba ša ana ameli iṭēṭhu qaṣtu abābi, Rev. 8); “the bow and the shield” (tilpānu u kakābu, Rev. 10).

1 These weapons have a series of ornamental names: “The destroyer of lords,” muabbīt šadī, Obv. 30; “The overthrower of lords,” mušakniš šadī, Obv. 32; “The victor in battle,” litti taḥāzi, Obv. 34; “The one cutting off necks,” muṣṣīr kiṣadītā, Rev. 2; “The lord from whose power there is no escape,” ša šadī ina gitišu la ippaṣiddu, Rev. 4; “The helper of heroes,” riṣat edli, Rev. 6; “The overwhelember of the houses of the hostile land,” hatū biṭ māt nukurtim, Rev. 10.
given in Sumerian are: "Šar-ur in his right and "Šar-gaz in his left hand (Obv. 19-22); "Ud-ka-ninnū, "the storm with fifty edges" (Obv. 23); "Ud-ba-nu-illa, "the merciless storm" (Obv. 25, cf. also II R. 26, 38c–d, and II R. 57, 61a = úmu lā pādā); mir-siliq-ga (Obv. 27); the nu-na weapon (Obv. 31); Ku-šag-ninnū, "the weapon with fifty heads" (Rev. 11); Gīš-ga-šag-imīn-na, "the weapon with seven heads" (Rev. 13); Ku-šag-ia, "the weapon with five heads" (Rev. 16); Kur-ra-šu-ur-ur, "which makes the lords tremble" (Rev. 19); Erim-a-bi-nu-tuk, "whose enemy has no strength" (Rev. 21); ŠI + UMI - tīla, "support of life" (Rev. 28) and once more Ku-šag-ninnū (Rev. 29, cf. Rev. 12).

NIN.IB is also called "the spear, the great hero, the son of Ellil, with his arrow he cuts off life" ("NIN.IB tartāhu garradu rabā apīl "En-lil ina uššīsu zaqtı uparri" napištim, V R. 9, 84–85). In Shurpu IV, 75, he has the title "the lord of the weapon" (bēl isūkakkī).

Nisaba, like Ea, has a net (saparu ša "Nisaba, C. T., XVII, 34, 30).

Rammān’s weapon is the lightning, hence one form of Rammān ("UMUN-IM) is called "Rammān ša birqi, III R. 67, 47c–d, and the curse of Rammān is "that he may strike his (the evildoer’s) land with awful lightning" ("Rammān ina birqi limuttı mâtsu libriq, Tigl., VIII, 83, 84). Rammān is also pictorially represented with the lightning fork on the boundary stones (most clearly on Susa, No. 5, b, see fig. 18, p. 41). Another weapon of Rammān, as has been suggested by Zimmern (cf. K. A. T. 3, 448a), may be the axe, which is once referred to on a fragmentary boundary stone (O. B. I., No. 80, 1).

Shamash has a snare by which he overthrows all lands (sāhīp šuškallaka puḫur mātāti, IV R. 17, Rev. 13). The net (šētu) of Shamash occurs in the Etana myth (I, a, 11, cf. K. B., VI, 1,
104) and a synonym, *gišparru*, is also mentioned (*gišparru mamit ʿŠamaš, Etana Myth, 1, a, 12).

*Sibitti*, they are described by Esarhaddon as holding bow and arrow (*“Sibitti išti qardātu tāmeḫu tilpānu u usṣi, K. 2801, 12, Esarhaddon’s Bauinschriften, cf. B. A., III, 228*). Cf. also Hehn, *Siebenzahl und Sabbat bei den Babylonien*, pp. 19ff.

*Sin*, his symbol is the crescent, *usqaru=asqaru*, also called the basket (*bugūna*) and the ship (*maqurru, Susa 2, IV, 10, 11*). Although it is probable that the crescent was regarded as *Sin’s* weapon, it is not definitely called by that name in the inscriptions published thus far.

*Ūr-ra*, “the powerful weapon of the terrible Īr-ra,” is mentioned by Nabopolassar (*išu kakkku dannu ša īŪr-ra rašubbu, O. B. I., No. 84, Col. I, 24, 25*).

A fragmentary list of divine weapons together with their names is given III R. 69, 3, 75–83. As it has not been used in this connection before, as far as I know, it is reproduced entire:

```
[išu kakkku ṣEn-lil mar-šar-ū
išu kakkku ṣMarduk qa-gu-ul-tu
išu kakkku ṣNabû(UR) iš-ti-it-[tum]
išu kakkku ṣNIN.IB ḫi-ḫi-nu
išu kakkku ṣZa-ma-da ši-il-lu
išu kakkku ṣNergal(UGUR) pal-š[u?-u?]
    . . . . . . pu-gul-[tum?]
    . . . . . . ma-aš-[šu(?)-u(?)]
```

As to the names only a few suggestions can be ventured at the present time because none of them, with perhaps a single exception, appear elsewhere. It seems that several of the names indicate different species of thorns. *It-ti-it-ti* occurs in the Gilgamesh Epic (XI, 284) as the “bramble,” by means of which Gilgamesh is
A NEW BOUNDARY STONE OF

enabled to return home. Puquttu is also a thorn, which occurs on the boundary stones in the curses of Rammân (cf. p. 64f.). With ḫibinu we may perhaps compare ḥa-bi-in which is mentioned as a synonym of puquttu (II R. 41, 58a, b). Maššû (if the restoration is correct) is perhaps the maš-šû-u mentioned II R. 47, 14, b, as a synonym of kak-ku. For qa-qu-ul-tu, the weapon of Marduk, we can offer no explanation, unless it has something to do with qa-qul-ti la pa-te-e, “a closed vessel,” mentioned in an incantation text, cf. C. T., XVII, 35, 79. It is tempting to restore the weapon of Nergal to pal-su-u, because of the occurrence of this name in an omen text, to which we shall presently refer.

The Babylonians did not only picture the divine weapons on the boundary stones, but they fancied that they could also detect them in the markings found on sheep livers. Hence they appear frequently in omen texts. In one of these (C. T., XX, 42) which has recently been discussed by Prof. Jastrow (A. J. S. L., XXXIII, (January, 1907), pp. 111–115) we find a similar series of divine weapons. The destructive weapon (išu-kakkû išitu) of Ellil is called kak-su-u, the weapon of Shamash ud-di-su-u and the weapon of Ea gab-laḫ-ḫu.2 In the case of three other weapons, the names

1 Cf. also the god Id-di-tum (or Il-ṭi-tum) in the Cassite texts published by Prof. Clay, B. E., XV, p. 54. For the deification of the divine weapons see the weapons of NIN.IB, cf. p. 82.

2 The view of Prof. Jastrow that the names of these weapons are written ideographically does not seem to me to be fully established. The other names found in Col. VI of the tablet under discussion (K 2235) are all written phonetically. Moreover the name of the weapon of Ea, written gab-laḫ-ḫu, is not necessarily connected with the ideogram GAB.LAḪ, for which the reading saḫ-mas-tum seems probable, or, if they are the same, it might be argued that gablaḫḫu is only a synonym of saḫmaṣṭum, but not identical with it. Finally the fact that four of the names end in su-u does not necessarily prove them to be ideograms, especially since the ideogram SU-Ŭ is unknown and no possible meaning can be attached to it. For these reasons I prefer to regard the names as written phonetically.
of the respective deities to whom they belonged have been effaced. They are: pal-su-u, di-di-su-u and iškakku III-tuš, perhaps to be read with Prof. Jastrow šalaltuš.

Besides the weapons mentioned on this tablet there are numerous other references to divine weapons in omen texts. As Prof. Jastrow has shown, there is a weapon of Ishtar called di-e-pu, “the over thrower” (V R. 63, II, 30), a weapon of Shamash called ma-ak-ša-ru, perhaps “the helper,” from kašaru to support. A second weapon of Shamash is called at-mu-u ki-e-nu, “the faithful word” (Rm.2 106), and a double weapon is named ṭumu šaqū, “the mighty storm” (Stele of Nabonidus, XI, 11f.). As one of the weapons of NIN.IB is called Ud-ba-nu-illa = ṭumu la pâdâ (cf. above p. 82), “the merciless storm,” and as the double-headed club is the symbol of NIN.IB, it is probable that the ṭumu šaqū here mentioned is also a weapon of NIN.IB. We also find a “sevenfold zibu,” the weapon of Shamash (C. T., XX, 48, 33–36), a “fifteen-fold zibu,” the weapon of Ishtar (C. T., XX, 48, 39), a “threefold zibu,” the weapon of Sin (C. T., XX, 48, 42). Three other names appear on the tablet referred to above (C. T., XX, 42, 33), namely, šu-šu-ru, šul-mu and iškakku KU.ŠI. To these may be added a name occurring in the omens of Sargon and Naram-Sin, namely su-ḫu-ru-ni (IV R.² 34, Rev. 4). Altogether the omen texts have thus far furnished us with seventeen names of divine weapons.

Finally divine weapons appear also in the heavens. The Babylonians spoke of certain constellations as the weapons of the gods. Thus both the mulmullu star and the gamlu star were called “the weapon of the hand of Marduk” (iškakku ša qâṭ 4Mar duk, V R. 46, Obv. 3, 26, a), and the star GIŠ.GAN.URU was called the weapon of the God A-e(mal), (V R. 46, 25, a). One of the weapons of NIN.IB was the tartalḫu (V R. 9, 84), but there was also a tartalḫu star, which was identified with Ninib (II R. 57, 52,
Ishtar held a bow in her hand (see above, p. 79), but there was also a bow star (=Sirius), identified with Ishtar, cf. V R. 46, 23, a, b, and Jensen, Kosmologie, pp. 53, 149. Šar-ur and Šar-gaz are two weapons of NIN.IB (see above, p. 82), but they are also two

![Fig. 24.—Symbols on a boundary stone found at Susa, with the names of the gods written on the symbols. (Susa, No. 1.)](image)


A review of these divine weapons has shown that the Babylonians did not only represent them pictorially upon their boundary stones, but they also believed that they could detect their

1 For the tartahu star (=Saturn) see Jensen, Kosmologie, p. 150.
There can no longer be any question that not only the weapons but all the varying figures on the stones are symbolic representations of certain gods. This is not only stated in the inscriptions, as quoted above, but one of the new stones from Susa (D. E. P., I, fig. 379) has actually the names of the gods written on the symbols. We now know that the spear represents Marduk, the mace with a vulture head Za-mâ-mà, the mace with a lion head Nergal,¹ the mace with the square top Shuqamuna, the walking bird most likely Bau, the shrine with the goat-fish and ram’s head Ea, the lamp Nusku, the seated goddess Gula, the crescent Sin, the sun disk Shamash, the eight-pointed star Ishtar and the serpent Siru. The inscriptions on the scorpion, on the mace with twin-headed dragons, on the crocodile-like monster with a shrine on its back and a vase on its head, have become illegible (cf. fig. 24).

There are other symbols which can be identified with certain gods. On the stone of Nebuchadrezzar I. (V R. 57)² we find three shrines with tiaras in the first row. These correspond to the two shrines followed by the symbol of Ea (a shrine and a goatfish), on Susa III, Susa XV, I R. 70, Susa XX.³ This makes it probable that the first two symbols stand for Anu and Ellil. The proof for

¹ The sign is \( \text{\textcopyright} \), as determined by an examination of a photograph of the original, which I secured through the kind assistance of Dr. Heuzey, the Director of the Louvre. I submitted the photograph also to Prof. Hilprecht, who independently reached the same conclusion. The sign is a variant of GIR (cf. Br. 9190), as can be seen by a comparison with the older forms, cf. Amiaud et Méchineau, Tableau comparé, No. 203. This conclusion is important because it shows that the twin lion heads, as on the rock relief of Bavian, can only be NIN.IB. It also proves that the lion standing erect with daggers in his fore claws, as shown on Susa No. 9 (fig. 21, p. 73), is a symbol of Nergal.

² See fig. 49, p. 131.

³ See fig. 114-6, p. 28; fig. 24-6; fig. 134-6, p. 33; fig. 301-3, p. 95.
A NEW BOUNDARY STONE OF this identification is found on the rock relief of Sennacherib at Bavian. In this case the symbols agree with the gods mentioned on the stone. As the list is important for our later discussion we reproduce it:

1. Assur,
2. Shrines with horned caps Anu,
3. Ellil.
4. Shrine with ram’s head Ea.
5. Crescent Sin.
6. Winged disk Shamash.
7. Forked lightning Rammán.
8. Column with spear head Marduk.
9. Square column Nabû.
10. Column with two lion heads [NIN.IB].
11. Venus star Ištar.
12. Seven stars Sibitti.¹

¹ The god Sibitti is written in this as well as in other inscriptions dVII-Bi, which should not be read dSibi(-bi). The Semitic reading is determined by IV R., 21 (B) Rev. 21–22 (= Zimmern, Ritualtafel, No. 54, p. 168), where to dVII-Bi in the Sumerian line corresponds ilāni Si-bit in the Semitic line. Cf. also Winckler, Altorientalische Forschungen, II, 10, dSi-bit-ti; Zimmern, K. A. T., p. 620, and Hehn, Siebenzahl, p. 24, note. For the inscription on the Bavian relief see III R. 14.
In this inscription, as Hommel has already shown (Aufsätze, p. 442), Anu and Ellil are clearly represented by the shrines with tiaras. To the identifications made on Susa I are here added: Rammân with the lightning fork, Nabû with the square column, Ishtar with the four-cornered star, which on Babylonian monuments appears usually as eight-cornered. The identification of NIN.IB with the twin lion heads has now become certain, because Susa I has shown that the single lion head stands for Nergal, hence there is no other god but NIN.IB left for the twin lion heads.

The gods represented are as follows: (1) The seven stars, the Sibitti; (2) Aššur (Anu) standing on two animals; (3) Bêlit seated on a lion; (4) Ellil standing on a dragon, similar to that of Anu; (5) Rammân holding the lightning fork and standing on an ox; (6) The crescent of Sin; (7) The winged disk of Shamash; (8) The sixteen-pointed star of Ištar; (9) The spearhead of Marduk; (10) The double staff of Nabû; (11) The ram’s head of Ea; (12) The twin-headed mace of NIN.IB.
Fig. 27.—Boundary stone of King Nazi-Maruttash found at Susa, No. 2, face C.
Fig. 28.—Boundary stone of King Nazi-Maruttash found at Susa, No. 2, face D.
These are all the identifications that can be made with any degree of certainty. Recently, however, Prof. Zimmern has attempted to increase the number considerably by a study of the stone of Nazi-Maruttash. I should be glad to follow the ingenious explanation of this distinguished scholar, but it seems to me there are fatal objections to his identifications: (1) His whole theory is based on the supposition that the seventeen terrible figures (ṣuripāt) of the gods are actually represented on the stone. But there is no justification for this supposition in the text. The strongest argument that can be found for the view of Prof. Zimmern is the fact that there are actually seventeen figures on the stone. But this is in itself not sufficient to warrant their identification, especially when we find that on no other boundary stone do the figures and the gods quoted in the text agree. This point is important enough to warrant the full presentation of the evidence on hand.

London, 103 ............ has 17 symbols and 15 gods in the text.¹
London, 101 ............ " 19 " " 13 " " " "
London, 99 ............ " 18 " " 7 " " " "
London, 100 ............ " 20 " " 12 " " " "
London, 106 ............ " 19 " " 12 " " " "
I R. 70 ............ " 19 " " 12 " " " "
London, 160 ............ " 19 " " 16 " " " "
London, 102 ............ " 19 " " 14 " " " "
London, 90922 ............ " 8 " " 0 " " " "
Berl. V. A. 208 ............ " 9 " " 0 " " " "
Berl. V. A. 209 ............ " 6 " " 4 " " " "
Berl. V. A. 2663 ............ " 16 " " 5 " " " "
O. B. I. 149 ............ " 14 " " 8 " " " "

¹The number of gods might possibly be increased to seventeen by counting twice Shamash and Ramman, whose names are repeated. There are only fifteen different gods enumerated in the curses.
NEBUCHADREZZAR I.

Neb. Nippur . . . . . . . . . . has 20 symbols and 10 gods in the text.
Susa III . . . . . . . . . . . . . . . . 24 " " 9 " " " "
Susa XVI . . . . . . . . . . . . . . . . 18 " " 47 " " " "

This list shows that the supposition that the gods and the symbols are identical is not favored by the other boundary stones.

(2) But when we analyze Prof. Zimmern’s identifications we meet still more objections. The first two symbols are two identical shrines with tiaras; hence we should expect, if symbols and text correspond, that the text should have the same or at least similar statements about these two symbols. But this is not the case. While the first is described as šub-tum u šu-ku-zu šá Anum(-num) šarri šamē, the second is said to be gir-gi-lu al-la-ku ša 4En-lil bēl mātātī. Hence Prof. Zimmern is forced to the assumption that the second symbol “‘in der bildlichen Darstellung nur implicite vorhanden ist.’” This is equivalent to a confession that his theory does not agree with the evidence.

(3) It may well be doubted that the third symbol, which is entirely erased, consisted of the shrine and the goatfish. There is room for the shrine with the ram’s head, but for the goatfish is hardly any room, as a glance at the upper row will show. (4) He identifies the two lion heads with Shuqamūna, while Susa I shows that the mace with the square end represents Shuqamuna. To call the latter simply “‘eine weitere Zuthat’” seems again due to the exigencies of a theory. (5) Shar-ur and Shar-gaz represent the personified weapons of NIN.IB, of which Shar-ur is held in his right hand and Shar-gaz in his left (Frank, Bilder und Symbole, p. 28); but how can the vulture head alone be said to fit that description? It demands rather that the two lion heads represent the weapons of NIN.IB. (6) The ma-sab ru-ba-ti, or “‘censer of the princess,’” is also absent, and Prof. Zimmern must again have recourse to the supposition that it is implied. (7) The identification of the mar-ka-su rabā(-û)ša bit ši-kil-
Fig. 29.—Symbols on a boundary stone found at Susa, from the Cassite period. (Susa, No. 13.)
la with the shrine carrying the horseshoe-like, or \( \Omega \)-like, figure is also doubtful, and would hardly have been made if the theory had not demanded it. It will be observed that this last symbol occurs frequently in fourth place after the symbols of Anu, Ellil and Ea (e.g., V R. 57, Susa XX, Susa XV, Susa III, I R. 70, III R. 41). And as in several of these cases (I R. 70, III R. 41, Susa III) NIN.HAR.SAG or NIN.MAH follows Anu, Ellil and Ea, it is likely that this symbol is a representation of Ninharsag. Although the identifications of Prof. Zimmern as a whole can hardly

Fig. 30.—Symbols on an uninscribed boundary stone found at Susa, No. 20.

\(^1\) See fig. 49\(^4\), p. 131; fig. 30\(^4\), p. 95; fig. 2\(^7\), p. 6; fig. 11\(^7\), p. 28; fig. 13\(^7\), p. 33; fig. 14\(^9\), p. 34.
be accepted, there are several which are correct. His identification of Ishara with the scorpion is very happy. Both have the same ideogram, GIR.TAB (Br. 315–316). The lion-headed dragon undoubtedly represents Nergal or Shit-lam-ta-ē (Frank, Bilder und Symbole, p. 30).

Recently Dr. Leon Heuzey has made it very probable (Revue d'Assyriologie, VI, 95–104) that the shrine with the brick and the wedge, which is frequently (Susa III, XX, V R. 57, IV R. 43, III R. 41, I R. 70, etc.) placed alongside of the lance of Marduk, is the symbol of Nabû, the god of writing and architecture.

To sum up, we have thus far been able to make twenty identifications of symbols with their respective deities; that is, nearly half of the symbols have been identified. But these symbols are more than gods, for all the gods of Babylonia are astral. They represent certain stars with which the gods were identified. This should have been plain long ago, for sun, moon and the eight-pointed Venus star, which occur on all these monuments, clearly point to the heavens as the place where we should look for all the other symbols.

The most prominent of the symbols is the serpent, which is either coiled up on top of the monument or extends along the

1 See fig. 114, p. 28; fig. 303, p. 95; fig. 494, p. 131; fig. 614, p. 17; fig. 143, p. 34.

2 These identifications are: (1) The spearhead stands for Marduk; (2) the mace with vulture head for Zamama; (3) the mace with lion head for Nergal; (4) the mace with the square top for Shuqamuna; (5) the lamp for Nusku; (6) the shrine with goatfish and ram's head for Ea; (7) the seated goddess with dog (or dog alone) for Gula; (8) the crescent for Sin; (9) the sundisk for Shamash; (10) the eight-pointed star (five-pointed on Neb. Nippur, No. 13, six-pointed on Susa, No. 4, seven-pointed on the stone of Nabû-shum-ishkun) for Ishtar; (11) the serpent for Sir; (12) the walking bird for Bau; (13–14) the two shrines with tiaras for Anu and Ellil; (15) the shrine with the wedge, brick(s) or stylus for Nabû; (16) the mace with the twin lion heads for NIN.IB; (17) the scorpion for Ishlara; (18) the forked lightning and the ox for Rammân; (19) the shrine with the yoke or horseshoelike figure for Ninharsag; (20) the seven stars for the Sibitti.
lower edge of the symbols or winds through the centre and hangs downwards with its tail. The meaning of this serpent has been determined by three separate facts: (1) In a list of rivers (II R. 51, 45–47) the river of the serpent (nār Šīr) is explained as "the river of the great band of heaven" (nār DUR.AN.GAL) and as "the river of the great ocean" (nār ZU.AB.GAL). (2) Another text (Rm. 282) represents Ellil as drawing the picture of the great serpent, called Labbu, upon the firmament (see Hrozný, Mythen von dem Gotte Ninrāg, p. 108, obv. 7–10). (3) Franz Delitzsch has added the observation that Jewish tradition identified the serpent defeated by God (Job 23:16) with the milky way (so Rabbi Levi Ben Gersom; see Delitzsch, "Commentary on Job," 2d ed., p. 339). Prof. Hommel was the first to infer from the first and the third of these facts that the serpent was identical with Tiāmat and her eleven helpers, and recognized them in the milky way and the signs of the zodiac (Hommel, Aufsätze, pp. 360, 370). On the basis of this identification Prof. Hommel has argued that all the other symbols are signs of the zodiac. This theory has recently
been subjected to an able criticism by Boll in his valuable work, *Sphaera*, Leipzig, 1903. He raises two strong objections to Hommel's theory:

(1) The symbols do not occur in a fixed order, such as we naturally expect to be followed if they represented the signs of the zodiac. In all other known zodiacs the order is fixed, while the arrangement of the symbols on the boundary stones varies constantly. (2) There are more symbols than twelve represented on fifteen stones, while at least five have less than twelve symbols. In view of this evidence we must come to the conclusion that the zodiac as such is not represented on the boundary stones.

A different answer, however, must be given to the inquiry whether separate signs of the zodiac are to be found on the stones. This is certainly the case. The most striking symbol on the boundary stone of Nebuchadrezzar I. (V R. 57)\(^1\) is the scorpion man or archer. It also occurs on the stone of Meli-Shipak (London, 103).\(^2\) The human part ends with the belt, below which is the body

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1 See fig. 49\(^1\), p. 131.
and the tail of a scorpion, with the feet of a lion. To this symbol corresponds a centaur drawing a bow on two other stones. In one case (London, 101)\textsuperscript{1} he has a double head, one human, the other that of a dragon. He is also provided with wings and a double tail, the lower of a horse, the upper of a scorpion, and under his fore feet is a scorpion. In the second case (D. E. P., I, p. 175, fig. 381)\textsuperscript{2} the wings are left off and there is but one tail. All these remark-

\begin{figure}
\centering
\includegraphics[width=0.5\textwidth]{archer.png}
\caption{The archer from the Egyptian zodiac of Dendera.}
\end{figure}

able features appear on Egyptian and the Greek zodiacs. On the square zodiac of Dendera, \textit{e.g.}, which dates from the time of the Emperor Nero, we see the same double-headed centaur drawing a bow, winged and having two tails, the lower of a horse and the upper of a scorpion. Here, too, the scorpion follows as the next sign of the zodiac. Moreover, there is the same transition from a centaur to a human form. The \textit{sagittarius}, which Boll gives from a Latin MS. (p. 131), is a two-legged satyr with a horse-tail. These

\textsuperscript{1} See fig. 32, p. 98.
\textsuperscript{2} See fig. 23\textsuperscript{2}, p. 76.
Fig. 31.—Rectangular zodiac of Dendera from the time of Emperor Nero.
remarkable agreements cannot be accidental. They rather prove conclusively that the Egyptian zodiac was influenced by the Babylonian, and that by this symbol on the Babylonian boundary stones a sign of the zodiac, the \textit{sagittarius} or archer, is meant. If one symbol of the zodiac is unquestionably represented on the boundary stones, it is reasonable to suppose that there are more.

In this connection the round zodiac of Dendera deserves special attention. Here we find along the inside circle, besides the planets, the thirty-six decani and some other stars, the signs of the zodiac in the usual order: \textit{aries, taurus, gemini, cancer, leo, virgo},

\hspace{1cm}

\textbf{Fig. 35.}—Round zodiac of Dendera from the time of Emperor Augustus.
A NEW BOUNDARY STONE OF libra, scorpio, sagittarius, capricornus, aquarius and pisces. The planets are arranged as follows: Mercury between lion and virgin, Saturn between virgin and balance, Mars above the capricorn, Venus between waterman and fishes, Jupiter between twins and cancer. Several of these signs are found in similar forms on the Babylonian monuments. The goatfish, combining the head and body
of a goat with the tail of a fish, is found repeatedly on the boundary stones as the symbol of Ea (I R. 70, London, 99, Susa I, Susa XV, Susa XX, etc.). The close similarity in form absolutely demands a common origin. Another symbol which shows close similarity is the lion walking on a serpent. It may correspond to the winged lion walking on a serpent on IBr.M. 99. Again, the waterman pouring water out of two vases reminds us very much of the similar figure on Susa VI, most likely Ea, standing on a goat. In front of his breast he holds a vase, out of which two streams are running. A similar figure of Ea with vases, out of which water is bubbling in two streams, is published by Heuzey in *Revue d'Assyriologie*, Vol. VI, p. 95. This identification, however, can hardly be said to be certain, because we found that the

1 See fig. 138, p. 33; fig. 617, p. 17; fig. 248, p. 86; fig. 25, p. 6; fig. 308, p. 95.
2 See fig. 618, p. 17.
goatfish, the symbol of Ea, corresponds to the Greek capricorn, while here we would have the God Ea identified with the waterman. It will be noticed, however, that the goatfish and waterman are two adjoining signs, and it might well be that the figure of Ea himself stood for the waterman, while his symbol, the goatfish, expressed the neighboring sign of the capricorn.¹

![Fig. 39.—The symbol of the god Marduk. (Susa, No. 19.)](image)

Other identifications that have been proposed are still less certain. Attention has been called to the fact that in a number of cases the spear of Marduk opens the series of symbols (V. A. 2663, Susa I', Susa 106¹), and that on the Sargon stone the inscription AM, the "ox," is placed alongside of it (Hommel, Aufsätze, p. 257). Now when we recall the fact that at 1100 B.C., when the boundary

¹ The symbol of Gula seems to be a parallel case which probably stands for the virgin, while her dog represents the next zodiacal sign, the lion. The same combination of two symbols into one group may be seen in the centaur holding the bow, which represents the sagittarius, under whose fore feet is the scorpion, the next sign in the zodiac (see fig. 32, p. 98).
stones were engraved, the vernal equinox fell into the sign of the bull (taurus), it may be argued with some degree of probability that the spear represents the first zodiacal sign or *taurus*. It is often preceded or followed by the shrine with the wedge, and, as a glance at the northern hemisphere of heaven shows, the triangle is a part of the sign of the *ram*. Therefore the wedge represents perhaps the *aries*. Again, the spear of Marduk is at least twice associated with the twin lion heads (London, 105, Susa II), but the twins (gemini) adjoin the *taurus*; hence the twin lions may stand for the *gemini*. All these identifications are rendered uncertain by the fact that the spearhead stands for Marduk, the wedge most likely for Nabû and the twin lion heads for NIN.IB. These are the gods of the three planets Jupiter, Mercury and Mars. Hence it would be more natural to identify them with these planets.

To sum up, the only certain identifications of the boundary stone symbols with signs of the zodiac are, the archer with the *sagittarius*, the scorpion with the *scorpio* and the goatfish with the *capricorn*. The rest cannot be regarded as fully established—the god pouring out water with the waterman, the walking or sitting lion (dog) with *leo*, the spearhead with *taurus*, the wedge with the *aries*, the twin dragon heads with the *gemini*. The goddess Gula may stand for the virgin. But that the mace with
The globular end is a substitute for the *cancer*, the Ω-like figure on the shrine for the *libra*, and the walking bird for the *fishes* does not appear to have been proved by the arguments of Hommel.¹

But even if all the twelve signs of the zodiac were fully established it would by no means exhaust the list of the symbols, as there are more than forty different symbols. What are the rest?

We naturally expect to find besides the signs of the zodiac the five planets that were known to the ancients. Now, it is highly probable that they are represented. We have seen that the spearhead is attributed to Marduk, who was in later times identified with Jupiter; the wedge is most likely the symbol of Nabû, identified with Mercury; the twin lion heads are the symbol of NIN.IB, identified with Mars; the lion-headed dragon is the symbol of Nergal, identified with Saturn, while the eight-pointed star is certainly the symbol of Ištar, identified with Venus, the morning and evening star.

As neither the signs of the zodiac nor the planets exhaust the list of symbols found on the boundary stones, we must look for other constellations which might possibly be represented. At this stage of our investigation an astrological text of a Greek writer named Teucros the Babylonian, which was published recently by Boll,² seems to show us the right way. In this text we find each sign of the zodiac associated with an animal name, which is called ἠδεξάμορος. These animals, therefore, are symbols of a series of twelve hours. The hours must have been double hours, because it takes twenty-four hours for one revolution of all the twelve parts of the ecliptic, and each animal represents one-twelfth

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¹ I do not mean to question the many and valuable contributions of Prof. Hommel on this subject. But in the points enumerated he does not seem to have established his contention. See also article of C. Bezold in *Archiv für Religionsgeschichte*, X (1907), p. 115f., and Frank, *Bilder und Symbole der Babylonisch-Assyrischen Götter*, p. 3.

part or thirty degrees. Moreover, these twelve double hours could not originally have referred to the ecliptic, because each twelfth part of the ecliptic rises in unequal intervals of 1 hour 20 minutes, to 2 hours 24 minutes in the latitude of Babylon. To secure equal divisions the twelve parts must have been applied to the heavenly equator.¹

Now it is well known that the system of double hours called *kaš(s)-bu* (KAŠ.GID) was used in Babylonia, as the tablet III R.

¹ Ball, *l.c.*, p. 315.
A NEW BOUNDARY STONE OF

51, Nos. 1 and 2, and other passages plainly show. The Babylonians must, therefore, first have measured the dodekatemoria of the equator, and from this division determined that of the ecliptic; so also in Egypt the division of the thirty-six decani referred originally to the equator.¹

This juxtaposition of the zodiacal circle with the dodekaoros circle has recently been found pictorially represented on a marble plate discovered in Egypt.² The centre is occupied by the two heads of Apollo and Phoebe, around which is a double circle. The outer circle represents the signs of the zodiac, the inner circle agrees completely with dodekaoros animals mentioned by Teucros. They are as follows:

1. ram, with belt .................... αἰλιον, cat, sitting.
2. bull ............................... λεών, dog (or jackal).
3. twins (man and woman) ...... ὀφις, serpent.
4. crab ............................ ἄριανῆρος, crab (cancer).
5. lion .............................. ὀνος, ass.
6. virgin ........................... λιων, lion, walking.
7. balance (borne by man) ...... τράγος, goat (or gazelle)
8. scorpion ........................ ταῦρος, ox.
9. archer (centaur) .............. ἕραξ, falcon.
10. goatfish ......................... χυνυκτέφαλος, ape.
11. waterman ........................ ἱβις, ibis.
12. fishes .......................... προκάδζιος, crocodile.

It is strange to notice that while the idea of a twelve-hour circle goes back to Babylonia, several of these animals at least (cat, ibis, crocodile) are no doubt due to Egyptian influence. The best theory to account for this phenomenon is, as Boll has pointed out, to suppose that the dodekaoros was carried from Babylonia to Egypt, where several of the animals were renamed. That there

¹ Ball, l.c., p. 316.
² Ball, l.c., pl. VI; see fig. 41.
was such a renaming process seems to be supported by the East Asiatic cycle. This cycle of twelve animals represented: (1) A cycle of twelve successive years. (2) A cycle of twelve months. (3) The twelve hours of the calendar day. In all these relations the Chinese substituted the twelve tschi or characters in their places which (4) designated the twelve signs of the zodiac and

(5) twelve successive days.¹ The same uniform designation of hours, days, months and years, corresponding to the twelve parts of the zodiac, is not only a part of ancient astrology, but we know that the Babylonians divided the calendar day into twelve double hours, they had twelve months, over which presided the same gods

¹ Ball, l.c., p. 333.
as those attributed to the signs of the zodiac (Diodor., II, 30), while Censorinus testifies to the “Chaldaic” origin of a cycle of twelve years. From all this it is highly probable that the East Asiatic cycle, with all the ideas connected with it, goes back to Babylonia. A comparison of the two series of animals, those of the dodekaoros and of the East Asiatic cycle, will further corroborate this view. They are as follows:

<table>
<thead>
<tr>
<th>Dodekaoros</th>
<th>East Asiatic Cycle</th>
</tr>
</thead>
<tbody>
<tr>
<td>cat</td>
<td>dog</td>
</tr>
<tr>
<td>dog</td>
<td>hen (bird)</td>
</tr>
<tr>
<td>serpent</td>
<td>ape (long-tailed monkey)</td>
</tr>
<tr>
<td>scarab (cancer)</td>
<td>sheep (goat)</td>
</tr>
<tr>
<td>ass</td>
<td>horse</td>
</tr>
<tr>
<td>lion</td>
<td>serpent</td>
</tr>
<tr>
<td>he-goat</td>
<td>dragon (crocodile)</td>
</tr>
<tr>
<td>bull</td>
<td>hare (rabbit)</td>
</tr>
<tr>
<td>falcon</td>
<td>tiger (leopard, panther)</td>
</tr>
<tr>
<td>ape</td>
<td>ox (cow, heifer)</td>
</tr>
<tr>
<td>ibis</td>
<td>mouse (rat)</td>
</tr>
<tr>
<td>crocodile</td>
<td>pig (wild boar)</td>
</tr>
</tbody>
</table>

In both cases we have twelve animals, of which nine are the...
Fig. 43.—Zodiac of a Sivaite pagoda at Trichinopoly, India, and the eleven k
the signs of the zodiac in the fourth circle from the outside in the fifth circle.
same or at least similar in both lists. Only three of the dodekaoros have no parallels, the cat, the scarab and the falcon, and three on the East India circle are unique, the hare, the mouse and the pig.

An intermediate link between these two circles, found on an Indian zodiac, is preserved on a wall in a pagoda at Trichinopoly,\(^1\) India. It shows six circles, of which the fourth contains the signs of the zodiac and the third, corresponding to them, eleven animal figures called Karana. Here we find the following animals corresponding to the zodiacal signs:

<table>
<thead>
<tr>
<th>Zodiac</th>
<th>Karana</th>
</tr>
</thead>
<tbody>
<tr>
<td>ram — bull</td>
<td>lion (Bhava)(^2) D(^3) (lion, cat).</td>
</tr>
<tr>
<td>bull — twins</td>
<td>tiger (Bhalava) A</td>
</tr>
<tr>
<td>twins — crab</td>
<td>boar (Côlava) A</td>
</tr>
<tr>
<td>crab — lion</td>
<td>ass (Têttila) D (a horse).</td>
</tr>
<tr>
<td>lion — virgin</td>
<td>elephant (Carasey)</td>
</tr>
<tr>
<td>virgin — balance</td>
<td>bull (Banij) DA</td>
</tr>
<tr>
<td>balance — scorpion</td>
<td>hen (Bhadra) A</td>
</tr>
<tr>
<td>scorpion — bow</td>
<td>hawk (Saccouni) D (ibis, falcon).</td>
</tr>
<tr>
<td>bow — sea monster</td>
<td>dog (Tchatouchpad) DA</td>
</tr>
<tr>
<td>sea monster — urn</td>
<td>serpent (Naga) DA</td>
</tr>
<tr>
<td>urn — fish</td>
<td>rat (Kintoughna) A</td>
</tr>
<tr>
<td>fish — ram</td>
<td></td>
</tr>
</tbody>
</table>

Of these animals the lion, ass, bull, hawk, dog, serpent are found on the dodekaoros in the same or similar forms, while the tiger, wild boar, horse, bull, hen, dog, serpent and rat occur on the East Asiatic circle. Only the elephant is represented on neither, while bull, dog and serpent occur on all three circles.

\(^1\) Cf. E. Morien in Mémoires présentés par divers savants à l'Académie des Inscriptions et Belles Lettres, I Serie, Tom. III (1853), pl. No. 4, facing p. 276.

\(^2\) I reproduce the spelling as found on Morien's plate.

\(^3\) D stands for Dodekaoros, A for Asiatic circle.
When we now ask the question, What is the possible bearing of these figures upon those of the Babylonian monuments? we must remember that while the arrangement and also the names of these animals differ, they all agree in the fact that they represent constellations parallel to the signs of the zodiac. This parallel circle, which in its full form numbers twelve animals and represents a division of the heavenly equator, points unmistakably to Babylonia as the place of its origin. If this is true, we are fully warranted in seeking a representation of this dodekaoros circle on Babylonian monuments.

It is evident that, as has already been pointed out, some of these animals are due to native influences—the cat, ibis and crocodile to Egypt, the tiger and elephant to India—but after making due
allowance for such native influences, there remain certain of these animals, common to the different circles, which must go back to a common origin. It is at least interesting to note that we find on the boundary stones a lion (the sitting lion on London 105, 106)\(^1\) and an ox (the crouching ox of Ramman with lightning fork), also two birds, corresponding to the falcon and ibis of the \textit{dodekaoros} and to the hen and hawk on the Indian circle (the walking bird of \textit{Bau} and the bird perched on a pole). We find also a horse (V R. 57)\(^2\) and a dragon with wings (IV R.\(^1\) 43, Susa III).\(^3\) There is also a sheep with a shrine bearing a chisel (Susa III) and a crocodile-like creature (Susa I, XV).\(^4\) In view of these resemblances it is altogether probable that some of the symbols on the boundary stones represent constellations belonging to the \textit{dodekaoros}.

The attempt of Richard Redlich\(^5\) to explain all these symbols as constellations of the equator circle must be regarded as a failure, because the archer, the scorpion and the goatfish point decidedly to the ecliptic; nor is their position close enough to the equator circle that they could represent equatorial constellations. But he seems to be right in claiming that the equatorial circle was more original than the ecliptic, and that constellations of the equatorial circle are represented on the boundary stones, not, however, to the exclusion of the signs of the zodiac.

\(^1\) See fig. 12\(^7\), p. 30; fig. 13\(^8\), p. 34. \(^2\) See fig. 49\(^12\), p. 131. 
\(^3\) See fig. 6\(^18\), p. 17; fig. 11\(^12\), p. 28. \(^4\) See fig. 24\(^7\), p. 86; fig. 2\(^10\), p. 6. 
\(^5\) Cf. also the chart given by Hommel at the end of his \textit{Aufsätze und Abhandlungen} III, 1.

\(^6\) Redlich, \textit{Der Drache zu Babel} in the \textit{Globus}, Vol. 84 (1903), Nos. 23, 24.

We may summarize the results of our investigation as follows:

(1) The symbols on the Babylonian boundary stones represent primarily certain deities, as is now definitely known from Susa I, XIV and XIX. The deities thus symbolically represented are...
independent of the deities enumerated in the texts. The two series never agree. The symbols represent the deities either by their shrines, their weapons, their sacred animals or in human form.

(2) Babylonian deities being also stellar in their nature, the symbols represent by implication certain constellations. Some signs of the zodiac are represented, but not the zodiac itself, for there is no order such as we expect if the zodiac as such were represented.¹

(3) There being more than forty symbols, other constellations besides the zodiac are included. These are most likely the planets and the constellations of the dodekaoros. Here again there is no representation of the full series, but, as in the case of the zodiacal signs, only a selection is made.

The problems in connection with these symbols which still await future solution are: (1) The complete identification of all the symbols with the gods they represent. (2) The identification of the symbols with their respective constellations. (3) The determination of the principle which guided the Babylonian sculptors in their selection and arrangement of the symbols on the stones. When these problems are solved the mystery of the symbols shall have found its complete and satisfactory solution.

¹ According to Prof. Hilprecht, the rounded top of the boundary stones, as also frequently seen in Etruscan monuments (cf. Milani, Studi e Materiali di archeologia e numismatica), represents the firmament of heaven with various well-known stars and constellations.
II.

A NEW BOUNDARY STONE OF NEBUCHADREZZAR I. FROM NIPPUR c. 1140 B.C.

1. INSCRIPTION AND SYMBOLS.

This magnificent boundary stone was found at Nippur, "on the northwest side of the Ziggurat, within the temple area,"1 in February, 1896, at the close of the third Babylonian expedition of the University of Pennsylvania. It was presented by the Imperial Ottoman Government to Prof. Hilprecht for his services in organizing the Assyriological Section of the Sultan's Archeological Museum in Constantinople.2

It is a conical block of black limestone, being 49 cm. in height and 73.2 cm. in circumference around the center. It tapers towards the top, being 68.4 cm. along the upper edge of the inscription. The latter consists of a heading of two lines, placed among the symbols on top, and five columns, containing \(32 + 32 + 33 + 30 + 26 = 155\) lines of text. The stone is slightly damaged, a piece having been broken off at the lower end, by which the latter part of six lines from column three and the beginning of four lines from column four have been lost. Fortunately their contents can be restored almost completely.3

This boundary stone has several peculiar features not found on

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1 According to a note entered by Dr. Haynes in his diary, to accompany the photographs taken of the stone at the time of its discovery. It was found on the last day while closing up one of the ditches.
3 See the translation and transliteration for the restoration of these passages.
Fig. 46.—Boundary stone of Nebuchadrezzar I. from Nippur.
other monuments of this kind. In the first place, it contains a
drawing of the field in question, together with an accompanying
description, which precedes the inscription proper. Similar plots
of fields and plans of buildings are, however, found on numerous
clay tablets. A second peculiarity is a beautiful hymn to Ellil,
at the beginning of the inscription. It was no doubt taken from the
liturgical collections of hymns in use at Nippur. It is the finest
Ellil hymn which has been found thus far, fitly celebrating the
majesty and power of the god of Nippur. In some of its expres-
sions it approaches the Psalms of the Old Testament. A similar
hymn to Nanâ, opening a legal document, is found on a stone
tablet, dated in the reign of Nabû-shum-ishktun, which records the
investiture of a priest of Nebo at Borsippa with certain rights and
privileges. The nearest approach to a hymn on other boundary
stones is the glorification of Marduk on the stone of Merodach-
baladan II., now at Berlin.

The inscription is also remarkable for certain peculiar signs, as
e.g. the sign to be read perhaps saḫ in saḫ-pu-ū, (I, 13), the sign
for rabīšu (IV, 26), the sign for išdu (V, 7), and the sign NISAG in
nisakku (V, 18). A large number of ideograms is used, and
several new words occur. Of the latter the following may be
mentioned: alâku, “to throw down” (IV, 4); nelmenu, “misfort-
tune” (IV, 7); lišu, “laughter” or “smile” (IV, 14); ušaku,
“calamity” (IV, 24). Other words are written in an unusual way—
baqānu (because of following š) = baqāmu (III, 26); nazuzzu
(under accent) = nanuzzu (I, 8); šuzuzzu (half accent) but šuzu-

1 Compare the full literature quoted by Prof. Hilprecht, B.E., Vol. XX, Pt. 1, p.
11, note 9.
2 For other hymns to Ellil see Dr. Jastrow’s Religion Assyriens und Babyloniens,
I, 488–492.
3 See Commentary for detailed comparisons.
The stonecutter has not always been accurate in engraving the inscription. There are several erasures, as ʾīna written on an erasure of ʾši (III, 23); the sign preceding ʾi-tar-ra-šu (III, 24); the second last sign following the ʾnu in ʾi-din-nu-šu (IV, 18); ʾsuppar written on an erasure of ʾbīt (V, 9). Even some mistakes occur—ʾat-pī instead of ʾap-pī (II, 10); ʾa instead of ʾša (II, 11); ʾŠA.SAG instead of ʾŠA.DUG(KA, II, 3); and probably also ʾme-su-šu instead of ʾpar-su-šu (I, 18) and ʾA.ʾHA.ʾME instead of ʾHA.ʾA.ʾME (V, 7).

The inscription consists of the following divisions:

1. The heading, containing the name of the stone, in two lines, written between the symbols.
2. The plot of the field, accompanied by a description of eight lines.
3. A hymn in honor of Ellil, the god of Nippur, Col. I, 1–22.
4. The historical circumstances under which the land was given to Nusku-ibni, a high dignitary of Ekur, the temple of Ellil at Nippur, Col. I, 23–II, 16.
5. The measuring of the land under the supervision of Bau-shum-iddina, the governor of Bit-Sin-sheme, in response to a royal command; a more detailed description of the field and its actual transfer to Nusku-ibni, Col. II, 17–III, 16.
6. The curses: (a) Introduction to the curses, forbidding any official to appropriate the land or interfere with the privileges of the owner, Col. III, 17–IV, 2. (b) Invocation of the gods and the punishments they are asked to mete out to any offender, Col. IV,

1 Several of these forms (baqānu, nanzaz, libēnu) occur also elsewhere, but rarely. See Commentary.
3-27. (c) Curses directed against any one removing or destroying the boundary stone, Col. IV, 28–V, 7.

(7) The fourteen witnesses present at the transaction, Col. V, 8–25.

(8) The date of the inscription, Col. V, 26.

Fig. 47.—Symbols of the boundary stone of Nebuchadrezzar I. from Nippur.

As the symbols covering the top have not been described very accurately by Prof. Hommel,¹ who had only photographs to guide him, which evidently did not show all the objects, a full description is herewith given:

¹ Aufsätze und Abhandlungen, München, 1901, p. 435f.
NEBUCHADREZZAR I.  

(1) A shrine with the spearhead of Marduk, before which lies a crouching dragon, whose head is broken off.  
(2) A pointed shaft, wedge-shaped, standing upright, most likely the symbol of Nabû.  
(3) A scepter, erect, with a knob at the upper end and the head of a horned animal in the center.  
(4) A shrine with a tiara on it, the symbol of Anu.  
(5) The neck and head of a lion above the shrine, the symbol of Nergal.  
(6) A scepter (like No. 3) standing erect, a knob on top and an animal head in the center.  
(7) A shrine with a tiara on it, the symbol of Ellil.  
(8) The head and neck of a vulture above the shrine, the symbol of Zamama.  
(9) A scepter, standing erect, with a knob and the head of an animal (partly defaced) in the center.  
(10) A shrine with a yoke-shaped figure, reversed (as on V R. 57, third symbol, second row, and Susa No. 20), most likely the symbol of Ninḫarsag.  
(11) A scorpion, the symbol of Ishhara.  
(12) The crescent, the symbol of Sin, partly surrounding (13) a five-pointed star, the symbol of Ishtar.  
(14) A sitting dog, the symbol of Gula.  
(15) The sundisk, the symbol of Ishtar.

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1 See Chap. I., p. 96; R. A., VI, 95-104.  
2 Dr. Hayes Ward, of New York, has called my attention to the fact that this symbol, which represents most likely the goddess Ninḫarsag (cf. p. 95), shows a remarkable resemblance to the plaits of hair adorning the Egyptian goddess Hathor. Compare, e.g., the picture given by Prof. W. Max Müller in his *Egyptological Researches*, Washington, 1906, p. 14 (cf. fig. 48). The similarity is striking, to say the least. If the figure on the Babylonian boundary stones really represents plaits of hair, it would furnish an adequate reason why this peculiar symbol stands for the goddess Ninḫarsag. There is but one difficulty in the explanation—if it was intended for plaits of hair, why was it reversed and even flattened out, cf. fig. 117; 306; 4719; 499?  
3 The dog is not only associated with Gula on numerous boundary stones, but there is definite evidence in the inscriptions that the dog was sacred to her. Nebuchadrezzar II. set up two gold dogs, two silver dogs and two bronze dogs at the entrance of Gula's temple E-sa-bad in Babylon. Cf. *Neb. Wady Brissa*, B, VI, 20–24; and in the temple E-ul-la in Sippar he found her name written upon a terra cotta figure of a dog (šu-um ša d'Nin-kar-ra-ag [a-šî-bal] E-UL.LU [ši-i-rî] kalbu ha-ag-ba ša-ţi-ir-ma); cf. K. B., III, pt. 2, p. 50. Finally Scheil
symbol of Shamash, above the dog. (16) The lightning fork of Ramman, ending in two serpents. (17) A curious figure, consisting of some kind of a vessel supported by two animal feet, perhaps a censer. (18) A tortoise above the partly effaced dragon of Marduk. (19) The serpent, winding over the top of the stone. (20) A bird, perched on a pole alongside of the serpent.

Fig. 48.—Symbol of Ninharsag and symbol of Hathor.

The three scepters which appear here for the first time may simply be marks of division, as Hommel thinks. However, attention must be called to the fact that the animal heads, placed in the

found at Sippar (see Fouilles à Sippar, p. 90, fig. 13) a terra cotta dog with the inscription: Ana dME.ME. (= dGula, cf. V R. 44, c–d, 10) bêltî kalbu ḫaspî ēpušma aqtâ.

1 It is remarkable that the symbol of Ea, the goatfish with the shrine carrying a ram’s head, is wanting. Its place may be taken by this new symbol, which may be intended for a brazier or censor, called kinânu in Babylonian. If this is true, the remarks of Hommel may be compared (Aufsätze, p. 241) who places the star called Kinânu near the Capricorn, the symbol of Ea.

2 L.c., p. 436. The horned animal head in the first scepter is perhaps that of an antelope, the second can hardly be recognized, the third is perhaps a lion head. With these three scepters the three fans or fly flaps on the stone of Nabû-shum-ishkun may perhaps be compared. See p. 97.
center of the scepters, differ. It is therefore more probable that they may turn out to be separate symbols.

The finding of this boundary stone within the confines of the temple at Nippur raises the interesting question, How can we explain its presence there? An examination of the inscription shows that the priest to whom the land was granted was Nusku-ibni, the son of Upalhîr-Nusku, who was officially connected with the Nusku worship at Nippur, being the pašis apsî or UH.ME.-ZU.AB of Nusku. Hence the name of this boundary stone contains the name of the god Nusku, while at the same time Nusku is invoked in the curses. This is remarkable, as it is thus far the only instance of a separate curse being uttered in the name of Nusku. But the key to the whole situation lies in the title which is ascribed to Nusku. It is bannûa, “my creator.” Now, as the name of the priest was Nusku-ibni, he is evidently playing on his own name. This conclusion leads us to the further inference that he himself wrote the inscription. This is at once the explanation of all the peculiarities. It explains the repeated use of the god Nusku in the title and in the curses. It also furnishes the reason for the plot of the field. It was a measure of precaution, adopted by the priest to locate and describe his land as exactly as possible. It also explains why this inscription begins with a hymn of Ellil. Nusku-ibni, the priest (nisak) of Ellil (Col. II, 13; III, 11), had access to the hymnological collections of the temple, and by its insertion wanted to glorify his god and place the land and stone under his special protection. Finally we can also infer from it why the stone was found in the temple precincts. It had evidently been deposited

1 The earliest reference to Nusku that has come to my notice occurs on a seal cylinder, dedicated to Nusku by a patesi of Nippur, for the life of Dungi, king of Ur. Collection de Clercq, No. 86; cf. Thureau-Dangin, Inscriptions de Sumer et d’Akkad, p. 278, Sceau, B.
A NEW BOUNDARY STONE OF

by Nusku-ibni in the temple.1 The land itself was located between the royal canal and the Tigris, probably at some distance from Nippur.2

A comparison between this inscription, written under Nebuchadrezzar I., and the inscription of Nebuchadrezzar II. reveals the fact that there is a remarkable similarity between them, and makes it very probable that the scribes of Nebuchadrezzar II. intentionally imitated the style and phraseology of his great predecessor and namesake.

The following table contains the most important parallels:3

<table>
<thead>
<tr>
<th>NEBUCHADREZZAR I.</th>
<th>NEBUCHADREZZAR II.</th>
</tr>
</thead>
<tbody>
<tr>
<td>na-zu-us-zu ša-aḥ-liš, I, 8.</td>
<td>pa-al-ḫi-iš lu ú-ta-aq-qu, 9, I, 11.</td>
</tr>
<tr>
<td>me-gîr dEn-lîl, II, 15.</td>
<td>Marduk is called: ka-ab-tu, 15, II, 2.</td>
</tr>
<tr>
<td>a-na hre’-a-ut mātušu-me-ri u Akkadikî, II, 1.</td>
<td>mu-uš-te-ul aš-ra-a-ti, 13, I, 8; 19b, V, 2.</td>
</tr>
<tr>
<td>sa-dar satuk E-kur, II, 3.</td>
<td>a-na ri-‘i-ši-ti id-di-na, 10, I, 10.</td>
</tr>
</tbody>
</table>

1 A parallel case is furnished by the stone of Nazi-Maruttash, whose inscription states explicitly that it was set up in the temple, before the god (maḫar ilišu ušezi, D. E. P., II, pl. 18, 5). For the picture of such a temple treasure vault, see Hilprecht, Excavations in Assyria and Babylonia, facing p. 390.

2 See Commentary, p. 158f.

3 The passages from the inscriptions of Nebuchadrezzar II. are quoted from the Building Inscriptions of the Neo-Babylonian Empire, by Stephen Langdon, Paris, 1905.
Some of these phrases are also found in other inscriptions, but it is impossible to duplicate any considerable number of them from the inscriptions of any other king. The scribes of Nebuchadrezzar II. adopted, therefore, not only the archaic script, but imitated also the style of older kings, notably that of Nebuchadrezzar I.
2. Identity of PA.SHE with Isin.

This inscription of Nebuchadrezzar I. brings again the questions and problems still surrounding the fourth Babylonian dynasty to the front.

One of these problems refers to the proper pronunciation of the name of the dynasty written PA.SHE in the king's list. It seems to be tacitly assumed by some scholars (Winckler, Forschungen, I, 130, 138) that Pa-še is to be read phonetically and that it represents, therefore, the actual name of the dynasty. This, however, is far from certain. On the contrary, it is most probable that PA.SHE is an ideogram. Not only are most of the other dynastic names written ideographically in the king's list (TIN.TIR<sup>k</sup>; URU.AZAG, or URU.HA according to list A, and E), but other considerations point in the same direction.

As early as 1888 Sayce regarded PA.SHE identical with the cities of Isin and Patesi. The same view was maintained by Pinches. It was further developed by Jensen, who observed that (1) according to K. 4995, 20f. (PA.ŠE GALL.A.BA = ša i-ši-in-šu ib-šu-a) PA (= aru, the tassel) + ŠE (corn) is equivalent to išinšu. This seems to be confirmed by another passage:

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1 Winckler, Untersuchungen, p. 147; Rost, Untersuchungen, pl. III (who, however, writes by mistake PA.MU); Knudtzon, Gebete an den Sonnengott, p. 60, and Lehmann, Zwei Hauptprobleme, pls. 1, 2.
2 Hommel formerly held this view, Geschichte, pp. 170, 488, but he has since expressed himself in favor of Isin being a synonym of Pashe; cf. Geographie und Geschichte des alten Orients, p. 297.
3 R.P., Vol. I, 17<sup>3</sup>, quoting II R. 53, 13a. This passage, however, does not prove the identity of Isin and Patesi, just as Kutha and Nippur (l. 4) or Sippar and Dilbat (l. 8), though placed in the same juxtaposition, are not identical.
6 Haupt, A.S.K.T., p. 124; see also Bollenrucker, Gebete und Hymnen an Nergal, p. 43.
7 Haupt, l.c., p. 22; cf. Z.A., VII, 199, l. 4.
in which \( PA + X \) is followed by the gloss \( i\-s\-i-in \). (2) That in the charter of Nebuchadrezzar I. (V R. 56, 17–18), who was a member of the PA.SHE dynasty, the name of the governor of Ishin precedes that of the governor of Babylon, which argues for the great political importance of Ishin at that time. (3) That according to Reissner, V.A.TH. 408 + 2178, Obv. 5, \( PA.ŠE \) is = \( i\-s\-i-in \). From these facts Jensen concluded that the city of PA.SHE\(^{\text{i}}\) was also to be pronounced Ishin. This conclusion, however, while very ingenious, was not absolutely necessary, for what was true of the word \( i\-s(i)nu \), cstr. \( i\-sin \), meaning the blossom of the grain,\(^1\) was not necessarily true of the city of Ishin. But as the Babylonians were very fond of playing with their ideograms, it is \( à \ pri or i \) probable that the sameness of sound in the two words caused a transferring of the ideogram, originally intended for \( i\-s(i)nu \), blossom, to the name of the city of Ishin.

This probability can be increased by other evidence. In 1897 Craig published two tablets,\(^2\) preserved in the British Museum, which shed more light on this question. From the first tablet (80–7–19, 126) we learn that the later pronunciation of \( NI.SI.IN.ki \) is \( I\-si-in \)\(^3\) (l. 9–10), that Gula was the “Lady of Isin” (l. 1), which is called “the city of her dominion” (\( àl \) bêlûtîša, l. 9–10).

These statements are supplemented by another inscription, published by Craig (Sm. 289, Obv. 17), in which we read: \( Bit-\d\-Gu-la ša \) \( PA.ŠE\)\(^{\text{ki}}\). Combining these statements we are naturally brought to the conclusion that PA.SHE and Ishin are identical.

The name of this city is written either \( I\-s\-i-in \) (so in the tablet 80–7–19, 126, quoted above) or \( I\-s\-i-in \) (V R. 56, 17; I R. 66, II, 7) or \( I\-š\-i-n \) (\textit{Babylonian Chronicle}, IV, 18; see Winckler, \textit{Forschungen}, I, 303). In the Sumerian texts the same variation occurs between

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\(^{1}\) See also \( shami-ši-in eqli \), \textit{Hebraica}, XIII, 221.


A NEW BOUNDARY STONE OF 

NI.SI.IN (so usually) or NI.ŠI.IN (K. 3811 + 3833 and K. 10844, see Bezold, Catalogue, pp. 566, 1118). In this connection it is noteworthy that the word isinu, "the blossom of the grain," is also written isinu (Reissner Hymnen, 73, 5a, compared with ibid., pp. 21, 27). Finally it may be mentioned that alongside of the personal name PA.ŠE ki-ai also the form I-sin-na-ai is found.¹

On the basis of the above evidence Isin may well be adopted as the probable pronunciation of PA.SHE.²

The dynasty was called Pa-she, according to some scholars,³ from a certain quarter in the city of Babylon, which is inferred from Nebuchadrezzar I.'s statement that he was "the offspring of Babylon" (V R. 55, 2), and it is further assumed that the names of the other dynasties (TIN.TIR.KI, URU.AZAG and E) refer to Babylon. On the other hand, those scholars who identify PA.SHE and Isin naturally connect the origin of the fourth dynasty with that city as the ancestral home of its princes. They look for the city somewhere in Southern Babylonia.⁴

In favor of a city of PA.SHE or Isin as entirely different from Babylon the following considerations may be urged. The argument based upon the title of Nebuchadrezzar, "the offspring of Babylon," is not absolutely convincing, for this personal title may have nothing to do with the origin of his dynasty. Nebuchadrezzar may have been born in Babylon as the son of a younger royal prince, perhaps Ninib-nadin-shum,⁵ who held a priestly office, for it is noteworthy that Nebuchadrezzar bears the titles ʾissakku

¹ See Hilprecht and Clay, B.E., IX, p. 61; X, p. 60.
⁵ Cf. p. 129, below.
NEBUCHADREZZAR I.

(PA.TE.SI) qardu šakkanak Bâbili¹ and also nisakku (Neb. Nippur, II, 12), the same title as borne by the priest Nusku-ibni. Moreover, the new stone of Nebuchadrezzar I. distinctly implies (Col. II, 1–4) that the causes which placed him on the throne were largely of a religious nature.

Nor is the argument drawn from the names of the other dynasties more conclusive, because several dynasties, the fifth, sixth and seventh, had nothing to do with Babylon. Why should the fourth? Besides, the name of the second dynasty is very uncertain (URU.-AZAG or URU.HA) and not well suited to draw far-reaching conclusions from it. Cf. King, "Chronicles," pp. 70ff., 107ff.

On the other hand, it must be remembered that the city of Isin appears prominently during the fourth (PA.SHE) dynasty. On the charter of Nebuchadrezzar I. (V R. 56, 17) Shamash-nâdîn-shumu, the son of Atta-iluma, the governor of Ishin, is placed in a conspicuous position before the governor of Babylon. On the stone of Za’aleh (I R. 66, II, 6–7) E-karra-iqisha, the then governor of Ishin, is the very first among the witnesses, and on the new stone of Nebuchadrezzar I. (Neb. Nippur, V, 21) we find among the witnesses a native of Ishin, named Amel-Ishin. To complete the references mentioning the city of Isin during this period, we may recall the fact that at the close of the Cassite period Ishin was entered by a victorious Elamite army under Kidin-ḫrututash (Babylonian Chronicle, IV 18).

As to its location we know nothing definite, but the various lists of cities seem to locate it in Southern Babylonia. On K 3811 + 3833 (Bezold, Catalogue, p. 566) NI.SI.IN appears between Shurpûra and Girsu (= Telloh, cf. Hommel, Geographie, p. 189). On

¹ That ḏuHI(DUG), "the good city," is a term applied to Babylon appears from the parallel expression šakkanak Bâbili, applied to Nebuchadrezzar I. on the new stone from Nippur (Col. II, 20). This corroborates the view of Winckler, K.B., III, pt. 1, p. 165, note 2  Cf. also IV R.² 21,* No. 1 (C), Col. III, 1.
A NEW BOUNDARY STONE OF

K. 4541 (Catalogue, p. 640) it follows Shirpurla and Nippur. On K. 10844 (Catalogue, p. 1118) it precedes Larsa. In another text (Rass. 2, 417, see Catalogue, p. 1674) PA.ŠE is preceded by Eridu, Adab (UD.NUN*ki) and Ur, while in still another passage (80–7–19, 126) it is in close parallelism with Nippur.

3. THE SUCCESSION OF THE ISIN KINGS.

Another problem of the Isin (PA.SHE) dynasty is the succession of its kings.

Our knowledge of the dynasty is based on the kings' list, the synchronistic history and the inscriptions of the various rulers belonging to this dynasty.

The kings' list is unfortunately very incomplete at this point. We only know that there were in all eleven kings belonging to it, who reigned 132 years and six months. The names of the last three kings are partially preserved, only one of which can be restored with certainty. This is the name of the last king, Nabu-shum-[li-bur], the same king to whom the inscription upon a duck-weight found by Layard in the North-West palace at Nimrud belongs. Cf. King in P. S. B. A., Vol. XXIX (1907), p. 221, and "Chronicles," Vol. II, p. 159. Of the eight kings whose names are missing entirely six are known to us from their own inscriptions, Nabû-kudurri-usur I., Ellil-nādin-aplu, Marduk-nādin-ahē, Marduk-shāpik-zirīm, Ramman-apal-iddina and Marduk-ahē-erba.

Nebuchadrezzar I. is now represented by three boundary stones (V R. 55–57; C. T., IX, pls. 4, 5, and the new stone from Nippur). Two hymns glorify his military achievements (K. 3426, published

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1 The sum total was long in doubt. It was read 72 by Pinches, Winckler and Delitzsch. Peiser first proved (Z.A., VI, 269) that the number 72 was impossible. Later Knudtzon and Lehmann read 132, while Rost still considers it as doubtful (Untersuchungen, p. 3). Taking, however, everything into consideration, the figure 132 (or perhaps 133) seems to be the most probable and has, therefore, been generally accepted.
last in *C.T.*, XIII, pl. 48, and III R. 38, 4; see Winckler, *Forschungen*, I, 534-538). Winckler also translates two other inscriptions (K.

Fig. 49.—Boundary stone of Nebuchadrezzar I. from Abu Habba, V R. 57.
A NEW BOUNDARY STONE OF

3444 = IV R. 20 and D.T. 71), which seem to refer to Nebuchadrezzar's successes over Elam. Finally an inscription published by Strassmaier (Br. M., Sp. II, 407, in Hebraica, Vol. IX, p. 5) must be mentioned. It refers to a king, Nabû-kudurri-uṣur šar Bābili mār NIN.IB-nādin-šumu. This seems to refer to Nebuchadrezzar I., because it can neither apply to Nebuchadrezzar II., the son of Nabopolassar, nor to the usurper Nebuchadrezzar III.

From the reign of Ellil-nādin-aplu we have one kudurru inscription (O.B.I., Vol. I, 83). To the reign of these two kings belong also III R. 41 and I R. 70, as we shall show below in discussing the succession of the various kings.

The reign of Marduk-nādin-aḫē is represented by two boundary stones, the stone of Za'aleh from his first year (I R. 66) and III R. 43–45, from the tenth year of his reign. An inscription, dated in the fifth year of this king has been discovered at Nippur, as announced by Prof. Hilprecht (see his Excavations in Assyria and Babylonia, p. 519).

The king Marduk-shāpik-zīrim (or Marduk-shāpik-zer-māti, of which the first is an abbreviation; see Rost, Untersuchungen, p. 26, note 1) is represented by a fragmentary inscription (O.B.I., Vol. I, No. 148).

Of Rammān-apal-iddina we have a short inscription, preserved in the Louvre (Place, Ninive et Assyrie, III, 78, note 4; cf. Winckler, Untersuchungen, p. 28, note 2). An inscription dated in the tenth year of this king has been found at Nippur (see Hilprecht, Excavations in Assyria and Babylonia, p. 519).

A boundary stone of Marduk-aḫē-erba was published by Prof. Hilprecht (O.B.I., Vol. I, No. 149).

Four of these kings are also mentioned in the Synchronistic History (IIR. 65,1 and IIIR. 4,3; see also Winckler, Untersuchungen.

For the use of “m” as a hypocoristical ending see note of Prof. Hilprecht in Ranke’s Early Babylonian Personal Names, p. 186.
pp. 148–152), namely, Nebuchadrezzar, Marduk-nadin-ahê, Marduk-shápik-zér-máti and Rammán-apal-iddina. Of the last two it is definitely stated that they followed each other immediately. That leaves us to determine the succession of the other four kings. From the inscription of Ellil-nádín-aplu it is evident (Col. I, 7–15) that he was the immediate successor of Nebuchadrezzar, for the land in question had been for 696 years in peaceful possession of the temple of Ninâ up to the reign of Nebuchadrezzar, but in the fourth year of Ellil-nádín-aplu its area was reduced by E-karra-iqîsha. It is also evident that the reign of Ellil-nádín-aplu was of short duration and was followed immediately by that of Marduk-nádín-ahê, for Ardi-Nañâ, son of Mudammîq-Rammán, occurs both on the charter of Nebuchadrezzar (V R. 56, 13) and the stone of Za’aleh (I R. 66, II, 13) dated in the first year of Marduk-nádín-ahê. Tāb-ashâb-Marduk, son of Ina-Esagila-zêru, is mentioned on three stones, on V R. 56, 22, as governor of Ĥalmân, but on I R. 70, I, 15 and I R. 66, II, 11 as sukallu. Moreover, E-karra-iqîsha, son of Ea-iddina, is found as governor of Bit-Sin-mâgîr in the reign of Ellil-nádín-aplu (O.B.I., 83, I, 10), but as governor of Ishîn (I R. 66, II, 6, 7) in the reign of Marduk-nádín-ahê. Perhaps Ellil-nádín-aplu had transferred him to another province as the result of his high-handed actions in Bit-Sin-mâgîr. Again, Šîr-uṣûr, brother of Ellil-nádín-shumu, and son of Ḥabbân, mentioned V R. 56, 23, is also found on the Caillou de Michaux (I R. 70, I, 13), while Nabû-zîr-lîshîr, son of Itti-Marduk-balâṭu and grandson of Ardi-Ea, who served as surveyor of the field, mentioned on the new stone of Nebuchadrezzar I. (Col. III, 13, 14), is no doubt a brother of Shápîku, son of Itti-Marduk-balâṭu and grandson of Ardi-Ea, the surveyor of the field mentioned in III R. 41, Col. I, 13. All these links would be impossible if Ellil-nádín-aplu and Marduk-nádín-ahê had not succeeded Nebuchadrezzar immediately. They also prove that III R. 41 and I R. 70 were written either in the
A NEW BOUNDARY STONE OF

reign of Nebuchadrezzar I. or his immediate successor, as Hommel had already concluded in his Geschichte, p. 459. The position of Marduk-aḥe-erba is less easy to determine. Rost (Untersuchungen, p. 65) places him with a question mark at the head of the Isin (PA.SHE) dynasty. Lehmann (Zwei Hauptprobleme, Tabelle IV) inserts him between Marduk-nādin-aḥe and Marduk-shāpik-zēr-māti. Assyrian synchronism does not favor the latter arrangement, because Tiglath-pileser, the contemporary of Marduk-nādin-aḥe, is followed immediately by his son Ashur-bēl-kala, the contemporary of Marduk-shāpik-zēr-māti. This would argue that, as in Assyria, so in Babylonia there was an immediate succession of the two kings in question. It is therefore more natural to place Marduk-aḥe-erba either at the beginning of the dynasty or after Ramman-apal-iddina. The latter seems to me preferable, because none of the persons named on the stone occur on any of the other boundary stones of this period. It was, therefore, most likely separated from them by a considerable number of years.

4. PLACE OF NEBUCHADREZZAR I. IN THE DYNASTY OF ISIN.

The last question that needs discussion is the position of Nebuchadrezzar I. in the dynasty. It appeared in our discussion that he heads the six kings whose names are broken off from the kings' list; but where is he to be placed in the dynasty? It is now generally agreed that he did not occupy the first place. A renewed examination of this passage in the kings' list seems to have placed that beyond doubt. On the other hand, there is strong and even irresistible evidence to show that he was actively engaged in freeing his country from the chaos and disorder such as we know prevailed

1 This is also the judgment of Hommel, who identifies him with the ninth king of the PA.SHE dynasty, see his article, “Eine neuer Babylonischer König,” in Sitzungsberichte der Königl. böhm. Ges. d. Wissensch., 1901, pp. 18, 24.

at the close of the Cassite period. This appears first of all in the remarkable titles that are attributed to him. He is called “the sun of his land who makes prosperous his people” (\(Šamaš mātišu mušammīhu nīšētu\), V R. 55, 4\(^1\)); “the protector of boundary stones, who fixes the boundaries” (\(nāṣir kuḍurrēti mukinnu ablē\), V R. 55, 5); “the king of right who judges a righteous judgment” (\(ṣar kināti ša din mēšari idinну\), V R. 55, 6). The last two statements clearly imply previous lawlessness and disorder, which he brought to an end. The titles applied to him in the new inscription from Nippur point even more strongly to a change of dynasty. It is said that “Ellil broke the weapon of his (Ellil’s) enemy and laid the scepter of his enemy into his (Nebuchadrezzar’s) hand” (Col. II, 4, 5). These statements show that the Ellil cult at Nippur had been neglected by the previous rulers, that this neglect had roused the anger of Ellil, and that the downfall of the Cassite dynasty was attributed to it. In perfect agreement with this is the fact that after Bitiliāshu no monuments of Cassite kings have been found at Nippur. But the new inscription from Nippur is even more explicit in its statements as to the causes which led to the elevation of Nebuchadrezzar to the throne of Babylonia. We are told that it was done for a threefold purpose: “that he might shepherd Shumer and Akkad, renew the sanctuaries of the city of dwellings and regulate the tithes of Ekur and Nippur” (Col. II, 1–3). Here the religious character of the movement is plainly indicated. Another significant title applied to Nebuchadrezzar is “the one who lays the foundation of the land,” \(mukin išīti māti\) (Col. II, 24). As Nebuchadrezzar was not the first of the dynasty, it can hardly mean “the founder of the dynasty,” as Winckler interpreted it,\(^2\) but perhaps

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\(^1\) Hammurabi uses a similar title, \(Šamaš Bābili mušēzi nūrim ana mātuŠu-\(mērim u\) Akkadim, Code V, 4–9.

\(^2\) For the meaning of ablē, see Glossary and Lau, J.A.O.S., Vol. 27, pp. 301f.

\(^3\) Cf. Winckler, Forschungen, I, 519.
"the one who established the autonomy of the land," for we find the title used by Agukakrime (K.B., III, 136; Winckler, Forschungen, I, 517f.), the seventh Cassite king. It is also used by Nebuchadrezzar II. (Langdon, Building Inscriptions, 16, I, 4), neither of whom were founders of dynasties. Nor could this title, in the sense of founder of a dynasty, be properly applied to Sargon,
Fig. 51.—Figure of a king, probably Nebuchadrezzar I., on III R. 41 (London, 1909).
as we find it done by Shamash-shum-ukin (C.T., X, pl. IV, 7), nor to Merodach-baladan II. (B.A., II, 261, Col. II, 44). Nabopolassor is the only one using this title (Sippar inscription, A.H., 82, 7-14, Col. I, 5) who can properly be called the founder of a dynasty. In view of these facts the translation, "the one who establishes the autonomy of the land," seems to be more appropriate, because it fits every case. Of great importance for the relation of Nebuchadrezzar I. to his contemporaries is the interesting inscription K. 2660 (III R. 38, 2), translated and discussed by Winckler (Forschungen, I, 534–38). Here we find that Zamama-shum-iddina, the next to the last Cassite king, was driven away by an Elamite king, whose name we now know from the inscriptions found at Susa1 to have been Sutruk-naḥunte, who, it seems, had entrusted his son Kudur-naḥunte with the conquest of Babylonia. In the course of the following lines, which are badly broken, Ellil-nādin-āḫu, the last Cassite king, is twice referred to, and it is stated that he (most likely the Elamite conqueror) swept away all the people of Akkad like a storm flood and devastated all their large cities (nišē mātu Akkadi kul-lat-si-na a-bu-bič is-pu-nu . . . . [ma-ba]-zi ši-ru-ti na-gaš-šu-nu u-še-me [kar-miš], Obv. 7–8). By this same Elamite invasion another king suffered, who called Ellil-nādin-āḫu "the king my predecessor" (šarru pa-na maḥ-ri-ia, Obv. 5). His name is broken off, but his title, "the offspring of Babylon" (nabrīt Bābili), still remains. Winckler is undoubtedly correct in restoring the missing name to Nebuchadrezzar, whose wars against Elam form the theme of several other hymns. This inscription, by connecting Ellil-nādin-āḫu and Nebuchadrezzar so closely, implies clearly that they are contemporaneous. It constitutes, therefore, a valuable corroboration of the view recently advanced by Prof. Hilprecht that the first kings of the Isin (PA.-

NEBUCHADREZZAR I.

SHE) dynasty were contemporaneous with the last Cassite kings.\(^1\) This view reconciles also the otherwise contradictory statements of the kings' list and Nebuchadrezzar's own inscriptions. From the evidence now at hand we can conclude that Nebuchadrezzar was a usurper, for his father is not given any royal titles; that at first he battled in vain against the Elamite and Assyrian supremacy, but after repeated reverses and late in his reign he was able to throw off the foreign yoke, ascend the throne of Babylonia and even extend his conquests to the Lulubeans in the east and the land Amurru in the west. This enabled him to assume the proud title, "king of the world" (šar kiššati). The case of Nebuchadrezzar I., fighting against the Elamites and only succeeding in the latter part of his reign in defeating them, has a close parallel in the history of Hammurabi, who only in the thirtieth year of his reign defeated the Elamites and in the following year Rim-Sin, king of Larsa, by which he was able to unite all of Babylonia under his rule.

If it is true that Nebuchadrezzar followed the last Cassite king immediately, it should be possible to remove the chronological objections which have been raised against this view by Winckler and others. These chronological difficulties are caused almost exclusively by assigning to the Assyrian kings more years than the inscriptions demand. Thus, e.g., Winckler assigned at first\(^2\) approximately twenty years to Ninib-apal-Ekur and about thirty-five years to Ashur-dán. Recent discoveries, however, have compelled him\(^3\) to lower the reign of the first king to twelve years, and that of the latter to not more than twenty. The probabilities are that at least the reign of Ninib-apal-Ekur must be reduced still more. The following table offers the probable synchronisms of this period:

\(^1\) Hilprecht, B.E., Vol. XX, Pt. 1, pp. 44f.
A NEW BOUNDARY STONE OF

BABYLONIA.

Bitilīšu
Reign of eight years.
Defeated by Tukulti-Ninib.
Captured and brought to Assyria.
All of Shumer and Akkad conquered
(Inscr. of Tukulti-Ninib, Obv. 30–36; Synchron. History, S. 2106; Babyl. Chronicle, IV, 1).

Ellil-nādin-shum
Reign of one year and six months.
Elamite invasion by Kidin-ḫutrutash.
Nippur and Dūr-ilu devastated.
Ellil-nādin-shum’s rule overthrown
(Babyl. Chron., IV, 14–16).

Kadashman-Ḫarbe
Reign of one year and six months.
Babylon taken by Tukulti-Ninib.
Marduk statue taken to Assyria.
Governors over Babylonia appointed
(Babyl. Chron. IV, 3–8).

Rammān-shum-iddīna
Reign of six years.
Second Elamite invasion.
Ištin captured.
Nobles revolt and place on throne
(Babyl. Chron., IV, S, 9).

Rammān-shum-ūṣur
Reign of thirty years.

ASSYRIA.

Tukulti-Ninib
Victorious war against Babylonia.

Tukulti-Ninib rules Babylonia through governors seven years (Babyl. Chron., IV, 3–7).

Nobles of Assyria revolt, dethrone and kill king and place on the throne
Ashur-nāṣir-apli, his son (Babyl. Chron., IV, 9–11).

(Ninib)-tukulti-Ashtar flees to Babylonia and returns statue of Marduk and scepter of Shagarakti-Shuriash.
Ashur-shum-Ištar entrusted with the government (IV R.² 34, No. 2).
The nobles of Assyria place on throne
Meli-Shipak
Reign of fifteen years.
Writes letter (IV R.² 34, No. 2) to neighboring prince.
Isin dynasty begins.
The first two local kings reign 18 + 6 years at Isin.

Marduk-apal-iddina I.
Reign of thirteen years.
Zamama-shum-iddina
Reign of one year.
He is driven off by the Elamites (III R. 38, 21).

Ellil-nadin-ašu
Reign of three years.
Defeated by Elamites.
Akkad devastated (III R. 38, 2, 5-7).

Isin Dynasty.

Nebuchadrezzar I.
Reign of at least sixteen years.
Drives out the Cassites (V R. 55, 10).
Victorious over Elamites.
Marduk statue brought back (IV R. 20, 1, 10–14).
Conquers the Lulubeans and the West Land (V R. 55, 9–10).

Ellil-kudur-üşur
(J.R.A.S., 1904, 415.)
He is killed in war (Synchr. History, K. 4401b).

Ninib-apal-ekur
"Whose might like an urinnu spread over the land and who led the soldiers of Ashur aright" (Tigl., VII, 57–59).
Conquered Ashur with help of Babylonian (?) king (Synchr. Hist., K. 4401b).

Ashur-dān
"Who reached gray hairs and old age" (Tigl. VII, 54).

Invasion of Babylonia by Ashur-dān.

Mutakkil-Nusku
Ashur-rishishi
Compels Nebuchadrezzar to give up attack on Assyrian fortress Zanqi.
Defeats Nebuchadrezzar.
A NEW BOUNDARY STONE OF
TRANSLITERATION.

Šùm abmnarti1 an-ni-i2 Šum₃
u-⁴Nusku-mu-kin-ku-dur⁵-ri šùm-šù.³

XXII (gur) 170 (qa) shezērū ¹š GAN 30 qa I ammatu⁴ rabītu⁵

<table>
<thead>
<tr>
<th>naru</th>
<th>IV US šiddu elā amurrā US ŠA.DU</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-šatu</td>
<td>Bit-mšaḫ-ap-pi-li</td>
</tr>
<tr>
<td>diq-kišād₃ naru/diq-</td>
<td></td>
</tr>
<tr>
<td>lat</td>
<td>nār II US X GAR pātu elā iltānu US.SA.DU bēl mātātī⁷</td>
</tr>
</tbody>
</table>

III US LV GAR (šiddu šapli)Šadū US,ŠA.DU Bit-mšaḫ-šur-Gal-du

Col. I

2 En-lī₉ bēl šā-qu-ū e-šil šamē(-e) u irṣiti
rubā¹⁰ bēl gim-ri
šār ilānī rabātī šā ina šamē(-e) u irṣiti
la i-ba-ūš-šil-ū ilu šū-nin-šū

5 șa a-na na-dan ur-ti-šū ḫ-qi₉ gāšt
ap-pa i-lab-bi-nu ú-taq-qu-ū pāl-hiš¹¹
ū a-na ši-tul-ti-šū ḫ-Anun-na-ku
aš-riš šē-ḫur-ru-ru na-uzu-uzu šē-ah-tiš¹³
be-el bēlμ₁₂ šē i-piš pī₁³-šū la ú-šam-sa-ku

10 ilu a-šum-ma
ra-šub-bi ḫ-Anun-na-ku be-el šal₁₄-mat qaqqādi¹⁵

¹ NA.RŪ.A. ² ku, dur. ³ MU.NE. ⁴ Ü. ⁵ GAL. ⁶ TIK. ⁷ EN.KUR.MES. ⁸ Omitted by scribe, see III, 2. ⁹ See Commentary.
NEBUCHADREZZAR I.

TRANSLATION.

The name of this stone: "NIN.IB and Nusku establish the boundary," (such) is its name.

XXII (gur) 170 (qa) of seedfield, \( \frac{1}{8} \) GAN (reckoned) at 30 qa of seed, (equivalent to) a large cubit

<table>
<thead>
<tr>
<th>River</th>
<th>IV USH, upper length, west, adjoining</th>
<th>Bb-Šir-appili</th>
<th>Royal Canal</th>
<th>II USH, X GAR upper width, north, adjoining (the property of) the lord of countries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ti-gris</td>
<td>I USH, lower width</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>south (adjoining)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>the bank of the Tigris</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>III USH, LV GAR (lower length) east, adjoining Bit-Subur-Gal-du.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Col. I

Ellil,—the lofty lord, the ruler of heaven and earth,
the prince, the lord of all,
the king of the great gods, whose equal as a god
does not exist in heaven and on earth,
5 upon the giving of whose command the Igigi prostrate themselves, reverently pay homage, and upon whose decision the Anunnaki wait in submissive awe, stand in humble fear, the lord of lords, the word of whose mouth
10 no god can set aside,
the potentate of the Anunnaki, the lord of the blackheaded,

\[^{10} NUN. \quad ^{11} ut, tu tam. \quad ^{12} EN. \quad ^{13} KA. \]
\[^{14} ni, șal. \quad ^{15} SAG.DU. \]
A NEW BOUNDARY STONE OF

ka-bit matati

ilu ša melammi

ša-ru-ru-šu ka-la ši-ḫi-ip ša-ma-me

nap-ḫar qin-ni-e u kal da-ad-me lit-bu-uš-ma

ša-gum mat-su matati ka-at-ma

be-lut-su la iš-ša-na-nu la um-daš-ša-lu ilu-su

me par qu

par(?) su ši-ru bu biluššu šu širu

šak-ku šu riš-tu-ú al-ka-ka-tu-šu nak-la

mu-ma-ir šamē(-e) u iršiti mu-kił matati

nu-bu-u re' ki-nu mu-ad-du-ú ša-kan iršiti

a-na šat-ti ina nur pānika šu damqati ina bu-ni-šu nam-rū-li

Nabû-kudurri rubû me-gir-šu

muš-te'-ú aš-ra-ti-šu ki-niš ip-pa-lis-ma

Col. II

a-na 're'-á matu Šu-me-ri u Akkadi

a-na ud-du-uš eš-rit ma-ḫa-az da-[a]d-me

ša-dar satuk E-kur u Nippur

šakkuk na-ki-ri-šu ū-šib-bir-ma

šir-rit nakr qa-tu-uš-šu ú-muḫ

balat úmē da-ru-ú-ti iš-rup šum-ma

eli šarri a-liק maḫ-ri ú-ša-tir šum-šu.

Ina ša-dar satuk E-kur ina niq šum-du-li

14 KUR.MES.
15 M[E].LAM.
16 Sign

19 lum.
17 ME.LAM.
18 Text has ME, probably mistake of scribe.
21 PA + AN(GARZA).
19 Text has M, probably mistake of scribe.
22 SIB.
20 PA + AN(GARZA).
21 SIB.
23 SA.DU
the sovereign of lands, the ruler of kingdoms,
The god, whose splendor is overwhelming(?) and filled with brilliancy,
with whose glory the whole extent of heaven,
15 all habitations and all dwellings are clothed,
with whose majesty the lands are covered,
whose rule cannot be rivalled, whose divinity cannot be equaled,
whose decision is weighty, whose command is lofty,
whose law is supreme, whose ways are wonderful,
20 who rules heaven and earth, who sustains the lands,
who calls the faithful shepherd, who appoints the governor of the earth,
forever,—with the light of his gracious countenance, with his shining face
he looked faithfully upon Nebuchadrezzar, the prince, his favorite,
who is devoted to his sanctuaries, and

Col. II
that he might shepherd Shumer and Akkad,
that he might renew the sanctuaries of the city of dwellings
and regulate the tithes of Ekur and Nippur
he broke the weapon of his enemy and
5 the sceptre of his enemy he placed in his hand,
a life of eternal days he granted to him and
above any preceding king he magnified his name.
Because of the regulation of the tithes of Ekur, because of the magnificent sacrifices,
A NEW BOUNDARY STONE OF

\[\text{ina igis}^{57} \text{ hab-su-ú-ti ina na-kim}^{38} - \text{ti mah-ri} \quad d \text{En-ídūl}^{10} \]
\[\text{ina li-bi-en ap}^{39} - \text{pi šá a-na bēlī u mār bēlī} \]
\[\text{šā}^{40} \text{ ana} \quad d \text{En-ídūl} \quad u \quad ^{3} \text{IN} \text{IB} \text{ pal-bi-š} \quad \text{ú-taq-qu-ú} \]
\[\text{ina zu-ru-ub} \quad Z 
\[\text{LSAG} \quad \text{GAL-ti ina amāt}^{11} \quad \text{šarri nisakki}^{12} \]

\[\text{mdNusku-ib-ni már} \quad ^{48} \text{D} \text{Nusku nisak}^{72} \quad d \text{En-ídūl} \]

\[\text{[ULME]}^{14} \quad \text{ZU.AB} \quad ^{45} \text{Nusku laputtá DURAN.KI} \]

\[\text{15 [a]-na šarri ré}^{58} \quad \text{ki-ni rubú}^{51} \quad \text{me-gir} \quad d \text{En-ídūl} \]

\[\text{ina ul-ni-ni-ši ki-niš īppalís}^{46} - \text{siú-ma} \]
\[\text{mdBa-š} \quad \text{šum-iddina}^{44} - \text{- (na) már} \quad ^{48} \text{Hu-un-na i-bir bēlī-šu} \]
\[\text{na-an-za-az mah-šar šarri ki-zu-ú šá ultu}^{48} \quad \text{ul-la} \]
\[\text{at-mu-šī na-as-qu-ma šū-uzu-uzu ina mah-ri} \]

\[\text{20 šakkanak}^{10} \text{ Bábinišoki ša-kin Bût-mdSin-še-me} \]
\[\text{rubú}^{51} \text{ me-gir-ši ú-ma-ir-ma} \]
\[\text{ina qa-bi-e šar me-sā-ri} \]
\[\text{dNabû-kudurri}^{22} - \text{- ušur}^{39} \quad \text{šar kiššati}^{54} \]
\[\text{mu-kin iš-di ma-a-ti} \]

\[\text{25 XXII (gur) 170 (ga) štu-ž̄ru eglu q̄-mu-š̄-a} \]
\[\text{šā a-na bu-taq-ti šaknu}^{55} - \text{(nu)} \]
\[\text{ugār}^{50} \quad \text{ši} \quad \text{ša Mār-mA}^{53} - \text{- at-tu-ú-a} \]
\[\text{ina kišād}^{57} \quad \text{nárI-Idq̄la}^{58} \quad \text{ina piḫāt}^{59} \quad \text{Bût-mdSin-še-me} \]
\[\text{ša ultu}^{59} \quad \text{āmīl(-mi) pa-na i-ku la šap-ku} \]

\[\text{30 abšim}^{50} \quad \text{la šu-zu-za-at-ma a-na me-riš-ti} \]
\[\text{la šû-ku-ú-ma a-na me-tē-iq mē šaknu}^{55} - \text{(nu)} \]

\[\text{I[V]US šiddu elû amurrû}^{61} \text{ LŠ ṢADU} \]

57 SI.DI.
40 Text has ta, by mistake.
42 NU.AB.
45 NU.TUR.
48 TA.
50 Text has at, by mistake.
41 KA.
44 Cf. III, 11.
47 SE.
58 K.A.DINGIR.RA.KI.
because of the rich gifts and the treasures (laid) before Ellil,
10 because of the prostrations, with which to the lord and the son of
the lord,
with which to Ellil and NIN.IB he showed his respectful reverence,
because of the utterance of supplications, because of the prayer
of the king, the priest,
Nusku-ibni, the son of Upahhír-Nusku, the priest of Ellil,
the UH.ME.ZU.AB of Nusku, the chief of Duranki,
15 to the king, the faithful shepherd, the prince, the favorite of
Ellil,
because of his (the king’s) supplication, he looked faithfully; and
Bau-shum-iddina, the son of Hunna, the friend of his lord.
who stood before the king, the servant whose word
was always weighty and respected before the
20 potentate of Babylon, the governor of Bit-Sin-sheme,
the prince, his favorite, he sent and
upon the command of the king of righteousness,
Nebuchadrezzar, the king of the world,
who has laid the foundation of the land,
25 XXII (gur) 170 (qa) of seedfield, arable land,
which had been exposed to flooding,
a field of the town of Mar-Ahattua,
on the bank of the Tigris, in the district of Bit-Sin-sheme,
where since ancient days no ditch had been dug,
30 no vegetation had grown up and which had not been brought
under cultivation, but had been exposed to the inroads of the
water,—namely
IV USH, upper length, west, adjoining

NUN. 51  
HI(SAR). 52  
TIK. 53  
AB.SIM. 54

SA.DU(NIN.GUB). 55
SA-nu. 56
MAS.TIK.KAR. 57
IM.MAR.TU. 58

SES. 59
A.KAR. 60
NAM. 61
A NEW BOUNDARY STONE OF

Col. III

Bt-mdSin-ap-pi-li u pihat82 Bt-mdSin-še-me

III US LV GAR šiddu šaplā šadā

LUS.SAD.U Bt-mdSu-lyur-Gal-du

II US X GAR pūtu elā iltānu LUS.SAD.U

Bu

5 Bt-mdUš-bu-la ša a-na bēl māštāti nadnu83(-nu)

I US pūtu šaplā šutu kišād84 nāru Idıqlat85

naphar86 XXII (gur) 168½ (qa) 5 (gin) škēzēru 1 8 ĶAN 30 qa

I ammatu87 rabītu

uğār88 ēli ša Mār-mMAd89-at-tu-ū-a pihat82 Bt-mdSin-še-me

mBa-dšim-iddina(-na) ša-kīn Bt-mdSin-še-me

10 im-ši-uh-ma mNusku-ib-ni mār mUpalāḫīr86-šdNusku

hnušak87 En-tāl UH ME.ZU.AB dNusku

ba-za-an duNippurki arad88-su ana ūmē(-me) ša-a-ti

i-ri-im. pa-liq eqlā šā-a-tu mNabā-zēr-lišir89

mār mIltī-dMarduk-balātuš0 ŠĀ BAL.BAL mArš-šEa

15 u mNabā-un-na mār mA-ḫi hša-šin iše-me

ša Bt-mdSin-še-me.

Ma-ti-ma ana ūmē(-me) da-rū-ū-ti

a-na aḥ-rat nīšē81 a-pa-ti

lu-ū rēš82 lu-ū šakkanakku83 lu,ak-lu lu ša-pi-ru

20 lu ri-du-ū luŠa-za-an-nu šašar-šē eqlē šē-a-tu

i-nam-du-ma a-na i-ki-ši ri-ti

u-ma-š-a-ru ša-nam-ma

i-naš-lim-ni-ti u-šē-ha-zu

ubānīšū ša a-na limuttī85(-ti) i-tar-ra-šu

25 ina il-ki di-ku-ši ša-bat amētī ḫi-ri-e nārī

ba-qa-an ša-mi kal-ši-e nāri u ta-ba-ši

82 NAM. 83 SE-nu. 84 ŠÚ.NIGIN. 85 U GAL

86 KIL. 87 NU.AB. 88 ARAD.

89 SI.DI. 90 T.I.LA. 91 UN.MEŠ.
Col. III

Bit-Šir-appili and the district of Bit-Sin-sheme
III USH, LV GAR, lower length, east,
adjoining Bit-Suḫur-Gal-du,
II USH, X GAR, upper width, north, adjoining
5 Bit-Ushbula, which had been given to the Lord of countries,
I USH, lower width, south, on the bank of the Tigris,
in all XXII (gur) $168\frac{2}{3}$ (qa) 5 (gin) of seedfield, $\frac{1}{16}$ GAN
(reckoned) at 30 qa of seed, (equivalent to) a large cubit,
a field of the town of Mār-Aḫattûa, in the district of Bit-Sin-sheme,
Bau-shum-iddina, the governor of Bit-Sin-sheme,
10 measured and to Nusku-ibni, son of Upaḫḫir-Nusku,
the priest of Ellil, the UH.ME.ZU.AB of Nusku,
the magistrate of Nippur, his servant, forever
granted. The surveyors of this field were Nabû-zêr-lišhir,
son of Itti-Marduk-balâtu, a descendant of Ardi-Ea
15 and Nabunna, son of Aḫî, the commander
of Bit-Sin-sheme.
For all future days!
Whenever one (who dwells) in human habitations,
be it a ruler or a potentate, a governor or a regent,
20 a levymaster or a magistrate, overthrows the grant
of this field and in order to secure the use of the pasture land
sends some one and
with evil intent causes (its) seizure,
stretches out his finger to do evil,
25 under the obligation of a levy permits a canal or land-officer
to seize a canal digger or to cut down plants,
who [makes a claim] and takes
that field [who gives it away or] returns it to the crown
and says it has not..........................

30 or [Bau-shum-iddina, the governor of Bit-Sin-sheme]
has not [given it to Nusku-ibni, son of Upaḫḫir-Ḫusku,]
the ma[ganistrate of Nippur......],
says that [field has not been measured]

Col. IV
has not been presented, has not been given,
has not been received—
May Anu, the king, the father of the gods, in anger overthrow
him
and annihilate his life,

5 Ellil, the lofty lord, who appoints
the fate of the gods, appoint for him
an evil fate, so that calamity, misfortune
and the commands of men may oppress him.
Ea, the king of the ocean, the lord of wisdom,

10 take away from him gladness of heart, happiness of mind,
abundance and fullness, so that
lamentation may seize him.
Sin, the lord of the crown of splendor
darken his face, so that he may not have merriment(?)

15 Shamash and Rammān, the powerful gods,
the lofty judges, give him
evil plans, and with a judgment of justice
and righteousness may they not judge him.
NIN.IB, the lord of confines and boundaries, tear out his bound-
ary-stone.
20 ḫGu-la bēltu96 rabītu ši-im-ma‘a-la-az-za
ina zumrī97-šū liškun98-ma dāma99 u šargā100 kīma101 mē102 li-šīr-
muk.

 ḫIs-tar bēltī96 mātāti šá ru-ub-ša a-bu-bu
nam-ru-ša li-kal-lim-šu-ma ši u-šī
ina ū-ša-ki.

25 ḫNusku103 bēl’ga-āš-rum a-ri-rum ka-ru-bu
[ilu] ban-nu-ū-a lu rābišu104 li-mutti105-šū ūša-ma
li-qa-am-me šur-šī-štī
ū sarqal 0° kīma 0° li-ūr-

[ša ḫabr106] narā107 an-na-a

........ SIM. MEŠ ina e-pi-ri

30 i-tam-me-ru

Col. V

ina išāti108 i-gal-lu-ū a-na mē102 inamdū109(-ū)
ina ḫm(lipitti) [110 i-pi-bu-ū sa-ak-la
sa-ak-ka lā šēma111 ū-šā-āš-šū-ma
a-šar la a-ma-ri i-šā-ka-nu

5 ilāni rabīti ma-la ina ḫbrunarī112
an-ni-i šīm-šū-nu zakrā113 ar-rat li-mutti114
li-ru-rū-šū išād115-su lissuḫū116(-šū) u zēri-šū lihalliqū.117
I-na ka-nak li-ū118 šū-a-tu
mē ḫSa-maš-nāṣir119 ḫbaq-šup-para120 mē Sin-še-me

10 ḫKu-ḫu-bu amēl bāb121 šekallī122 Bt-mē Sin-še-me
mē ḫSit-ri-ba ḫṣaq 123 Bt-mē Sin-še-me
mē ḫTa-qī-šu mār mē Ki-in-pī124 ḫSa-maš
ḥša-kin bu-šī Bt-mē Sin-še-me
mē ḫA-tu-‘-ū mār mē Ki-diš(daš) ḫbārū125 Bt-mē Sin-še-me

96 ḫGAŠAN.
97 ḫSU.
98 ḫBE.
99 ḫA.MEŠ.
100 ḫBE.UD.
101 ḫHUL.
102 ḫDPA.KU.
103 ḫNE.
104 ḫSee Commentary.
111 ḫSI.NU.TUK.
105 ḫRU.
112 ḫTĀK NA.RŪ.A.
106 ḫKIM.
107 ḫMĀŠKIM.
108 ḫNA.RŪ.A.
109 ḫLIBIT.
110 ḫMU.
20 Gula, the great mistress, put lingering sickness
into his body, so that dark and bright red blood he may pour
out as water.
Ishtar, the mistress of lands, whose fury is like a flood,
reveal difficulties to him, so that
he may not escape from misfortune.
25 Nusku, the powerful lord, the mighty scorcher,
[the god], my creator, be his evil demon
and may he burn his root.
Whoever [removes?] this stone
hides it in the dust,

Col. V
burns it with fire, throws it into water,
shuts it up in an enclosure, causes a fool,
a deaf man, a witless man to take it,
places it in an invisible place,
5 may the great gods as many as are mentioned
by their names on this stone, curse him
with an evil curse, tear out his foundation and destroy his seed.
At the sealing of this document
Shamash-nāṣir, the shaq-shuppar of Sin-sheme,
10 Kububu, the gatekeeper of the palace of Bit-Sin-sheme,
Shi-tariba, the dignitary of Bit-Sin-sheme,
Taqîšu, son of Kîn-ši-Shamash,
the administrator of the property of Bit-Sin-sheme,
Atu'u, son of Kidish, the seer of Bit-Sin-sheme,
15 "mRi-mut-dGu-la bêl pa-gatí" A Bîl-ñmSin-še-me

"mdNabû un-na mér mÀ-hé bi-ša-ki

te-me ìmu-Dâr-Rîm. dSin Bîl-ñmSin-še-me

"mKaš-šu-ú tûp-šar nisal." Bîl-ñmSin-še-me

"mdSin-zér-ib-nî ha-za-an ìmu Dâr-Rîm. dSin

20 Bîl-ñmSin-še-me "mPîr-šâ k-nâgirí A Bîl-ñmSin-še-me

"mAmeI-íši-in mér mHu-un-na

"mKaš-šu-ú mér mHu-un-na

"mdGu-la-zér-iqîsa. (ša) mér mHu-un-na

u mdNabû. zér-lîšin. mér mÀkI-dE-á

25 iz-za-zu.

šattu XVI kan dNabû-kudurri-usûr. šarru.

126 EN.NAM.
129 NISAG.GA.
132 BA-ša.
127 dAG.
130 ut, tu, tam.
134 LIGIR, see Br. 6966.
128 AM.
133 SI.DI.
131 dAG.SA-DU.SES.
15 Rimût-Gula, the governor of Bit-Sin-sheme,  
Nabunna, son of Ahi, the commander  
of Dûr-Rîm-Sîn in Bit-Sin-sheme,  
Kashshû, the scribe, the priest of Bit-Sin-sheme,  
Sin-zêr-ibni, the magistrate of Dûr-Rîm-Sîn  
in Bit-Sin-sheme, Pirsha, the prefect of Bit-Sin-sheme,  
Amel-Ishin, son of Hûnna,  
Kashshû, son of Hûnna,  
Gula-zêr-iqîsha, son of Hûnna,  
Also Nabû-zêr-lîshir, son of Ardi-Ea,  
25 were present.  
The 16th year of King Nebuchadrezzar.
A NEW BOUNDARY STONE OF

COMMENTARY.

The heading of the inscription written among the symbols is a nominal sentence, whose predicate, for emphasis sake, has been placed at the head of the sentence. Cf. the other nominal sentences in this inscription, Col. IV, 15–17, 26, and Delitzsch, Gr., § 140. For similar constructions in Hebrew see Gesenius-Kautzsch, Hebr. Gram., 2nd ed. p. 446d.

The gods NIN.IB and Nusku are combined in this heading as guardians of the boundary, because they were, alongside of Ellil, the chief gods worshipped at Nippur. The earliest references to both of them are found in the reign of Dungi, the first king of the second dynasty of Ur (cf. Thureau-Dangin, Inscriptions de Sumer et d’Akkad, pp. 278, B; 330, 1). Their worship became prominent at Nippur during the Cassite dynasty. Not only do we find numerous votive objects, dedicated to Nusku (O. B. I., Vol. I, Nos. 51, 54, 58, 59, 64, 71, 75, 138) and NIN.IB (O. B. I., Vol. I, Nos. 31, 32, 61, 62, 76), but they also occur together in the oath formula of contract tablets dated in the Cassite period. For example, Clay (B. E., XIV, 40, 22–24) reads: nīṣ(MU) dEn-līl dNIN.IB dNusku û Ku-ri-gal-zu šarru (LUGAL.E) mūḫārīš (UR.BI) ṭumu (IN.PAD.DE.ES), i.e., “by the name of Ellil, NIN.IB, Nusku and King Kurigalzu together they swore” (cf. also B. E., XIV, 1, 18–20; 7, 28–30).

As to the pronunciation of NIN.IB see the Aramaic transliteration ניניב (Clay, B. E., X, pp. XVIII, 8), for which Prof. Clay offers the ingenious explanation: ēn-vaštu = ēn-maštu = ēn-maršu, i.e., “Lord of the West Land” (cf. J. A. O. S., July, 1907).

MU.NE = MU.NI = šūm-šu, see Br. 4,600, 5,330.
The drawing of the field is not a correct geometrical figure, corresponding to the measurements as given in the text, but the stonecutter adapted it to the space at his disposal. The correct drawing would have been as follows:

![Diagram](image)

This would give a square area of $60 \times 120 = 7,200 \text{ GAR}^2 + 235 \times 65 = 15,275 \text{ GAR}^2$, in all $22,475 \text{ GAR}^2$.

Now assuming the correctness of the usual statements (Reissner, in S. B. B. A., 1896, p. 477f., and Z. A., XI, p. 422; Thureau-Dangin, R. A., IV, pp. 18ff.; IV, p. 80, and Z. A., XI, p. 428; Johns, A. D. D., II, p. 231) that $1 \text{ gur} = 300 \text{ QA}, 1 \text{ QA} = 3 \text{ GAR}, 1 \text{ gur} = 900 \text{ GAR}^2$, $1 \text{ GAN} = 1,800 \text{ GAR}^2$, we obtain the following result:

\[
egin{align*}
900 : 22475 \text{ GAR}^2 &= 24 \text{ GUR} \\
1800 \hline \\
4475 \hline \\
3600 \hline \\
3 : 875 &= 291\frac{1}{2} \text{ QA}
\end{align*}
\]

This sum, $24 \text{ GUR}, 291\frac{1}{2} \text{ QA}$, shows that a mistake has been made, either by the scribe or possibly by the surveyor, in giving the length of one or several of the sides. If it were possible to take
A NEW BOUNDARY STONE OF

1 GUR at 1,000 GAR² we would come much nearer to the 22 (gur) 168½ (qa) 5 (gin), the result of the measurement of the surveyors (Col. III, 7), for we would obtain on that basis 22 (gur) 158½ (qa), which differs only by 10½ qa, 5 gin from the sum given by the surveyors. For a similar error see the *Caillou de Michaux* (I R. 70); cf. Johns, A. D. D., Vol. II, p. 232.

From the fact that the ancient formula *DIL.GAN.AŠ* is used, it may be concluded that the old system of measurement, making 1 gur = 300 QA, is employed. The phrase *DIL.GAN.AŠ* has caused considerable discussion. Delitzsch (B. A., II, 273) and others read: *ina KAR.AŠ I ammatu rabitu*, and explain the whole phrase as meaning "according to the square yard." But the investigations of Thureau-Dangin have shown that the first two signs are used in the GAN.SAR scale to denote \( \frac{1}{3} \) GAN (according to Oppert, 1 GAN), while AŠ denotes 30 qa of seed, used to seed \( \frac{1}{3} \) GAN. Hence Thureau-Dangin explains the whole expression as meaning "\( \frac{1}{3} \) GAN is reckoned at 30 qa of seed and equal to one ammatu rabitu." The latter is 32,400 \( \text{U}^2 = 100 \text{GAR} (\text{DU})^2 = \frac{1}{3} \) GAN (cf. R. A., IV, 19). According to this interpretation two systems of measurements have been combined in this expression—one which determined the size of the field by the amount of seed it took to sow it, the other by the number of yards it contained.

The reading of *U-GAL(-tum)* is now certain from the stone of Agabtaḫa (D. E. P., II, 95, ll. 4, 5), which reads: 10 zêrê i-na am-ma-ti ra-bi-i-ti.

The field, presented by Nebuchadrezzar to Nusku-ibni, was not situated in the neighborhood of Nippur, as might be expected, but it lay most likely in Northern Babylonia. This seems to follow from the fact that the field was bounded on its northwestern side (*iltānu*) by the royal canal and on the southwest (*šatu*) by the Tigris. All the references to the "Royal Canal" point to Northern Babylonia. The Semitic name *nār šarri* appears first in the
Cassite period. The boundary stone of Nazi-Maruttash informs us that the city of Pilarî, in the government of Ḥudâdi (Col. II, 2–4), and the city of Karî in the government of Upî (Col. II, 17–19), were located at the royal canal. The latter is the classical Opis at the mouth of the Adhem river (cf. Winckler, Altior. Forsch., II, 509ff., and Hommel, Geographie und Geschichte, 346ff.). According to the new boundary stone of Meli-Shipak from Susa (Susa, No. 3) the city Tamakkû, belonging to the environs of Akkad in the government of Bit-Pir'-âdAmurru (Col. I, 3–6) and the town Shalji, belonging to the land of the goddess Ishtar of Akkad (Col. II, 47–54), bordered on the royal canal. The same inscription records the immunity of the people of Akkad from conscription to repair the sluices of the royal canal (Col. II, 25–29). It also refers to a connecting canal (mê ša mušēbîrî), which joined the canal Rāṭi-Anzan with the canal of the royal province (nâr piḥâti ša šarrî, Col. III, 1–3). Another inscription of Meli-Shipak (London, 101) locates the town Shaluluni, in the government of Bit-Pir'-âdAmurru, at the royal canal (Col. I, 5, 6). The royal canal is also most likely meant by the kišād na-ga-ar šarrî, referred to on a fragmentary boundary stone, D. E. P., II, 112, 5. On the charter of Nebuchadrezzar I., granted to the priests Shamûa and Shamai (C. T., IX, pls. 4, 5), the district Bit-û-Ma-zi (or perhaps better Bit-û-Ma-zi), “of the royal canal,” is mentioned (pl. IV, 24).

The new boundary stone of Nebuchadrezzar I. from Nippur locates the town of Măr-Aḫ-attûa, in the government of Bit-Sin-sheme, at the royal canal, and places Bit-Šir-appili and Bit-Suḫur-Gal-du in its immediate vicinity. It also shows that the land was bordered on its southeastern side (šûtu) by the Tigris, and on its northwestern side by Bit-Ushbula, which was temple property. The land of Nusku-ibni adjoined this temple land, while, according to the plot of the field, the royal canal passed through its northwestern end. On the boundary stone of Marduk-aḥê-erba (O. B. I., 149,
Col. I, 6, 11) the canal nār ($\text{Ša-šar-ri}^*_{ki}$) is mentioned, which Streck (Deutsche Lit. Zeit., 1905, p. 618) includes among the references to the royal canal. But it is safer to take Šašarri as one word which does not refer to the royal canal (cf. p. 196). Under Merodach-baladan II. (668-648 B.C.) we find the field (uγaru) of Dun-ni-edinni and Nurzu (perhaps also a city) situated on the royal canal.

Unfortunately the references to the royal canal in the contract tablets do not help us materially to fix its location. Strassmaier, Nbn., 483, refers to tithe (ešrâ), the property of Shamash, of the tenth year of King Nabû-na'id. In the text occurs this passage: a-di $\text{̄Za-za-an-nu}$$^{50}$ gur ultu muh-ḫi nār šarri a-di muh-ḫi nāru İ̄dīglat (Nbn., 483, 6, 7). This statement, which does not go beyond the new boundary stone from Nippur, except that it seems to locate the town Zazannu in the neighborhood of the royal canal, is the most definite that occurs; all the others are indefinite. Cyrus 26: 17, a text dated at Sippar, refers to the nār šarri in a broken passage. Cyrus 181 : 11, suluppû GIŠ.BAR ša muh-ḫi nār šarri. Camb. 44 : 5 locates a field at royal canal, but the boundaries of the other three sides are unfortunately broken off. Cf. also Darius 198 : 4 and Dar. 411 : 7–9. The latter refers to a royal canal in Elam. It reads: a-di-i u-il-tim mahrîtim(-tim) ša 1½ ma-na kaspi ša a-na dul-lu ša nār šarri ša mātu Ėlamti nadna(SE-na). Finally one of the Murashû texts refers to the royal canal, but again in such general terms that no definite inference is possible. B.E., IX, 73, 1–3, reads: II gur 24 qa $\text{šešu\-šamašammu}$$^2$ zilti šarri ša ina uz-ba-ri ša šarri ša ina muh-ḫi nār šarri ša ina pâni "Rimut-"NIN.IB aplu ša Mu-ra-šú-ū. The same is true of a passage in the Harper Letters, No. 275, Rev. 4. For a recent discussion of the "royal canal" see Hommel, Geographie, pp. 284–6.

UŠ.SA.DU. The pronunciation of this word is still unknown. Oppert (Doc. jur., p. 99) proposed emēdu; Belser (B. A., II, p. 135)
The former, however, is a verb, while \textit{UŠ.SA.DU} is here used as a preposition. The latter is admittedly only a hypothetical reading. The form \textit{UŠ.SA} is used in the date list of the first dynasty, published by King (\textit{Letters of Hammurabi}, Vol. III, pp. 212-253), in the sense of “after” or “next” (King, p. 310), \textit{DU} = \textit{nazāzu} (Br. 4,893), hence the ideogram means literally “standing after” or “standing next.” See Daiches, \textit{Altbabylonische Rechtsurkunden}, p. 21, and the discussion of Arno Poebel as to the use of \textit{MU.UŠ.SA} in the contract tablets of the first dynasty (Z. A., XX, pp. 234-238).

Col. I, 1. The recent investigations of Prof. Clay (“Ellil, the God of Nippur,” in A. J. S. L., XXIII (July, 1907), pp. 269-279) have shown that in the Aramaic endorsements of the Murashū tablets the name, which was formerly read \textit{Bel-nadin-shumu}, is transliterated \textit{Il-lil = dEn-lil} in V R. 37:21 and the transliteration \textit{Il-λεως} of Damascius.

Many of the titles applied in this hymn to Ellil are in other hymns transferred to other gods. \textit{Etēl šamē u īrsiti} is applied to Shamash by Agu-kakrime, Col. VIII, 7-9.

I, 2. The title \textit{bēl gimri} is also applied to Ea. Cf. IV R. 56, II, 9, \textit{bān kullati bēl gimri}, “creator of everything, lord of all.”


I, 6. \textit{appa ilabbinu}. The same phrase is applied to the Igigi before Nabu, Rm. III, 15 ([\textit{ina ilu}]-ti-šu ka-bīl-ti Igigi ap-pi i-lab-bī-
A NEW BOUNDARY STONE OF


The verb ū-taq-qu-ū stands here in parallelism with appa ilabbinu, from which it may be argued that it has the same or a similar meaning. This raises at once the question, whether the usual derivation from še-mu-ū, "obedient", (in Sd² 24 ū-te-ku-ū follows še-mu-ū), and with pu-ug-qu (še) and nu-up-pu-qu, "to pay attention, to await" (the ideograms [HAR].DA and [HAR].DA). AG.A are shared in common by them, see K. 4,188, III, 55-59.

But the historical inscriptions clearly connect it with "bowing," e.g., Nebuch. E. H., II, 61, reads: ḫānāni šu-ut šame u irditi pa-al-hi-šū ū-tak-ku-šu ka-am-su irdo-za-su maḫ-ru-uš-šu. Here it stands in parallelism to the phrase, "bowed they stood before him." To do justice to all the passages I propose to connect utaqqū with a verb taqū, which corresponds to the Arabic ۵۳, "to fear God," which in turn is the eighth form of ši, "to show reverence or obedience." Accordingly utaqqū is the Piel (II, 1) of še, and means "to show reverence or obedience." If this explanation is correct, the phrase utaqqū palḥiš is not absolutely synonymous with appa ilabbinu, but rather gives the reason for the prostration; it was to show their reverence.

I, 7. The form A-nun-na-ku is exceptional. It is not singular but plural, hence Anunnakū (cf. IV R. 45, 30f., ḫānāni rubūti ša ša-me-e ḫānāni A-nun-na-ku ša šame-i). The meaning of the Sumerian A.NUN.NA is given (K. 4,829, Rev. 5f. = Hrozný, Mythen, pp. 18, 19) as riḥūt rubē, i.e., "offspring of the great," namely "abyss." Compare with this DAM.GAL.NUN.NA, "the

I, 8. šuḫarrurū and nazuzzū are both permansives, 3d pl., nazuzzū = nazuzū = nazuzuzū = nanuzuzū, IV, 1 of ??? The metrical accent has caused the form nazuzzū instead of nānuzuzū. The parallelism and metrical form of ll. 6 and 8 are evident. They are as follows:

áppa ilabbīnā, ṣūqqā ṣāḥīṣ
āṣriṣ šuḫarrurū, nazuzzū šāḥīṣ.

I, 9. be-el bēlu(m), the singular bēlu(m) agreeing with the plural bēlu(m) in form, is used as a substitute for it. The same expression is applied to Marduk, IV R. 20, No. 1, 25, be-el be-lum (cf. Hehn, Hymnen, B. A., V, 340, 25). This title is also applied to Assur, see Craig, Religious Texts, pl. 34, 15.

As to the meaning of ušamsaku, I would like to propose starting with the meaning of the corresponding Arabic word ṣمست "to lay hands on," "to seize." From this can easily be derived the meanings to remove, to set aside and to keep back.

These meanings suit all the known instances of its occurrence. It is applied: (1) To the removal of the statues and memorial tablets. Cf. Adad-nirari, I, Rev. 16, 17, lu na-ri-ia u-šam-sa-ku a-na ša-ah-lu-uq-ti i-ma-nu-ū, i.e., "who will remove my inscribed stone and give it over to destruction.” Cf. also Aššur-našir-apal, Monolith, Col. V, 57, 58; Sargon, Cylinder, 76, and Sargon, Bull Inscription, 104. (2) It is applied to the removal of sin, šu-si-ir mur-ṣi šum-si-ki ḥi-te-ti, Br. M., 81, 2–4, 188, Rev. 21 (Z. A., V, 68), i.e., “let my sickness come forth, remove my sin.” (3) It is applied to shouting, Br. M., 81, 2–4, 188, Rev. 11, riq-ma šum-sa-ku si-mat u ḫa-da-a ša balāṭi zu-um-ma-ku, “I am removed (i.e., kept) from
shouting, from the beauties and pleasures of life I am debarred.”

(4) It is applied to the contents of the inscriptions. K. 2,727, Rev. 35 (B. A., II, 366f.), rubû arku(-ú) ša pi-i dan-ni-te šu-a-tu la ú-šam-sak, “a later prince who will not remove (i.e., set aside) the contents of this document.” Cf. K. 382, 13, 14 (Str., A. V., 5,065).

(5) It is applied to the commands of the gods, Neb. Nippur, I, 9f., i-pis pt'-šú la ú-šam-sa-ku ilu ai'umma, “his command no god can set aside.” V R. 66b, 11, ina qibiti-ka ku-ti ša la uš-tam-so-ku, “by thy righteous command, which cannot be set aside.” Cf. also K. 2,852 + 9,662, Col. I, 25, la uš-tam-sa-ku a-mat ru-bu-ti-ša. A substitute for this phrase is ši-it pi-i-šu la uš-te-pi-il ilu ai'um-ma, Creation Epos, VII, 132, and Susa, 3, VI, 29-32, ša ši-it pi-šu ilu ma-am-ma la uš-pi-el-lum, “what issues from his mouth (i.e., his command) no god can annul.”

(6) It is applied to the removal, i.e., the keeping back of tribute, Tigl. II, 92, Šu-ba-ri-i šap-su-te . . . ša bilat-su-nu ū ma-da-at-la-šu-nu u-šam-si-ku-ni, “the powerful Shubarites, who had kept back their taxes and their tribute.” (7) It is applied to the thoughts in one’s heart, IV R. 2, 60, III, Obv. 15, ša ina lib-bi-šu mu-us-su-kat, “what is kept back in one’s heart.”

I, 11. rašubbi A unnakû, literally “one who fills the Anunnakû with terror,” from which develops the more general meaning, the powerful one, the potentate. In this line beings, including gods and men, in the next line lands and kingdoms indicate the extent of the god’s rule. ka-bit is the construct of kabtu, “powerful,” not yet registered in the dictionaries.

I, 13. The value of the sign 𒈗 is unknown. It is the simple form of which Br. 2,706 is the double. As the noun melammû is frequently joined with the verb saḫāpu, e.g., a-na ša-a-ri ir-bit-ti me-lam-me saḫ-pu, “to all four directions they spread terror” (for other passages see Muss-Arnolt, Dict., p. 550), it is probable that the verb used here was saḫāpu, or at least a synonym.
The rendering of the word *si-hi-ip* has caused translators considerable difficulty. It occurs: Aššurb. (Smith) 285, 7; 274, 28, *si-hi-ip mati* ka-la-mu a-na *si-hir-ti-šu* um-da-al-lu ana pât gim-ri-ša. To this passage corresponds V R. 9, 44, 45, *nap-ḥar mati-ia* um-dal-lu-u ana pât gim-ri-ša. In the first passage Delitzsch (H. W., p. 494a) is inclined to see in *si-hi-ip* a scribal error of George Smith. But the word occurs again in a Shamash hymn (A. J. S. L., XVII, 134), Col. I, 20, *nam-ri-r̄u-ka* im-lu-ū *si-hi-ip* matâtî, and again Col. III, 41, *kal si-hi-ip* da-ad-me. The former passage is translated by Gray: “Thy brilliancy fills and overwhelms countries,” taking *si-hi-ip* evidently as equivalent to *sāhîp* (cf. I, 40). But there can be little question that *sihip* in these passages is the construct of *sāhîpu* and means “extent.” The fundamental meaning of *sāhîpu* would, therefore, be to stretch out; applied to an area it is that which is stretched out, the extent; in a hostile sense it becomes “to overthrow.” This is corroborated by our passage, where *kala sihip ša-māme* is in parallelism to *naphar qinnē u kal dadmē*. The phrase must therefore be translated literally: “the totality of the extent of heaven.” In agreement with this we find the expressions *kiššat* da-ad-me (K. 8,235 + 8,234, Col. I, 6; cf. Z. A., IV, 22, 8) and *gi-mir* da-ad-me (K. 8,717 + D. T. 363, Col. I, 8; cf. Z. A., IV, 230) substituted in similar passages. The accuracy of G. Smith is once more vindicated, and his passage becomes particularly valuable because it shows that *sihip* actually exchanges with *naphar*.

*Namrirri ša'nu* is the governing sentence, whose thought is further elaborated by the two lines that follow (cf. Hilprecht, Assyriaca, pp. 14, 16).

I, 15. *qinnē* is here used with reference to human habitations, a usage which is also found in the O. T. (cf. Jer. 46:16; Hab. 2:9; Ob. 4; Job 29:18).

The etymology of *dadmē* is not given by lexicographers, as far as
I know. I would suggest that it belongs to the same root as *admânu*, dwelling (cf. Tigl., VII, 74, 90; VIII, 17, etc.), namely *adâmu*, to build. It is, therefore, a *t* formation, whose *t* under the influence of the following *d* has been softened to *d*. The same formation is probably to be found in *da(d)aru*, “the stench,” whose root, according to Jaeger (B. A., II, 299), is *adâru*.

Parallel passages, comparing the glory of a god to a garment, are [sa puluh]-tu lit-bu-šu ma-lu-ǔ har-ba-šu, King, Magic, No. III, 11; cf. II, 13, and ha-lip ša-qum-ma-ti ša lit-bu-šu nam-ri-ri, King, Magic, No. 46:15, pl. 61. There are also Hebrew parallels to this thought, compare especially Hab. 3:3, [כִּֽכְּסָה שֶׁמֶּֽׁםָו הָרוֹםְו הִיתְּלַ֑חְתָּו מֵלָ֖אתָו מֵאֶֽֽהָּרָּו]; also Ps. 104:1–2, “With honor and glory thou art clothed, using light as a garment,” and Ps. 93:1; 148:13.

I, 16. As Prof. Hilprecht was the first to recognize (Assyriaca, p. 57), the word *salummatu* does not exist in Assyrian. The reasons for this are as follows: (1) If we read *salummatu* it is impossible to connect the word with the verb *šalāmu*, “to be whole.” Nor can any other satisfactory etymology be suggested. (2) We never find the word written *ša-lu-um-ma-tu*, but there are frequent cases in which we find the writing *ša-qu-um-ma-tu*. (3) The sign *lum* has also the value *gum, qum*, cf. Strassm., Neb., 135:24, a-pi-ill ru-gùm-ma-a, and Oppert, Z. K., I, 61; Tallquist, Contracte Nabû-na’îds, p. 127, sub rugûmmû; Hilprecht, Assyriaca, p. 57, note. 2 (4) The meaning of *šaqummatu* appears from the explanation of its ideogram *SU.ZI* as *puluḫtu*, “terror.” From this develops the secondary meaning, “that which inspires terror,” hence “majesty, glory.” We must, therefore, translate the passage of Aššur-bân-apal (V R. III, 3) *ša-qu-um-ma-tu at-bu-uk*, “terror I poured cut.”

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1 This was written before the appearance of Prof. Hilprecht’s latest book, which offers the same etymology, cf. B. E., Vol. XX, Pt. 1, p. 44, note 1.

2 Cf. also sin-ništum šag-gum (LUM)-ma, Reisner, Hymnen, 115:24; be-el-šu ęs-gum (LUM)-ma, Reisner, Hymnen, 62, 17.
For the discussion of Jensen, who makes the original meaning of בקָשׁ, "to be quiet," see K. B., VI, 1, 354f. Compare also Macmillan, B. A., V, 564, who arrives at the meaning, "to be in distress."

_kaššā₃_, permans. 3 pl. fem., agreeing with _mātā₃_. A thought parallel is: _puluḥti melammeka bīt₄ Enlīl kīma šubāti iktum_, which is said of NIN.IB, cf. Hrozný, _Mythen_, p. 10, Obv. 30.

_um-daš-sa₄u_, II, 2 pres. of _mašā₄u_. For other examples of this form see King, _Seven Tablets of Creation_, III, 86; II, 24, and Muss-Arnolt, _Dict._, 605a. This same idea is also found in the O. T., e.g., Ex. 15:11, "Who is like thee of Yahweh among the gods?" Cf. further Ps. 71:19; 89:6; 113:5; II Chron. 6:14. _īlu-su = īlu-us-su = īlāti-su_, cf. Delitzsch, Gr., § 51.

_I, 18._ _me-su₄u_. There are three possibilities as to the reading of this word. (1) The signs may be read syllabically _me-su₄u_ or _sip-su₄u_, for which, however, no satisfactory explanation can be offered. (2) _ME.SU_ may be an ideogram. _ME_ is _parsu_ (Br. 10,374) and _ME.ZU_ is _mūdē tērti_ (Br. 10,385), "expert in omīra," a title applied to the _bārrā_. In the same way _ME.SU_ might be an ideogram for _parsu_ or one of its synonyms, possibly _purussu_. If the latter word was intended _su_ might also be regarded as a phonetical complement (cf. _KUD-su = ipparasu(-su)_). (3) The text contains a scribal error, _me-su₄u_ for _par-su₄u_. The word _par-si₄e_ occurs on the boundary stone of Ellil-nādin-aplu, II, 9 (Assyriaca, p. 5). In that case the ideogram _ME_ for _parsu_ probably contributed to the confusion, as well as the similar form of the signs 𒀋 and 𒀓. The last alternative seems to me to be the most probable, especially as the most common word for law _parsu_ (of which _parsu_ is a synonym) would otherwise be wanting. Moreover, the inscription contains other inaccuracies (cf. Col. II, 3, 11; V, 10).

_šīt-ru₄u_. For other passages in which this word occurs see Zimmern, G. G. A., 1898, 826; B. A., V, 311, l. 20; Muss-Arnolt, _Dict._, p. 1137a.
A NEW BOUNDARY STONE OF

billudiuu (GARZA.MEŠ). The plural sign is only attached to the singular in this case because plural happens to agree in form with the singular. For this playful use of the plural sign see Hilprecht, Assyriaca, p. 551.

I, 19. For similar glorifications of the "word" of the gods see a hymn to Sin, IV R. 9, Col. I, 48–62; a hymn to Nergal, K. 69 (cf. Böllnručer, Gebete und Hymnen, pp. 30–42), and the "word" of Ellil and Marduk in the Reissner collection, see Macmillan, B. A., V, 539f. A similar description of the law of Yahweh is found Ps. 19:7–9.

naklā is perr., 3. pl. fem., agreeing with alkakātu.


mukil māṭāti. The verb kālu is here used in the sense of uphold, sustain, as, e.g., in IV R. 5, 37–39e, na-piš-ti māti u-kal-lu, "he (Sin) sustains the life of the land." Of Ishtar it is said: mukillat napišti, K. 3,477, Obv. 19, cf. B. A., V, 592; cf. also the statement of Hammurabi, Code XL, 49, 50, ina utlia nišē māṭušumērim u Akkadim uktīl. The various meanings of הַל are discussed by Meissner, A. P., p. 138.

I, 23. With ana šatti the various appositions to Ellil, extending I, 1–23, come to an end. With the next words the apodasis begins, whose first predicate is ippalisma.

ina BIR.ŠI.MEŠ. In view of the parallelism which characterizes this hymn, we should expect, corresponding to bunisu namrūti, a noun followed by an adjective, so that BIR.ŠI would be the ideogram of a word synonymous with bunu. This synonym might be ziμu, for it occurs in parallelism with bunu in V R. 61, Col. IV, 43–46, ina bu-ni-šu nam-ru-ti zi-me-šu ru-uš-šu-ti damqāti inā(ŠI + II)-šu ha-dīš ip-pa-lis-su-ma. In accordance with the analogy of this sentence we should read: ina zimešu damqāti ina bunisū namrūti. Over against these considerations we have the
expression in the O. T., Prov. 16:15, "Now BIR (as LAH) is an ideogram of nāru, "the light." Hence it is equally possible to read: Ina nār panūšŠ damqātī. This reading I regard as preferable in view of the Hebrew expression quoted above, and the absence of any evidence that BIR.SI is an ideogram for zīmu.

II, 2. eš-rit is pl. cstr. = ešrēt. The phrase ana udduš ešrēti is common in the inscription of Nebuchadrezzar II. (cf. p. 124).


II, 5. qātušu itmuḫ = ina qāti-šu itmuḫ, cf. Delitzsch, Gr., § 80e.

II, 7. iša-tir šum-šu. This phrase ends the first long sentence, containing the hymn to Ellil and the appointment of Nebuchadrezzar as king.

II, 9. ina igisē, the singular, is here again used as a substitute for the plural, cf. I, 9.

The adjective ḥabšūti is in parallelism with šum-du-li. The exact meaning of ḥabšu has been in dispute. Jensen (K. B., VI, 1, 20, 323) translates "to swell," Zimmern "to strengthen," Delitzsch "to fill, burst." Nebuchadrezzar II. connects igisē with the adjective rabšū (Délegation en Perse, II, 123), ba-bi-il i-qi-si-e ra-be-ú-tim, Col. I, 10, or with summuḫu, cf. E. H., II, 37, i-qi-sa-a šu-um-mu-ḫu, while in this inscription ḥabšu stands in parallelism with nahāšu, "to be abundant." This establishes also for ḥabšu
the meaning “to fill to overflowing,” a meaning which fits very well the context of the Creation Epos, III, 136, ši-ik-ru ina ša-te-e ḫa-ba-ṣu šu-um-[ru].

The word na-kin-ti appears now in four different forms: bit na-kam-te (Layard, 34, 21), na-kan-ti (Aššurb., Sm., 132, 22), kīma na-kim-tum (V R. 47, 21b), and na-kin-ti in our passage.

II, 10. The inf. libēnu instead of labēnu occurs also in the new Ishtar hymn, Rev. 91, mug-ri li-bi-en ap-pi-ia, i.e., “received favorably my prostration,” cf. King, Seven Tablets of Creation, I, 234.

The expression bēl u mār bēli is also applied to Marduk and Nebo in an inscription of Sargon, a-na šu Bēl šumāri (it ought to be mār šu) Bēl ū-ki-in (cf. Winckler, Inschriften Sargons, pl. X, No. 20, l. 7).

II, 12. The verb zarābu means to be pressed or oppressed, hence it shares with šaharratu, “anguish,” the same ideogram (SIG), while zurub ša libbi has the same ideogram as marāru, “to be sad.” In the stem II, 1, it means “to press out,” so in Šennach. VI, 20, not “to keep back,” or it may be applied to the expression of sounds. Regarding zurub as the cstr. of zurbu, “anguish,” we should translate: “In the anguish of fervent prayer.” But it is perhaps better to explain it as the inf. cstr. II, 1 = zur(r)ub, and translate “in the utterance of prayer.” For the omission of the doubling see li-gi-sa-ṣu, IV, 8.

For ZI.ŠAG.GAL-li compare O. B. I., 83, I, 17, and Hilprecht, Assyriaca, p. 13. This Sumerian word (also written ZI.ŠAG.GAL.-LA, cf. Gudea, B, III, 1) is no doubt correctly explained by Jensen (K. B., III, 1, 29†, 208) as ZI = napištu, ŠAG = libbu, GAL = bašū, hence “breath being in the heart.” It is a synonym of ikribu, see Jensen, Z. A., VIII, 221, and also Leander, Sumerische Lehnwörter, p. 18, No. 135.

II, 14. UH.ME.ZU.AB is rendered by Jensen as pašš apši, Weltmeer-Gesalbter, while Meissner (A. P., 154) and Haupt (in
Cheyne, Isaiah, S. B. O. T., p. 82) transcribe pāšišu, "the anointer." But in view of K. 4,328 (= C. T., XIX, 41) and K. 10,194 (= C. T., XVIII, 47), happily joined by Meissner (M. V. A. G., Vol. X (1905), p. 254), it is perhaps better to regard UH.ME.ZU.AB as the pronunciation which was actually used in Assyrian, for the word which is in the left-hand column is there accompanied (l. 6) in the right-hand (or Semitic) column by the remark šū-u, i.e., "the same." For this use of šū see, e.g., Hommel, Geographie, p. 281. Or we should at least expect, following the analogy of UH.ME.SIK.BAR.RA = šū-’-ū-ru and UH.ME.-TUR.RA = lu-ma-ak-ku (l.c., ll. 7, 8), that there is one Semitic word to correspond to the Sumerian UH.ME.ZU.AB; but as none has as yet appeared the first alternative seems to me preferable, hence I retain UH.ME.ZU.AB. For a recent discussion of the meaning of this title as "one who anoints himself with the water of the apsû, perhaps a large basin standing in the temple," see Morgenstern, M. V. A. G., Vol. X (1905), p. 117.


II, 14. DUR.AN.KI, "the link of heaven and earth," was one

¹This "ditto" note can hardly refer to the preceding word in the Semitic column, for that is zer-ma-ši-tum = NU.BAR, which in turn is preceded by NU.GIG = qa-diš-tum.
A NEW BOUNDARY STONE OF


II, 15. To ana šarri rēʾi kṭīni the verb ippalissuma belongs. The whole section wants to say that, because the king was so pious (as shown by his restoration of all the gifts and tithes to the temple), Nusku-ibni, the high priest of Ellil, gathered courage and addressed his petition to the king through the governor, Bau-shum-iddina.


II, 17. Bau-šum-iddina, son of Ḥunna, the governor (ṣaknu) of Bīt-Sin-šeme, was no doubt identical with Bau-šum-iddina, son of Ḥunna, the governor (ṣaknu) of Babylon, mentioned on the first boundary stone of Nebuchadrezzar, V R. 56, 18.

II, 18. In *na-an-za-aż* we have an assimilation of *m* to *n*. The same forms occur R. M. III, 105, *na-an-za-az maḥ-ri-šu*; see Winckler, *Forschungen*, I, 256, 11; also Nabū-shum-īshkun, Edge 7, *ilāni malā ʾela ʾarī annu šurṣudā na-an-za-zu*, i.e., “the gods as many as on this stone have been caused to take a place.” The usual form of this title occurs on a boundary stone of Rammān-šum-ūṣur, *lu maḥ-za-aż pān šarri*, D. E. P., II, 97, 13. *maḥ-har* is an unusual writing for *maḥ-har*, perhaps due to the accent.

1 Prof. Hilprecht, however, informs me that he prefers to explain *nanzaż* as a *jaʿal* form *nazzaz*, dissolved into *nanzaż*, i.e., “a man whose business it is to stand before one.”


*šakkanakku*, literally *ša kanakku*, “the man of the door,” like *šangū = šá naqū*, “the man of sacrifice,” and *šabrū = ša barū*, “the man of sight,” so Jensen, Z. A., VII, 174¹. In V R. 55, 3, this title is placed alongside of *iššakku (PA.TE.SI) qardu*, while in our inscription the king is distinctly called *nisakku* (II, 12), which is the same title as that of the priest Nusku-ibni (II, 13). With this compare the priestly titles of the Assyrian kings, see M. D. O. G., No. 22, p. 74.


II, 25. With *qirubū* compare the Aramaic נִרות, “an area that can be plowed in a day,” from כֵּר, “to plow.” In view of *qir-bi-tum*, pl. *qir-ba-a-ti* and *ga-ar-ba-a-tim*, the root must be כֵּר in Assyrian.¹ For a discussion of the word see Streck, Z. A., XVIII, 174².


II, 27. *Ugār āli* means here as in Old Babylonian law (Meissner, A. P., 123) “the land belonging to a city.” It is therefore usually followed by the name of the city, I R. 70, I, 2; III R. 43, I, 2; Susa 2, I, 23, 30, 33; II, 2, 7, 12, etc.

II, 29. *iku* and *palgu* are the little ditches of irrigation drawn through a field, so in Shurpu, V/VI, 63, which treats of an onion, “around which a furrow and ditch is not drawn” (ina *iki u palgi

¹ Compare also the Arabic جَرَبٌ and كَرِيبٍ.
A NEW BOUNDARY STONE OF

lo innimmedu). For the earliest occurrence of šapāku compare the stele of Narām-Sin from Diarbekr, O. B. I., 120, III, 3–4, KI.GAL ḫš-pu-uk.

II, 30. mērītu from erēšu, “to plant,” cf. Arabic خرس, “to plant.” The fundamental meaning of this verb, as proposed by Jensen (Theol. Lit. Zeitung, 1895, Sp. 250), is “to irrigate,” but this is not accepted by Zimmern (Beiträge, p. 58). The Arabic does not support the meaning “to irrigate,” nor the Assyrian lexicographical lists, which give na-du-ū as a synonym of e-re-šu (cf. V R. 24, 12, e, d). Its connection with a-ga-di-ib-bi (Haupt, A. S. K. T., p. 73: 8, 9), whose exact meaning is still uncertain, can hardly be used to reach a definite conclusion.


III, 3. The last part of the name Su-ḫur-Gal-du is most probably a Cassite god. The same name occurs in the Cassite tablets from Nippur, e.g., Ḫa-as-mar-Gal-du (Clay, B. E., XV, 154 : 30); cf. also Clay, B. E., XIV, Introduction, p. 4².

III, 5. bēl mātāti, i.e., Ellil of Nippur, to whose temple the land in question belonged; see also plan of field, l. 7. Even this peculiar title of Ellil was transferred to Marduk by the priests at Babylon (K. 3,505, 8, see B. A., V, 325; K. 2,962, 14, see B. A., V, 334; IV R. 57, 1, see B. A., V, 349, etc.).

III, 12. A hazannu was originally the chief of a village or township, cf. Winckler, Forschungen, I, 246.

III, 14. A comparison of this line with III R. 41, I, 14–15, shows that ŠA.BAL.BAL has here the force of “grandson,” for in III R. 41, we find Shāpiku, son of Itti-Marduk-balātu, son (māru) of Ardi-Ea, Shāpiku and the Nabū-zēr-līshir of our stone were no doubt brothers. This places III R. 41 either in the reign
of Nebuchadrezzar I. or of his immediate successor. Other names point to the same conclusion, see p. 133.

A discussion of the different meanings of ŠA.BAL.BAL is given by Weissbach, Babylonische Miscellen, p. 3; cf. also Winckler, Forschungen, I, 518; II, 20. The Semitic pronunciation is perhaps liplipu, which like ŠA.BAL.BAL may be used of grandson (Agum-kakrime, I, 14), great-grandson (Adad-nirari, Obv. 27), or descendant in general; so hesitatingly Delitzsch, Lesestücke, 27, No. 224, and Winckler, Forschungen, II, 20, 23.

III, 15. ḫṣa-kin te-me. The name of this official is not ṣa te-me, so Belser (B. A., II, 118, Col. II, 3; p. 120, Col. III, 11), and still retained by Scheil (D. E. P., II, 108, Susa 3, VI, 9), but as O. B. L., 149, I, 18; II, 3, and Susa 16, III, 30, has shown, it is ḫṢA-in = ṣakin(-in) te-me. Inasmuch as ṣakānu ṭemu means always “to have, to hold a command” (Delitzsch, H. W., 297b), I prefer to translate ḫṣakin ṭemu “commander” instead of “councillor.”

III, 17. Most of the boundary stones begin the section of the curses with màtim. In two cases (III R. 43, III, 1; I R. 70, II, 1) im-ma-ti-ma is used. Two other stones introduce this section with man-nu ar-ku-u, V. A. 2663, V, 18; also the stone of Nabû-shum-ishkun, II, 16; IV, 3. One has ma-na-ma arku(-u), C. T., X, pl. VII, 32. A stone of Marduk-apal-iddina I. (IV R.², 38) leaves out the line with màtim altogether and starts at once with the enumeration of the officials (tu aklu tu laputtu, etc., IV R.², 38, III, 1). Finally the smaller charter of Nebuchadrezzar (C. T., IX, pl. 5, 31) opens this section with ša.

The phrase ana ʿūmé is most frequently used, but ina arkât ʿūmé occurs six times (D. E. P., II, 112, 10; I R. 70, Col. II, 1; London, 102, I, 29; V. A. 202, I, 31). On III R. 43, III¹, we find ina ar-ka-ti ʿumî(-mi) and on V. A. 208, Rev. 43, ina (ar)-kat ʿumâ(-ma).

III, 18. To ana ahrât ništ apāṭi corresponds a-na ni-ši aḫ-ra-a-ti on London 101, II, 13. Nišē apāṭi is peculiar to the new boundary
A NEW BOUNDARY STONE OF

stone from Nippur, but the same phrase is found, in a different connection, in the new hymn to Ishtar (King, Seven Tablets of Creation, Vol. I, 226, Obv. 27), where Ishtar is called ri-e-a-at niše a-pa-a-ti. An etymology for apâti is offered by Zimmern, Z. A., VIII, 84, from the root רֵא, “to unite,” to which also šutapû, “the companion,” belongs.

III, 19. It is to be noted that re’û occurs here for the first time among the officials enumerated in the passage introduced by lu (cf. pp. 42, 43). Its absence on other boundary stones was commented on by Prof. Hilprecht, Assyriaca, p. 191. A similar phrase occurs in the new stone of Meli-Shipak (Susa 3), Col. III, 59f., ša îlânî rabûti inambûšuma ana re’ût mâtî inâššûsu, “whom the great gods will call and to the rule (shepherding) of the land will raise.”

lu aklu lu šâpiru lu ridû. The same succession of officers is found on K. 7599, Obv. 3 (cf. Winckler, Forschungen, I, 530). With aklu we can compare the Arabic ﺃَذِيَاء, “Agent, Verwalter” (Wahrmund, H. W., 1217b); for šâpiru (= Hebrew ﺃَذِيَاء), see Johns, Deeds and Documents, II, 160f.; with ridû, cf. the Hebr. ﺃَذِيَاء, I K. 5:30; 9:23, literally “one who drives the people, the levy-master,” see Hastings, Bible Dict., Vol. V, 590b; B. A., IV, 85, and Daiches, in Z. A., XVIII, pp. 202-222.

III, 20. ša-ar-qi eqlu ši-a-tu i-nam-du-ma. As there is a noun šurqu, “the gift,” used in the phrase šarâšu šurqu (Khurpu, II, 86), so this passage establishes the word šurqû, “the gift, grant.”

The context demands for inamšûma the meaning “to overthrow, to set aside”; cf. the use of inamšû in the curses, p. 48.

a-na i-ki-li ri’-ti. Thus I would read the somewhat broken signs of this line. The ki might possibly be di and the ’i perhaps ī or īh, but after studying the signs carefully I have come to the conclusion that the proposed reading is the most probable. I regard ikîlu (ekêlu) as equivalent to akâlu, as libênu (II, 10) = labânu, ī-rî-e (III, 25) = ¯bara, “to dig,” and limênu (from which

III, 24. After the word *limittiti(-ti)* appears the trace of a little wedge, but it is no doubt an erasure, due to a small hole which the scribe wished to avoid.


III, 26. The verb *bagānu* occurs also on Susa 3, III, 13, 14, *šammē eqšu la ba-ga-ni*. It is a variant of *bagāmu*, a synonym of *qasāṣu*, "to cut off"; cf. Delitzsch, H. W., 181b. The imper. occurs B. A., II, 393–4, Obv. 28, *bu-qu-un-šu-ma*. The change of m to n is caused by the following ē, see Delitzsch, Gr. § 49, p. 114.

A NEW BOUNDARY STONE OF

expression is followed by officials: kal-li nārī kal-li ta-ba-li ḫpa-nu-ū ḫšanū(?) ḫšu-hi-li, while V R. 55, 51, 52, shows plainly that kāllū is also an official, kal-li-e šarri u ša-kin mātuNa-mar ḫnāgiru. The juxtaposition of šakin mātuNamaru with kāllē šarri leaves no doubt that both are officials. On the new stone from Nippur “the seizing of a canal digger” goes evidently with the canal officers (kāllē nārī); hence the cutting of plants must refer to the other group of officials. This leads to the natural conclusion that the noun tabālu means land, and is in that case related to the Hebrew לֵבָר, “the world.” In this sense tabālu is evidently a synonym of nabālu, “the dry land.”¹

III, 27. The verb following us-as-su-u and introducing ik-ki-mu of the next line is probably ú-šad-ba-bu, for (1) this verb occurs usually on the boundary stones in this connection (Susa 2, III, 13; London 103, V, 36; London 101, II, 17; IV R.² 38, III, 5; III R. 43, III, 6; O. B. I., 149, II, 7; V. A. 209, II, 1). (2) It would be natural to have the taking away (ekēmu) preceded by a legal action.


III, 32. As Bau-shum-iddina is the subject of the dependent clause, and is followed by a-na mā[Nusku-ṭi-ni mār Upabḥir-Nusku] it is necessary that the predicate be active, and as the main act of Bau-shum-iddina (Col. III, 13) is not mentioned in the other lines, it is probable that it stood here, hence we read: [ūl i-ri-im-šu i-gabb-šu-ū]. For the repetition of iqabbū see III R. 43, III, 6, 7, and V. A. 208, 45, 47.

IV, 2. ma-ḫi-ir-mi. The enclitic ma has here become mi under the influence of the preceding syllable. For other examples of

NEBUCHADREZZAR I.

this change see O. B. I., 149, II, 7, šarri-mi; London, 103, V, 38, na-din-mi, and London, 101, III, 1. We ought to read i-qab-bu-ú not i-gab-bu-ú, and i-gal-lu-ú (V, 1) not i-gal-lu-ú, because the q is not softened to g in this inscription, see na-as-qu-ma, II, 19; qa-tu-uš-šu, II, 5; qa-bi-e, II, 22; ba-qa-an, III, 26; li-qa-am-ma, IV, 27.

IV, 3. li-tal-lik-šu-ma, II, 2, pret. of alâku. The sign tal is Br. 7. For its syllabic use (dal) tal see Jensen, Kosmologie, 468¹. The meaning of the verb cannot be “to go,” for the following reasons: (1) The context demands a stronger verb than alâku, “to go.” (2) alâku, “to go,” is intransitive, hence always constructed with the preposition ana, but not with the direct accusative, such as we find here. (3) There is another verb alâku, whose meaning appears from V R. 24, 11-13, c-d: a-la-ku = e-re-šu; e-re-šu = na-du-ú; na-du-ú = ma qa-tu(m). This passage shows that this verb alâku has the meaning “to throw down.” Theprt. I, 1, of this verb seems to occur in a text published by Craig, Religious Texts, I, 23, 31, šamnu ūbu i-za-ar-ri-qu immerti nīqē ip-pu-šu rikkē il-lu-ku, i.e., “good oil they shall sprinkle, sheep as sacrifices they shall offer, herbs they shall lay down.” Martin compares the vulgar Arabic علق, “to throw into the fire” (cf. Martin, Textes religieux Assyriens et Babyloniens, p. 97).

Like this curse was perhaps London, 101, III, 9, ¹A-nu-um a-bi ilāni [aq-giš li-tal(?)]-lik-šu or [li-ḥal]-lik-šu.

Against the suspicion that the text contains an error, li-ḥal-lik-šu-ma instead of li-tal-lik-šu-ma (the tal sign is quite plain), it may be urged that if li-ḥal-lik-šu-ma were intended there would be a tautology, for it is followed by nap-ša-tuš li-bal-li.

The phrase nap-ša-tuš li-bal-li occurs also in the Creation Epos, IV, 103: nap-ša-taš (var. tuš) ụ-bal-li.

IV, 5. The title muššim šinštī is also applied to other gods, e.g., to Anu, Monolith of Aššur-nāṣir-apal, I, 2; to Aššur, Craig,
Religious Texts, I, 32, 2; to Marduk, D. T., 109, 5 (cf. B. A., V, 375); to NIN.IB, Hrozný, Mythen, p. 28, Obv. 4.

IV, 7. ni-el-me-na, an m formation from the root דלת. The m has become n under the influence of the labial (Barth's law, see Delitzsch, Gr. 174).

Both lubnā and nelmena are fem. pl.

IV, 8. li-gi-sa-šu,prt. I, 1, third pl. fem. of nagâšu, “to throw down.” The pret. of this verb is ig(g)iš, like ik(k)iš of nakāšu. The s before š is due to dissimulation. For other examples see Nabopol. (Hilprecht), Col. III, 32, ri-e-si-šu; cf. I, 36, ri-e-si-ša; ú-ša-ar-sa-an-ni, II, 19. The meaning of nagâšu in this passage is, like the Hebrew שיב, “to oppress,” so in Isa. 14 : 2; I Sam. 13 : 6. With this curse compare Susa 3, VII, 44-51; London, 101, Col. III, 10.

IV, 10. nu-gu is inf. II, 1, of ננג. It is treated as a noun, cf. Delitzsch, Gr., p. 339. To avoid the coming together of two ‘k” sounds (nug kabitti) we have here nugu kabitti. Nahâša šabâša are also two inf., which, like mahâru, govern a double accusative, cf. Delitzsch, Gr., p. 347f. The parallelism with nahâša establishes for šabâša the meaning “to fill to overflowing,” see Commentary on II, 9. Usually the curses of Anu, Ellil and Ea are combined, cf. Chapter I, p. 66f.

IV, 14. lil-te-šu-ma, II, 1, pret. of נל asign, “to darken,” thus far not found in this stem. The result of the face being darkened is naturally that he does not smile, hence the meaning of “smile, laughter,” suggests itself for lil-lu. The passages quoted for lil-lu by Muss-Arnolt, Dictionary, 481a, hardly belong to this word, cf. Martin, Textes religieux, pp. 172, 76; 184, 218.

IV, 15. Shamash and Rammán are combined only on the Nippur stone and on London, 103, VI, 9, 10. For the other parallel passages see Chapter I, p. 65.

I retain the reading Rammán for Babylonia, because there is no proof thus far that it was pronounced Adad, as in Assyria. Com-
pare on this question Zimmern, K. A. T.*, 444; Hommel, Aufsätze, 270; Ranke, Personal Names, 206.

IV, 16. With the nominal sentence lu mulammenā igirrē-šu šunuma compare the heading of this inscription, IV, 26; B. E., X, 94: 14, 15; 119: 10, 11; and Amos 7: 13, נִכְבִּת מִלֵּךְ הָאָתָה.

IV, 17. kitti u mēšari, also personified as the companions of Shamash, standing before him, cf. V R. 65, Col. II, 29; with which compare the Old Testament expressions: “Righteousness (זָדֶךְ) and judgment (כִּלָּתִים) are the foundation of thy throne, mercy (נְדָר) and truth (אמるもの) go before thee,” Ps. 89: 15; Ps. 97: 2.

IV, 20. simma can hardly be connected with the Aramaic מְפֹלַם and the Arabic سم, “the poison,” as Belser suggested (B. A., II, 146-7), because (1) If poison is injected into the body it does not have the results mentioned in IV, 21. (2) The curses uttered in the name of several other gods refer to sickness. Marduk is called upon to send dropsy (III R. 43, III, 31; III R. 41, II, 25; I R. 70, III, 13; London, 102, I, 40f.; V. A. 2663, V, 43; cf. Chapter I, pp. 61, 62). Anu, Ellil and Ea shall send blindness, deafness and lameness (V. A. 2663, V, 36-40). simma does not mean “blindness,” but it is a synonym of marsu, Br. 9235, 9238; cf. also Jäger in B. A., IV, 287, and Jensen in K. B., VI, 1, 413f. Scholars have differed about the derivation and meaning of la-az-za. Jäger derives it from là ās (sa), asa = assa = asia, “healing,” from asā, “to heal,” cf. B. A., II, 288. It is also derived from aṣū, cf. Muss-Arnolt, Dict., while Belser (B. A., II, 146-7) and Delitzsch (H. W., 357a) prefer to read la-az-za, from the root מֶלָק. The word is written la-zu (Winckler, Forschungen, II, 10), or la-az (Susa 3, VII, 19; III R. 43, IV, 16), or la-az-za (III R. 41, II, 30; I R. 70, IV, 6; London 102, II, 20), and la-az-zu (Labartu, III, a, 54). On the boundary stones it is applied to sickness, but in the Labartu series to a plan, a-nam-di šipta a-na la-az-za me-liki (Labartu, III, a, 54; b, 4, 14), and to heat, umma(NE) la-az-za.
A NEW BOUNDARY STONE OF

(Labartu, I, a, 21; cf. Z. A., XVI, 156). As to the meaning the Arabic ١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١٢١

On the whole the first alternative appears to me to be preferable, especially as the anger of the gods is dwelt upon in these curses (cf. IV, 3). Moreover Ishtar's anger would be the natural cause of what is stated in the next line.

IV, 24. The word *ušaku* is evidently used here as a synonym of *namrašu*. It is no doubt to be connected with the Hebrew נַרְון, as Prof. Hilprecht suggested to me. It is here used, like the Hebrew word in some cases, in a figurative sense, "trouble, misfortune," cf. Isa. 9:1; Job 15:22. To the same root belongs *ašakku*, "a demon of sickness and misfortune," cf. the Ašakku series of incantation texts in C. T., XVII, pls. 1–11, and their discussion by Prof. Jastrow, *Religion Babylonien*, I, 348–351.

IV, 25. On the other boundary stones no curse is uttered in the name of Nusku; he is only referred to in Susa 2, IV, 19. As to the reason for the insertion of Nusku here, cf. Chapter II, p. 123, Com., p. 156. For Nusku hymns see IV R.² 26, No. 3; Craig, *Religious Texts*, I, pls. 35, 36. For translations and discussion see Jastrow, l.c., I, 485–88.


IV, 26. The sign *ban* in *ban-nu-ú-a* is No. 145 in Amiaud and Méchinou, *Tableau comparé; bannua = bānua*. The phrase *ilu bānua* or *abu bānua* is of frequent occurrence, especially in the inscriptions of Nebuchadrezzar II. (see Chapter II, p. 125).

IV, 27. In this line I assume that nothing is wanting, although the break has carried away a small part of this line.

IV, 28. The section which begins here is usually opened by
A NEW BOUNDARY STONE OF

man-nu (see Nabû-shum-ishkun, Col. IV, 13; V. A. 2663, V, 18), or man-na-ma (C. T., X, pl. VII, 32), but as man-nu is always followed by ša, man-nu cannot have stood here. The section opened therefore with a simple ša, such as we find O. B. I., No. 1, 12; 2, 12; C. T., IX, 5, Rev. 31; V. A. 208, Rev. 45. It occurs also in contract tablets Nbk. 198: 9; 283: 19; 368: 8, and on Assyrian inscriptions, Pudi-ilu, ll. 5, 6; Adad-nirari, Rev. 14; Tiglathpil., VIII, 63.

IV, 29. ŠI.M.MEŠ stands probably for a verb. The parallel passages suggest nakâru, abâtû or naštû, V. A. 2663, V, 28, ū-na-ka-ru ina sub-ti-šu; Nabû-shum-ishkun, IV, 18, ina abni ubbatu; I R. 70, II, 24, abnumârâ annâ ū-ša-âš-ša-ma; so also III R. 41, II, 10; III R. 43, I, 32; ina abnì i-naq-ga-rû, V. R 56, 35.

V, 2. With ina išlîpitti (LIBIT) i-pi-ḫu-û should be compared Susa 3, V, 52-54: i-na qaq-ga-ri it-te-mi-ir, i-na lipitti (LIBIT) it-te-î (N2, I, 2) i-na i-ga-ri ip-te-ḫi, i.e., “who hides it in the dust, surrounds it by an enclosure or shuts it up in a wall.” Ina LIBIT cannot be read, as is done by Scheil, ina libnâtî, as there is no plural sign. Our passage shows that it is something made of wood and no bricks. We must therefore take lipittu (Br. 11,193), which forms with agurru, “the enclosure,” and amâru, “to enclose,” a group, cf. II R. 36, 23-25, h. A similar expression is found D. E. P., II, 114, 16, 17, lu a-na išâti i-na-du-[û] lu i-na i-ga-ri i-p[i-ḫu-û].

V, 3. For the persons here mentioned see Chap. I, p. 50.

V, 7. The text reads u zêri-šu a-ḫa-me. In view of the fact that aḫameš, a synonym of aḫame, is always used of two persons, but never of things, while here “the foundation” and “the seed” would be joined by aḫame, I am inclined to see in the last three signs a scribal error. To this must be added the fact that most of the other inscriptions close with ḫalâqu; see V R. 56, 60, zêra-šu li-ḫa-lîq; O. B. I., 149, II, 20, zêra-šu li-[ha]-li-[qu]; cf. also Susa 2, III, 25; London, 103, VI, 23; London, 101, III, 9, 12; but especially
NEBUCHADREZZAR I.

V. A. 2663, V, 47, zeri-su piri-su ina pt niše lihalliqû (HAAME).
The phrase occurs also on Assyrian monuments: Tukulti-Ninib, Rev. 29, 30; Adad-nirari, Rev. 55. All these passages make it probable that the scribe intended to write HAAME = lihalliqû.

With these curses compare the interesting passage in the history of the Arabic historian Mašûdi, Kitâb Marûj el Dhahabi, Paris, 1861, p. 22f.: "He who dares to change the sense of this book, to remove one of the foundations upon which it rests, to obscure the clearness of the text or to cast doubt upon a passage by alteration or removal, by extract or résumé, and finally who shall allow it to be attributed to another author, may he be the object of divine wrath and of swift punishment," etc.

V, 8. For the reading of ?O as ?i-û, see Chap. I, p. 10.

V, 9. The title šaq-šup-par occurs on I R. 66, No. 2, Col. II, 10; III R. 43, I, 30; II, 30; Edge IV, 4; London, 102, IV, 48; VI, 17. By transposing the elements of the name we get šu-par-šaq, "the commander." This reading has long been maintained by Guyard, Notes de lexicographie Assyrienne, Paris, 1883, § 33, and Winckler, Forschungen, I, 476². It has become more probable by the observation of the possible connection between these two titles (šaq-šup-par and šup-par-šaq) and the plausible emendation of Ezra 4:9 and 5:6, reading נמלכ instead of the unintelligible ממלכ, see Hoffmann, Z. A., II, 54f., and Marti, Gram. des Bibl. Aram., p. 53. This makes it probable that the usual reading of the word as šud-šaqû (see Delitzsch, H. W., 685a) has to be given up. For a full discussion of the word see Muss-Arnolt in A. J. S. L., 1904, p. 192; and Johns, A. D. D., II, 163.

V, 10. With the name Ku-bu-bu we may compare Ku-ub-bu-bu, on the Cassite tablets from Nippur, Clay, B. E., XV, 44:8; 157, 3, and the fu“ulu formations on p. 29⁸ of the same work; cf. also Ranke, Personal Names, p. 21⁸.¹

¹ See also Tallquist, in O. L. Z., Vol. IX (1906), p. 467.
The interchange of the title amel bāb ēkalli with amēlu ša bāb ēkalli (V R. 56, 16) shows that amēlu should not be taken as a determinative, but as a part of the title.

V, 11. Ši-ta-ri-ba, "She has increased." Compare with this name Ši-la-ma-zi and Ši-lu-da-ri, Ranke, Personal Names, 194; also ʾŠi-lu-da-ra-at (Tallquist, N.B.), and for ta-ri-bi see Ištar-ta-ri-bi, Johns, A. D. D., No. 89; cf. III, 149. A different form is in Milḥi-ta-ri-bi (B. E., IX), Nabu-taribi(-SU)-uṣur; in both cases it must be second person singular pret.; cf. Tallquist, Namenbuch, pp. 264, 317.


V, 15. Ri-mut-dGu-la, usually regarded as an abbreviated name, but in view of the fact that irīm (pret. I of rāmu) is always used on the boundary stones of the "granting" of land, and also the noun ri-mut occurs (O. B. I., 149, I, 2; V. A. 2663, V, 33; also V. A. 66, 25 = Peiser, Acten-Stücke, p. 20) in the sense of "grant, gift," I would suggest that Ri-mut-Gula means "the gift of Gula."

V, 16. A-ki, abbreviated perhaps from A-ḫi-ba-ni (Clay, B. E., XV, 26a), Aḫu-iddina (Clay, B. E., X) or a similar name.

V, 18. With mKaššu the name mKaš-ša-a (O. B. I., 149, I, 18) should be compared. There are but few names on the boundary stones of the second Isin (PA.SHE) dynasty which can clearly be recognized as Cassite, e.g., Na-zi-Marduk mār Shad-dak-me, V R. 56, 12; Ka-šak-ti-ia-an-zi, III R. 43, II, 10; Mi-li-Har-be, III R. 43, II, 14, 18; Šar-bi-Enlil, O. B. I., 149, I, 19. NISAG.GA is here used instead of the usual NISAG, cf. Br. 6710.

V, 20. If the reading Pir-sā is correct we may compare Pir(-ir)-Šamaš, D. E. P., II, 93, of which it is perhaps an abbreviation; cf. the remarks of Prof. Hilprecht in Ranke's Personal Names,
p. 193, calling attention to the Palmyrene name אֶבֶר, transcribed in Greek ἀμεῖροσαμεῖροι; see Lidzbarski, Handbuch., p. 223.

hNāgiru, for the ideogram see Amiaud, Tableau, No. 127, and remarks under No. 126; also Thureau-Dangin, Ecriture, No. 91. For a discussion of this official see Johns, A. D. D., II, 70.

V, 24. The earlier passages (III, 14) in which the name Ardi-Ea occurred showed that he was the grandfather of Nabû-zēr-līšir, son of Itti-Marduk-balatu. Whether this Ardi-Ea is identical with persons of the same name mentioned on other stones (V R. 56, 19; III R. 43, II, 4; I R. 66, II, 15; O. B. I., 149, I, 15) cannot be determined.
III.

BOUNDARY STONE OF MARDUK-AHÈ-ERBA.


The discovery of this boundary stone was announced in the year 1894 by Prof. V. Scheil. It was then for sale in one of the bazaars of Constantinople. Scheil published a transliteration of the first column of the inscription in the Recueil de Travaux, Vol. XVI (1894), p. 32f. In 1896 the text itself was published by Prof. Hilprecht in his Old Babylonian Inscriptions, Vol. I, Part 2, No. 149. As a full transliteration and translation has not yet appeared, as far as I know, it will be appropriate to present one in this volume, as an appendix.

This boundary stone of Marduk-ahé-erba belongs evidently to the second Isin (PA.SHE) dynasty. This appears not only from the fact that there is no room for Marduk-ahé-erba at the end of the Cassite dynasty, to which its paleography might possibly permit us to place him, but on closer examination we find that the paleographical evidence points distinctly to the second Isin (PA.SHE) dynasty. Many of the signs, like kat (II, 1), bi (I, 18, 19; III, 18), bir (I, 22), gu (III, 1), sa, (I, 6), šar (I, 16), zu (III, 3), ha (I, 19), SIS (I, 14), tik (II, 9), šal (I, 16), and others, occur in the same form on the boundary stones of Nebuchadrezzar I., while other signs, like gir (II, 23), har (I, 11), tim (III, 6), etc., appear also on III R. 41 and III R. 43. An exhaustive comparison of all the signs of this inscription with those of the other Kudurrus of the fourth dynasty shows that, with but few exceptions, they
can all be found in them. As to the exceptions, it is difficult to say whether they are due to the idiosyncrasy of the scribe or to his inexperience in engraving inscriptions. The signs for il (II, 5), īš (I, 15, 20; II, 19), sar are not found in exactly the same form in Amiaud, *Tableau comparé*. Two other signs are remarkable. One of them, liq (III, 11), looks much like ba (II, 7), but that it is meant for liq appears clearly from the context (see p. 199). The strangest sign is zi (II, 19), which has exactly the same form as gab (Neb. Nippur, IV, 2). It is either due to an error, or, what is more likely, the scribe represents by his upper horizontal wedge two perpendicular wedges, as in the case of liq, where the uppermost horizontal wedge takes the place of the two usual perpendicular wedges, forming the first part of the sign (cf. Amiaud, l.c., No. 276).

The scribe shows also a peculiar tendency to make two similar signs so much alike that there is practically no difference between them. Thus di (I, 2, 4, 7; II, 7) is made like ki (I, 5, 6, 9, 10, 12, etc.); ri (I, 2, 10, 11, 21; II, 13, 16, etc.) like uš (I, 7, 8, 9); ni (II, 15, 22; III, 2) like kak (II, 8, 14) and also like īr (III, 5); āb (I, 12) like lu (II, 3, 4). Again, the same signs vary constantly in form; compare, e.g., bi (I, 18, 19 and III, 8), ri (I, 5 and I, 6 and I, 10), ki (I, 5, 8 and III, 6), du (I, 7 and II, 11), tu (I, 1 and II, 6, 14), i (II, 14 and III, 2) and īr (III, 5 and III, 8).

For a general statement of the contents of this inscription see Chap. I, p. 20. For the position of Marduk-aḫē-erba in the dynasty see Chap. II, p. 133f., and for the symbols see p. 238.

In the transliteration the most common ideograms are not indicated in the notes.
BOUNDARY STONE OF
TRANSLITERATION.

Col. I

XII šešu zēru 1š GAN I ammatu rabītu(-tu)
a-di II šešu zēru ri-mut
mdSin-bēl-īlāni"pl.
mār mKa-an-di ša-kin Bit-"mPir'-d Amurru 2
5 ugār aluŠā-šar-ri ki ḫa-ar-ri
aluŠā-sa-na ki kišād nār aluŠa-šar-riki
šiddu ēlū illānu UŠ.SA.DU
Bit-"mŠum-ili-šiš-ū-uš
šiddu šaplū šūtu ba-ba-alt
10 ḫar-ri aluŠā-sa-na ki Bit-"mPir'-d Amurru  2
pātu ēlū kišād nārī Šā-šar-riki
pātu šaplū ti-ib aluŠā-sa-na ki
Bit-"mPir'-d Amurru
šā mdMarduk-ahšep-l-erbašarru 4
15 mdNabū-[eriš](-iš) mār mArdi-"E-a
tup-šar ū †Bēl-e-mu-šal-lim ḫbārā 2
tup-šar ša-kin Bit-"mPir'-d Amurru 2
mKaš-ša-a ḫšakinš(-in) [†]e-mi
ū mŠar-bi-"En-līl ḫa-za-an-na
20 iš-pu-ru-ma rēš eqli iš-šú-na
mKu-duš-ra mār mHī(?)-ri-šū-ru
Ḫa-bīr-ai arad-su i-ri-mu.

Col. II

Ma-te-[ma †]-na ar-kat āmī(-mi)

¹ BE. ² KUR.GAL. ³ SU.
⁴ LUGAL.E. ⁵ PIN erased. ⁶ EN.
TRANSLATION.

Col. I

XII (gur) of seedfield $\frac{1}{3}$ GAN (reckoned) at 30 qa (of seed),
(equivalent to) one large cubit,
including II (gur) of seedfield, a gift of Sin-bêl-ilâni,
son of Kandi, governor of Bit-Pir'-d-Amurru,

5 a field of the city of Sha-sharri, (at) the canal of
Shasana, (at) the bank of the canal of the city of Sha-sharri,
upper length, north, adjoining
Bit-Shum-ili-âšipush,
lower length, south, the sluices of

10 the canal of Shasana, in Bit-Pir'-d-Amurru,
upper width, the bank of the canal of Sha-sharri,
lower width, the approach of Shasana
in Bit-Pir'-d-Amurru,
property of Marduk-ahe-erba, the king,

15 (who) sent Nabû-érish, son of Ardi-Ea,
the scribe, and Bêl-mushallim, the seer,
the scribe of the governor of Bit-Pir'-d-Amurru
Kashshâ, the commander,
and Sharbi-âEllîl, the prefect,

20 and took the boundary stone of the field
and gave it to Kudurra, son of Hirishuru,
the Habirean, his servant.

Col. II

For all future days!

HAL. SAG
BOUNDARY STONE OF

lu-ú ša-kin lu-ú bél paḫati
lu-ú ḫa-za-an-nu lu-ú ḫakin(-i) ṭe-mi
lu-ú iššakku lu-ú ai-um-ma

5 šá Bit-"mPir-"dAmurrru šá il-lam-ma
i-na muḫ-ši eqlī šú-a-tu i-da-bu-bu
ū-šad-ba-bu eqlī ul ni-di-it-ti šarra-mi
i-qa-bu-ú u abnu-narr₁² an-na-a
lá šēmā sa-ak-la sa-ak-ka

10 sa-ma-a ū-qar-ra-bu-ma ū-šá-aš-šú-ma
a-na mē⁰¹² i-nam-du-ú
i-na i-šā-ti i-gal-lu-ú
eqlī la a-ma-ri i-te-mi-ru
ilāni₃¹ rabūtu₃¹(-tu) ma-la i-na abnunart₁²

15 an-ni-i šūm-šú-nu za-ak-ru
ar-rat la na-ap-šú-ri li-mul-la
li-ru-ru-šu.

₇A-nu En-lil E-a
iz-zī-iš li-kil-mu-šú-ma na-p[i-iš-la-šu]

20 aplēn³⁰ zēri-šū li-[ḥal]-li-[gu]
₇Marduk bēl lip-te-ti [na(?)-ra(?)-a(?)-t]e-šú
li-ēš-kir-ma ₇Šar-pa-ni-[tum bēltu] rabūtum(-tum)
i-gir-ra-[šu?] [i-lə]m-man.

Col. III

₇NI[N.I]B ₂³Gu-la bēl mi-iš-ri
₂³ku-d[ur]-ri an-ni-i
si-im-ma la-[az-za i-n]a zu-um-ri-šū
li-šab-šu-ma ām[ba]-[t]u da-ma ū šarr-ka

5 ki-[ma] mē⁰¹² li-ir-muq
₇Sin¹⁷ in¹⁸(-in) šamē(-e) u ištim(-tim) iš-ru-ba-a

¹⁰EN.NAM. ¹¹PA.TE.SI. ¹²NA.RUA.
¹³ŠI.NU.TUK. ¹⁴A.MEŠ. ¹⁵GAL.MEŠ.
Whenever a governor or the chief of the district, a prefect or a commander, a prince or any one of Bit-Pir'-dAmurru shall arise and against that field shall raise a claim or cause a claim to be raised, shall say the field is not the gift of the king and shall order a thoughtless man, a fool, a deaf man, a blind man to approach that inscribed stone and shall throw it into the water, burn it with fire, hide it in a field where it cannot be seen—May the great gods, as many as on this stone by their names are mentioned, with an evil curse, that is without escape, curse him.

May Anu, Ellil and Ea in anger look upon him and destroy his life, (and) the children, his seed.

May Marduk, the lord of constructions(?), stop up his rivers, and Zarpanitum, the great mistress, spoil his plans.

Col. III

May NIN.IB and Gula, the lords of the boundary and of this boundary stone, cause a destructive sickness to be in his body, so that, as long as he lives, he may pass dark and bright red blood as water.

May Sin, the eye of heaven and earth, cause 18 UD, cf. Br. 7781.

13
i-na zu-um-ri-šú li-šab-šú-ma
i-na ka-mat álī²⁹-šú ai ir-bi-iš
ilâni³¹ ka-li-šú-nu ma-la šùm-šù-nu
10 za-ak-ru ki-i īstēn āmi(-mi) la balat³⁰-su
liq-bu-ú.

³⁰ ER.KI.          ³⁰ TI.
leprosy to be in his body, so that
in the enclosure of his city he may not lie.
May the gods, all of them, as many as are mentioned
by their names, not grant him life for a single day.
I, 2. For the noun ri-mut, "the grant, gift," compare also V. A. 2663, V, 33, ri-mut . . . . i-ri-mu; V. A. 66, 25 (see Peiser, Acten-Stücke, p. 20), and Muss-Arnolt, Dictionary, 969a.

I, 4. The name Kandi may perhaps be compared with Gandaš(diš), the first king of the Cassite dynasty.

For the deity dKUR.GAL, equivalent to dAmurru, see Clay, B. E., X, p. 7f.

I, 5. The word ħarrī, "canal," should also be recognized in the proper names, Ħar-ri-Pī-qu-du (B. E., IX, p. 76), Ḥa-ar-ri-Ba-ṣi, "the canal of the city Baṣ" (Susa 3, I, 24), and ātuḤar-ri-Ka-ri-e (D. E. P., VI, 42, I, 3).

I, 6. The fact that after šarri in every case (ll. 5, 6, 11) the determinative ki is written decides in favor of the reading nāru ātuṢa-ṣar-rīṭi.

I, 12. I prefer to read ti-ib, estr. of tēbu, "approach," rather than ti-lu, as read by Scheil, which might be connected with til(l)u, "mound of ruins."

I, 15. The sentence beginning with Nabū-ērish I take to be a relative sentence with the ša understood, hence the overhanging u vowel in the verbs iš-pu-ru-ma (I, 20) and i-ri-mu (I, 22). Another possibility would be to take Nabū-ērish and Bēl-mushallin as the subject and the other two persons as the object. Against this, however, militates the fact that the grant is distinctly said to be "a gift of the king" (ni-di-il-ti šarri-mi, II, 7), and then there is no apparent reason why the two scribes should have sent two men, who, to judge by their titles, held a superior office. Moreover,
scribes are repeatedly referred to as engaged in measuring fields (cf. p. 44).

I, 19. I see no reason for the reading Har-bi-Elil as given by Scheil. The sign šar has the value hir (Br. 4287), but there is as yet no proof for the value har.

I, 20. The reading rēš eqli for SAG eqli is determined by the new stone of Marduk-apal-iddina I. (Susa 16), Col. III, 6, 7, iš-purma ri-eš eqli šu-a-tum iš-šú-ta. This has been rendered by Scheil, “the area of that field they took,” but the meaning “area” for rēš can hardly be established. The verb našā means “to take up, to lift up,” and refers evidently to a portable object. Moreover, the phrase ri-iš eqli-su i-ka-aš-su-ad occurs repeatedly in Hunger’s texts of Becherwahrsagungen, and as Prof. Jastrow has shown (A. J. S. L., XXIII (1907), p. 100), is there used as a synonym of zittam akālu, “to acquire possession”; but the taking of the area of a field could hardly be equivalent to gaining possession. It was rather the acquisition of the “boundary stone” which gave a man the title to a property. The term rēš, literally “the head-piece,” was certainly appropriate for the boundary stone.

I, 21. The name of Kudurra’s father might also be read Tu(?)-uš-su-ru. The scribe made no distinction between us (I, 6, 7, 8, 9) and ri (I, 2, 6, 10, 11, 22, etc.). The first character, however, looks more like a bi (I, 2; II, 5, 16) than an ud, tu (II, 1; III, 4, 10), whose final wedges are more perpendicular.

II, 3. Finding a hole at the end of l. 3 the scribe wrote te-mi at the end of l. 2.

II, 7. For šarrī-mi see p. 178f.

II, 12. In view of i-ga-bu-u (II, 8) I prefer the reading i-gal-lu-ū to i-gal-lu-ū. Cf. p. 179.
II, 19. The form of zi in iz-zi-iš (on which see above p. 189) may throw some light on London, 103, VI, 3, 4. "Sin "Šamaš "Rammān "Marduk "GAB-ḫu. Peiser (K. B., III, 1, 162) takes GAB here as the ideogram of paḫû (Br. 4486) and renders liḫu(-ḫu) "may they loosen(?) his foundation," but as GAB has the same form as zi in iz-zi-iš (which is undoubtedly zi), and as ZI-ḫu is the ideogram of nasahu, used in connection with išid-su (cf. Neb. Nippur, V, 7; IV, 19 and I R. 70, III, 12; III R. 43, III, 27) I propose reading išid-su liṣsuḥu in London, 103, VI, 4.


II, 21. Marduk bēl liṭ-te-ti. This title does not appear elsewhere. But the phrase li-bit ga-ti-ia occurs repeatedly in the inscriptions of Nebuchadrezzar II. (cf. Langdon, Building Inscriptions, Nebuch., 2, III, 31; 3, II, 18; 5, II, 17; 7, II, 24; 10, I, 16, etc.) and li-ta-at qaṭa-ia (Sargon, Bullinser., 101), cf. especially li-pi-it ga-tim "Marduk, "the work of the hand of Marduk," in an omen text published by Prof. Clay, B. E., XIV, 4, 1. The dams and dykes, guarding fields and preserving cultivation, are therefore placed under the protection of Marduk, as is implied in this title. For this side of Marduk’s character compare his titles šariq mērišti mukîn irtati (from esēru, to enclose), bānā šeam u qē mušši urqîti, “giver of vegetation, establisher of enclosures, creator of grain and herbs, producer of (green) grass” (King, Seven Tablets of Creation, Vol. I, pp. 92, 93), and Hehn, Hymnen und Gebete an Marduk (B. A., V, pp. 282, 319), muš-te-rīr nārāte ina ki-rib ša-di-i mu-pat-tu-ū bu-ur kup-pi ina ki-rib ḫur-sa-ni, “the director of rivers in the mountains, the opener of the depth of the spring(s) in the hills.”

With the restoration [na-ra-a-šu] liṣ-kir-ša compare the following passages from other boundary stones: III R. 45, No. 2, 8, nāri-ṣu a-na la sa-ka-ri, “not to close his canal”; Susa 16, V, 5-8,
lu-ū ša-ki-i-ik-ki dal[-ti] u a-šar mi-il-ti nāri-šu i-si-ik-ki-ru-ma ši-ki-iz-zu ub-ba-lu, “whoever closes up with mud the sluice, the place by which his canal is filled, and diverts its irrigation”; Susa 3, II, 28-33, la e-pi-ši du-ul-li bāb nār šarri lu-ū ša si-ki-e-ri lu-ū ša pi-te(!)-e bi-ru-tu nār šarri la ḫi-ri-e, “they are not to do the work at the sluice of the royal canal, neither that of closing, nor that of opening it, nor to dig the bed of the royal canal.” Cf. also Code of Ham. (Harper), XLIII: 7-9, nārēte-šu i-na na-ak-bi-im li-is-ki-ir, “May he (Ea) dam up his rivers at the sources.”


III, 4. ūm [ba]l-tu. The last part of bal is clearly visible. The form of tu, not given by Amiaud et Méchinau, Tableau comparé, No. 275, is found Susa 3, VI, 52; VII, 23-25, in the identical phrase, a-di ūm(-um) bal-tu šar-ka u da-ma ki-ma me-e li-ir-mu-uk.

III, 6. With the title of Sin ūn(-in) šamē(-e) u iršilim(-tim) compare the personal name "Sin-i-na-ma-tim, Tallquist Namenbuch, p. 274; and "Šamaš-ēn(ŠI)-āli-šu, l.c., p. 281.

III, 8. In view of the fact that the other parallel passages (cf. p. 64f.) and Susa 16, VI, 17, i-na ka-mat ăli-šu li-šar-bi-šu-šu-ma, contain the positive statement that the criminal shall lie outside of the wall of his city, i-na ka-mat ăli-šu ai ir-bi-is must mean “in the enclosure of,” i.e., “within his city may he not lie.”


III, 11. That the first sign of liq-bu-ū is really liq cannot be doubtful from the parallel passages quoted above and the context.
IV.

CONCORDANCE.

ABBREVIATIONS.

b., brother; cf., confer; d., daughter; f., father; s., son.
Determinatives: d., deus, dea; f., femina; h., homo.

TRANSLITERATION.

Ai = dGAL.
Bel = dEN.
Belit = dGAŠAN.
Bunene = dHAR.
Ellil = dEN.LIL.
Ellil1 = dL.
Istar = dRI.
Mär-bit = dTUR.E.
Marduk = dAMAR.UD.

Nabū1 = dAG.
Nabū2 = dPA.
Nergal = dUGUR.
Nusku = dPA+KU.
Rammān = dIM.
Sibitti = dVII - BI.
Sin = dXXX.
Samaš = dUD.

I. NAMES OF PERSONS.

Ab-ba-ti (hypocor., cf. Ab-ba-tum, Ib-ba-tum, Ranke, P. N.)
A-da (hypocor., cf. Ranke, P. N.)
in Bit-mA-da III R. 43, I, 3, 15, 17, 21; II, 23, 25; III, 4, 8, 9, 10, 11, 12, 14; edge IV, 1, 4, 6; III R. 45, No. 2, 4, 7.
A-dal-la-li (cf. A-da-lal-lum, Ranke, P. N.)*

A-ga-a-ta-ša
Ha-li-gal-ba-tu-ū, D. E. P., II, pl. 20, 1, 8.
Ağé(SEŠ.MES)-šul-lim (abbrev., cf. Šamaš-ağé-šul-lim)
1. b. of dMār-bit-šum-ib-ni, London, 102, I, 23; IV, 32.
2. V. A. 2663, IV, 16.
A-ḫi (abbreviated)
Aḫu(SEŠ)-al-tu-ū-a, “My brother(?)”
Aḫu-bûnī† (KAK-i) (hypocor., as indi-

* Compare with this name the opening stanza of a hymn addressed to Marduk (Craig, Religious Texts, pl. 29): a-da-lal zī-kīr-ka dMarduk.
† Not Nusku-na’id as Scheil translates, because SEŠ.KAK is not preceded by the determinative ilu. For the correct reading see Tallquist, N. B., p. 4.
NEBUCHADREZZAR I.

cated by use of final long i and a).
f. of Ka-~ak-ti-Su-gab, Susa 2, II, 31; Medallion I, 2.
Ahu-ba-nu-u(ni-i)
f. of Si̇ṙ-sum-iddina, Susa, 16, II, 25; III, 2.
Ahu-da-ra-ú(ri-i), (cf. Šamaš-Šu-da-rai).
s. of Ellil-ki-dā-ri, London, 103, IV, 12, 20, 40; V, 7, 13.
Ahu-er-ba (abbreviated)
Ahu-iddina
s. of Mu-šal-tum-aplu, V. A. 2663, IV, 12.
A-šu-ni-e-a (hypocor.)
s. of Daian-da-Marduk, Susa, 16, I, 13; II, 15, 31; IV, 10.
dAi(GAL)-bēl-sumātī (MU. MES)
s. of Ra-šas, V. A. 209, IV, 16.
dAi(GAL)-mu-tak-kil, "Ai gives strength."
s. of Nabū-iddina, V. A. 209, V, 19.
Amel-E-ūl-maš
s. of Šam-(U)-ēš-ša-la, III R. 43, I, 10, 28.
Amel-dE-a-ni-in
Amel-issakke(PA.TE.SI.MES)-ša-Uš-tim*
Amel-dNabû
Am-me-en-na (cf. Am-men-ni, Tallquist, N.B.)
hšaqû, London, 102, VI, 16.
dAmurri(KUR.GAL)-e-a (hypocor.)
Anu-bēl-ahē-šu (better than Ilu-bēl-ahē-šu)
s. of Mi-li-Har-be, III R. 43, II, 17.
dA-num-nāšir(PAP)
s. of Nār-šin, V. A. 209, II, 14; V, 15.
Aplā(TUR.Us-a) (hypocor.)
hMUK, V. A. 209, II, 33.
Apli(PUR.Us)-ia
f. of Musābi-ilu, III R. 43, II, 16.
A-qr-ar-dNabû "Nabû is dear."
Ardi-t-De-a (written dBE in No. 18)
1. f. of Igīša(-ša)-dBi-ui, London, 101, II, 8; Susa, 16, III, 22; D. E. P., VI, 43, II, 17.
3. f. of Ū-bal-liš-su-ŠMarduk, IV R.²
38, II, 3.
4. f. of dNabû-ša-kin-šumu, IV R.²
38, II, 37.
6. f. of dNabû-[eriš](-iš), O. B. I., 149, I, 15.
7. f. of Is-kur-dNabû, Susa 16, II, 3.
8. f. of Šu-zib-daMarduk, Susa 16, II, 8.
9. f. of Bēl-bēšme, Susa 16, III, 5.
10. f. of Żer-ib-ni, Susa 14, I, 16.

* This name, meaning "the man of the rulers of Ushtim," is hardly the real name of the man, but more likely his professional name. To the same class of names may belong the following of this list: mšaq sup-par, mRê-u pihāli, mKa-niK-bābi and perhaps mBēl-bašme, unless the latter is abbreviated.

† For this rendering of the ideogram dKUR.GAL see Clay, B. E., X, p. 8, and the hypocoristicon A-mur-ri-ia, which exchanges with dKUR.GAL-eriš in Peiser, Urkunden aus der Zeit der dritten babylonischen Dynastie, Berlin, 1905, p. 41.

‡ The most common writing is Ar-dî-Bēl, cf. Tallquist, N. B., p. 12, although the form Ar-du-dNasiku also occurs. See Clay, B. E., XV, 27, note 5.
A NEW BOUNDARY STONE OF

Ardi-dGu-la
s. of Kal-bi, V R. 56, 21.
Ardi-dŠišar(RI)
s. of Ellîl-zēr-ke-ni, III R. 43, I, 25.
Ardi-dMarduk(Sû)
f. of Mu-kal-lim-dMarduk, London, 102, IV, 7.
Ardi-diNabû
s. of Ardi-dE-a, London, 102, VI, 20.
Ardi-dNa-na-a
s. of Mudammiq-(iq)-dRûmnûn, I R., 66, II, 13; V R. 56, 13; Stone of Amrûn II [1].
Ardi-nu-lat-ti, "The child of the nu-battu day" (cf. Ardu-ûuma 3 kan, etc., Clay, B. E., XV).
Ardi-dŠišat
s. of At-rat-taš, London, 102, I [10], 19, 20, 23, 33; II, 38; III, 1, 10, 16, IV, 13, 31; VI, 2, 7, 9, 11.
Arkât (EGIR.MEŠ)-ilânî-dámâqati
(BIR.ME).
s. of dNabû-êle'(DA), V A. 2663, V, 10.
Ar-ra-kû-tu
f. of Ina-ešê-êtir, V A. 209, I, 4.
f. of dNabû-aḫu-ni, V A. 208, 51.
in Bû-ša-ri-du, V A. 208, 45.
dÂšur(Âl)-aḫ-iddina
dÂšur-bân(KAK)-aîlu(A)
šar kiššatî, C. T., X, pl. IV, 11.
At-na-âi
f. of dNabû-âpa-iddina, C. T., X, pl. III, 1, 10, 20, 22.
At-rat-taš
f. of Ardi-diSîbîtî, London, 102, I, 11, 15, 19, 31, 32; III, 6, 21; IV, 15, 31, 37; VI, 2, 7.
At-la-ânu
A-tu'-â
s. of Ki-diš(daš), Neb. Nippur, V, 14.
Ba-bi-la-âi(-û)
s. of dŠin-lēšir, hšaqû, I R. 66, II, 8; III R. 43, II, 1.
Ba-laṭ-su (abbreviated, cf. dBêl-baldâtsu-îgbi, Tallquist, N. B.)
s. of Il-lab-ši, V A. 209, II, 21.
Ba-nî-ia (hypocor.)
1. s. of E-ti-ru, V A. 209, IV, 27; V, 17.
2. s. of Kan-dar-sam-(U)-šâ,(V. A. 208, 28.
Ba-û-nî-ia
s. of At-rat-taš, London, 102, I [10], 19, 20, 23, 33; II, 38; III, 1, 10, 16, IV, 13, 31; VI, 2, 7, 9, 11.
Ba-û-âq-iddina(-na)
s. of Ulûâri, V A., 209, II, 18.
Ba-ru-ki-ilîu (cf. Hebr. '7ND)
C. T., X, pl. VI, 21.
Ba-û-nî-ia
s. of At-rat-taš, London, 102, I [10], 19, 20, 23, 33; II, 38; III, 1, 10, 16, IV, 13, 31; VI, 2, 7, 9, 11.
Arki-t (EGIR.MEŠ)-ilânî-dámâqati
(BIR.ME).
s. of dNabû-êle'(DA), V A. 2663, V, 10.
Ar-ra-kû-tu
f. of Ina-ešê-êtir, V A. 209, I, 4.
* Thus according to a suggestion of Dr. Ungnad.
Ba-zi (cf. city Bas).
3. in Bit-mBa-zi, D. E. P., VI, 42, I, 14; and perhaps in C. T., IX, pl. V, 24, instead of Bit-mMa-zi.

Be-la-ni (abbreviated, cf. dBel-bēl-a-ni, Strassmaier, Neb., 135, 15)
f. of Ri-mu-ti and Tab-nu-ti, London, 102, II, 16; III, 3, 10, 12, 32, 44.

Bel-na (abbreviated, cf. dBel-bel-a-ni, Strassmaier, Neb., 135, 15)
1. s. of Si-gu-zi, C. T., X, pl. VII, 48.
2. s. of dNamú-zér-iddina (-na), V. A. 209, II, 15; IV, 2, 6, 13.

Bi-e-a
s. of Šī-la, V. A. 209, IV, 9.

Bi-ra-a (cf. Bi-ri-ia, Clay, B. E., XV)
s. of Ardi-dE-a, D. E. P., 44, I, 43.

Bel-šu-ma-abī (KAK-us)
in Bit-mBel-sum-iškun, V. A. 209, III, 6, 21.

s. of dSamaš-eri (PIN), V. A. 208, 50.

Bel-šu-sum (KAK-uš)
V. A. 208, 22.

BEL-er-ba
s. of Ku-ri-gal-zi, V. A. 208, 27.

Bel-šu-sum (-na)
2. s. of dNamú-zér-iddina (-na), V. A. 208, I, 14, 18, 49.
3. Bel-ile’i (DA) – kalāmī (KAK. ABI), “Bēl is all powerful.”

Bel-šu-sum (-na)
2. s. of dNamú-zér-iddina (-na), V. A. 208, I, 14, 18, 49.
3. Bel-ile’i (DA) – kalāmī (KAK. ABI), “Bēl is all powerful.”

Bel(?)-ili-ia
šita pān ʾekalli, C. T., X, pl. VII, 43.

Bel-mu-sum-līm
kborū, O. B. I., 149, I, 16.

Bel-šu-sum-iškun (SA-un)
in Bit-mBel-šu-sum-iškun, V. A. 209, III, 6, 21.
A NEW BOUNDARY STONE OF

atuDušarru-kēn-ai-itī
d. of Dušuru, I R. 70, I, 14.

dE-a-iddina

dE-a-ku-du-rî-ib-ner
s. of Ardi-dE-a, III R. 43, II, 3.

dE-a-ma-liš
hàngaru, in Bīt-mdE-a-ma-liš, Susa 3, I, 22.

E-an-na-ellu (AZAG.GAL)

E-an-na-gum-iddina (na)
sa-kin mat tdmdi, 0. B. I., 83, II, 7.

E-gi-bi (cf. Tallquist, N. B., p. 57)
f. of Ku-dur-ru, V. A. 2663, IV, 12.

Ekalla-ai
s. of At-rat-tas, London, 102, I, 14.

E-ha-iddina (BA-ša)
s. of E-an-na-šum-iddina, Susa 3, I, 19.

Ellil-iddina (SE-na)
2. s. of Ardi-dItar, III R. 43, I, 24.

Ellil-ki-dī-ner

Ellil-maš-ib-ner
s. of ḫaq-šup-par, III R. 43, II, 5.

Ellil-nādin-iblu
sarru, O. B. I., 83, I, 9, 18.

Ellil-nādin-šumu
2. s. of Șa-zu-ū-ti, III R. 43, II, 11.
3. s. of Hāb-bām, Y R. 56, 23.

Ellil-šum-im-ber
perhaps s. of Dašān-idMarduk, London, 103, I, 46; III, 6, 25, 34, 37.


Ellil-žēr-kē-nē, “O Ellil, establish the seed.”
s. of Ardi-dItar, III R. 43, I, 24.

Er-ba (abbreviated)
1. s. of Na-na-šu, V. A. 208, 10.
2. s. of Inu-pān-i-ia, V. A. 209, III, 24.

Er-ba-4Marduk
1. šar Bēbīlît, V. A. 2663, II, 43; III, 52.
2. s. of Ardi-dE-a, C. T., X, pl. III, 29.

E-sag-il-a-šī

E-sag-il-a-bu-nu-ū-ā

E-sag-il-a-zēru (identical with Ina-E-sag-il-a-zēru)
f. of Ṭāb-ašūd-Marduk, V R. 56, 22;
cf. also I R. 70, I, 15, 19; I R. 66, II, 12.

E-ti-ru(rf)
s. of Ba-ni-ia, ḫāngu dA-ē, V. A. 209, IV, 4, 26; V, 17.

E-ul-maš-ēzīr
s. of Tu-na-mis-sah, London, 102, VI, 19.

E-ul-maš-šurgi(SA-ki)-iddina
s. of Ba-zī, III R. 43, I, 29.

GUL.KI.SAR*

dGul-la-ziq[ba-ša]

* That the name of this king is to be read Gul-ki-šar and not Gir-ki-šar as claimed by Winckler (Altorientalische Forschungen, I, 130, note 3, p. 267) and Lehmann (Zwei Hauptprobleme, p. 18) has been shown by Jensen (Göttinger Gelehrten-Anzeiger, 1900, p. 860). Another instance, besides those given by Jensen, of the sign gir having the value gul (kul) is found in the Code of Hammurabi, Col. XLIII : 19, tu-kul-tī.
Ha'-ra-bu
in ābu Bīt-m̄Ha'-ra-bu, C. T., X, pl. V, 12, 16; pl. VI, 29.

Hab-ban (cf. Šan-bi)
1. f. of Ellīl-naĝin-sumu, V. R. 56, 23, 27.
4. in Bīt-m̄Hab-ban (Hab-ba-an), V. R. 56, 50; I R. 70, I, 3, 10, 12; II, 5.

Ha-li-e
in Bīt-m̄Ha-li-e, C. T., X, pl. VI, 18.

Ha-an-bi
1. f. of Amēl-dEllīl, III R. 41, I, 11, 28.
2. in Bīt-m̄Ha-an-bi, III R. 41, I, 2, 3, 7, 34.

Har-ra
V. A. 209, III, 5.

Ha-sar-du
1. s. of Su-ša-e, hšukkal mu-ni-ri, London, 101, I, 14, 22.
2. hšukkal, Susa 16, III, 18.

Hi-ma-gu
in Bīt-m̄Hi-ma-gu, Susa 16, I, 20.

Hi(?)-ri-su-ru

4. f. of dGu-la-Ḫešša, prob. same as Nos. 2 and 3, Neb. Nippur, V, 23.

Ib-ni-dMarduk

I-bu-nu (cf. I-bu-Ḫi, Tallqvist, N. B.)
f. of Bēl-ū-sa-tu, V. A. 20, II, 15; IV, 2.

Idde-na(-na) (abbreviated)
s. of Er-ḫa, V. A. 209, III, 23.

Idde-nā(-na-a) (hypocor., cf. Clay, B. E., X, 17)
1. s. of Sāpik-mēn-ri, V. A. 208, 34, 37, 54.
2. s. of Ṣangū-Ḫa-Marduk, V. A. 208, 52.

Ilē-nu-akār(SES.)-su,* "O gods help him."
London, 102, VI, 4.

Ilī-ia (abbreviated, cf. Bēl-īli-ia)

Iļa-ta-i-t*
br. of dMār-bēš-šu-ibni, London, 102, I, 23.

Ili-ia-i-(DA)?-ni, "My god is powerful."
ḫēš-ki-n Šerkī, V. A. 209, I, 2.

Ilu-ma-udammiq(SI.BIR-iq)
s. of Nār-Ḫa-Marduk, London, 102, VI, 22.

Im-bi-ia-ti, “He called me.”
in Bīt-m̄Im-bi-ia-ti, III R. 41, I, 15.

Im-bu-pu-Ḫi-ia
s. of Er-ḫa, V. A. 209, III, 24.

Ina-E-sag-illa-zēru
1. f. of dMarduk-Ḫi-ḫu-maḫ-ḫi-DUḪU, hšukkalu, III R. 43, I, 9; Edge IV, 4, 5.
2. f. of Tēb-sa-ta-Ḫa-Marduk, I R. 70, I, 16, 19; I R. 66, II, 12; Stone of Amran, I, 1; cf. also V R. 56, 22.

Ina-eš-ēṭa(KAR-ir), “From destruction he has delivered.”


† Zimmern (Beiträge, p. 60) suggests the reading i:mHarrān-šadā.

Ina-ki-bi-dEN.AB*  
BbazaN Bâbîlî, V. A. 2663, V, 5.

In-nu-u-a (hypocor.)  
f. of Sêr-a-nî, V. A. 209, II, 36; III, 8.

Iqîša(BA-ša-a) (cf. Clay, B. E., X, 19, *şêr*).  
s. of Sîm-ûkîn, V. A. 209, II, 19.

Iqîša(BA-ša)-dBa-û  
s. of Ârdi-dE-a, London, 101, II, 8; Susa 16, III, 21; D. E. P., VI, 43, II, 16.

Iqîša(BA-ša)-dMarduk  
apî šarrî, V. A. 2663, IV, 57.


Iš-ba-dRammdn(IM)  
in Bit-mIš-ba-dRammdn, Susa 3, I, 18.

Iš-sa-â-Iš-šum-ba-nî  
s. of Sin-ka-rab-lî-me, V. A. 2663, V, 12.

It-tab-îî (abbrev., cf. It-tab-ši-lîšîr, “May that which has been created prosper!”)  
1. 1. of Ba-lat-su, V. A. 209, II, 21; IV, 11.

2. s. of šNabû-ša-â-[u-nu(?)], V. A. 202, 25.

Itti-dMarduk-balâtu (TI.LA)  

2. f. of Sâpiku, III R. 41, I, 13 (identical with No. 1).


Iz-kur-dNabû  
s. of Ârdi-dE-a, Susa 16, II, 3.

Kal-bî (abbrev., cf. Kalbi-Šîšî)  

Kan-dar-šam(U)-îî  
f. of Ba-nî-îa, V. A. 208, 29.

Ku-an-di  
f. of dSin-bêl-ilînî, B. O. I. 149, I, 4.

Ku-nî-kîlî-mî, “notary.”  
f. of Marduk, V. A. 2663, IV, 27.

Ku-rî-e-a (hypocor., cf. dNabû-inâ-kârî-lâmûr, Nk. 402, 18)  
f. of dNabû-ga-mîl V. A. 2663, IV, 8.

Kar-zî-îa-ab-ku  

2. f. of Zîr-ûkîn (perhaps identical with No. 1), London 102, IV, 15, 28, 33.


4. in Bit-mKar-zî-îa-ab-ku, V R. 55, 25, 35, 45; 56, 4, 30.

5. f. of Rît-tî,dMarduk, V R. 56, 8.

Ku-sakkî-îu-an-zi  
f. of Šîl-bî-lî-su, III R. 43, II, 10.

Ku-sakkî-šî-šu-gab (Cassite)  
s. of Âlu-bénu(-î), Susa 2, II, 30; Med. I, 2.

Kâš-ša-a  
[šakîn(-î) te-mî, O. B. I., 149, I, 18.]

Kâš-ša-âi  
s. of Ârt-ât-taš, London, 102, I, 12; III, 16; IV, 31.

Kâš-šu-û  


dKâš-šu-û-mukan-aplu  
s. of Ba-zi, London, 102, VI, 17.

dKâš-šu-û-nádi-nâqî  
s. of Ârt-ât-taš, London, 102, I, 13; IV, 46.

dKâš-šu-û-šum-iddina(-na)  
s. of Na-zi-îMarduk, London, 102, VI, 18.

* Perhaps intended for Ina-ki-bi-dEN.ZU.AB=Ea; or AB might be a title, for the name Ina-ki-bi-dâBêl occurs; cf. Nd. 753, 16.
Ki-bu-šik-nu
V. A. 209, III, 18, 22.

Ki-di-ni (hypocor., cf. Ki-din-dMarduk)
s. of dBel-iddina, V. A. 208, 2, 6, 21, 32.

Ki-din-Dupliaš (AB.NUN.NAšti)
V. A. 211, II, 13.

Ki-din-dMarduk, “The client of Marduk.”

Ki-din-dNIN.IB
1. s. of Nam-ri, Susa 16, II, 5, 21.

Ki-di (daO)


Ku-dur-ra
s. of Hī(?)-ri-sū-ru, O. B. I., 149, I, 21.

Ku-du-ra-na (hypocor., cf. Ranke, P. N., p. 13)
s. of dBel. . . . , London, 103, I, 21.

Ku-dur-ru
s. of E-gi-bi, V. A. 2663, IV, 11.

Ku-ri-Gal-zu
1. f. of Na-zi-Marut-taš, Susa 2, I, 3; II, 28.
2. s. of Bur-ra-Bu-ri-ia-āš, D. E. P., II, 93, I, 6, 18 (identical with No. 1).
4. s. of dBel-erba, V. A. 208, 27.


A NEW BOUNDARY STONE OF

Marduk-e-a (hypocor.)
f. of Sa-mi-du, III R. 43, II, 22.

Marduk-ahē-erba (SU)
1. šarru, O. B. I., 149, I, 14.

Marduk-ibni
kha-za-an Bit-mPir'-dAmurru, Susa 14, I, 9.

Marduk-il-naphari (DUL)
s. of Ina-Ezagila-zēru, III R. 43, I, 8; Edge IV, 3, 4.

Marduk-kur-dur-ri-usur (SA.DU.SES)
1. s. of Ur-bēlit-muballitat-mūtāti, London, 103, IV, 15; V, 9, 18, 24.
2. kisq biti, Susa 16, III, 19.

Marduk-muktn-aplu
s. of Tabu(gI)-mi-li-e, V R. 56, 20.

Marduk-ān(d)ar
šarru, I R. 66, I, 3; II, 18; III R. 43, I, 4, 22, 28; edge IV, 4.

Marduk-nāsir (PAP)
2. s. of Ga-mīq-id..., III R. 43, II, 29.

Marduk-štāpi(k)(DUB)-zēru
s. of Tam-ma-sad (?)-dar, C. T., X, pl. III, 28.

Marduk-sūr-ilani (?)
s. of Su-ma-a, C. T., X, pl. VI, 25.

Marduk-šum-iddina
šar Bābili, V. A. 208, 53.

Marduk-za-šum-šumū
2. Ardi-dEa, V. A. 2663, V, 2.

Marduk-zēr-ib-ni

Mār-dūlān-nu-nak
I R. 66, II, 3.

Ma-zi (perhaps better Ba-zi)

Me-li-Iba-la
2. [Me-li]-Ha-la, s. of Zu-me-ē[a], D. E. P., II, 112, 8; VI, 44, I, 2 (?).

Me-li-Sī-pak

f. of Marduk-apal-iddina I, Susa 2, Med. 2, 1, 3.


Mi-li-Ḫar-be

Mudammiq(SI.BIR-iq)-dRammān

Muk-kut-is-saḥ (cf. perhaps Tu-na-mi-is-sa-ē, IV R. 38, I, 14)
1. s. of Ŝa(z)ap-ri, V R. 56, 16.
2. in Bit-mMuk-kut-is-saḥ, Susa 2, I, 12, 18.

Mu-un-na-bit-tu(ti), “fugitive.”
s. of Tābu(DUG.GA)-me-lu-ū, Susa 16, I, 6; II, 11, 19, 32; III, 9, 13.

Mu-ra-nu
s. of Še-kiš-si-bar..., V. A. 208, 42.

Mušabbī(TUK)-išu
s. of Apil-ša, III R. 43, II, 15.

Mušal-li-mu (abbrev., cf. dNabū mušallim)
s. of dSin-apal-iddina, V. A. 208, 23.

Mušal-līm-aplu
f. of Aḫu-iddina, V. A. 2663, IV, 13.

Mušal-šīm-Marduk
s. of Ardi-Marduk, London, 102, IV, 7.

Mušē-zēb-Marduk
f. of dRammān-imī, C. T., X, pl. IV, 22; V, 14; VI, 31.

Mušē-šē apīl kha-za-an-na, V. A. 208, 41.
NEBUCHADREZZAR I.

1. šarru, C. T., X, pl. III, 2, 9, 21, 31; V. A. 208, 30.
2. s. of At-na-ai, C. T., X, pl. III, 1, 22.

\[ dNabal^1\text{-}aḫu-ni(!) \]
s. of A-šab-šu, V. A. 208, 51.

\[ dNabal^2\text{-}balat(TIN)\text{-}su\text{-}iq\text{-}bi \]
V. A. 2663, V, 4.

\[ dNabal^2\text{-}bēl\text{-}šumāti(MU.MEŠ) \]
s. of Ilī-iā, C. T., X, pl. VII, 47.

\[ hša\text{-}kin, C. T., X, pl. VII, 42. \]

\[ dNabal^1\text{-}ga\text{-}mil \]
1. s. of Ka-ri-e-a, V. A. 2663, IV, 7.
2. mdr hnanāru, V. A. 208, 9.

\[ dNabal^2\text{-}bēl\text{-}u\text{-}šur \]

\[ dNabal\text{-}un\text{-}na \]

\[ dNabal\text{-}u\text{-}sib\text{-}si \]

\[ dNabt\text{-}ti \]

\[ dNabal^2\text{-}īlē\text{-}i(DA) \]
1. s. of Arkāt-ūlāni-damgāti, V. A. 2663, V, 10.
2. s. of Nūr-dSin, V. A. 209, I, 3, 17, 20, 26; II, 35; III, 9, 23; IV, 1, 6, 15, 18, 31, 34, 38.

\[ dNabal\text{-}igša(BA-ša) \]

\[ dNabal^1\text{-}ku\text{-}dur\text{-}ri\text{-}uṣur(ŠA.DU.ŠES) \]

\[ dNabal\text{-}mu\text{-}aktn(GL.NA)\text{-}aplù \]
šarru, London, 102, I, 10, 18; II, 37; III, 9, 12, 22; IV, 1, 12, 14.

\[ dNabal\text{-}mu\text{-}šallim(GL) \]
s. of Da-kw-ru, C. T., X, pl. V, 10, 11; VII, 43.

\[ dNabal\text{-}nādin-aḫē \]
1. s. of Nam-ri, I R. 66, II, 15.
2. IV R. 38, I, 32.

\[ dNabal\text{-}na\text{-}iṣir \]
s. of Na-zi-dMarduk, IV R. 38, II, 34.

\[ dNabal^2\text{-}ni\text{-}ir\text{-}da\text{-}bi\text{-}bi \]
hŋašarru, V. A. 2663, V, 14.

\[ dNabal\text{-}ra\text{-}im\text{-}ētu \]
s. of Ardi-dEa, I R. 66, II, 14.

\[ dNabal\text{-}rim\text{-}an\text{-}ni \]
C. T., X, pl. VII, 43.

\[ dNabal\text{-}ša\text{-}nu\text{-}nu(?) \]
f. of It-taš-bi, V. A. 208, 25.

\[ dNabal\text{-}ša\text{-}kin\text{-}šakín\text{-}in\text{-}šumu \]
1. s. of Ardi-dEa, IV R. 38, II, 36.

\[ dNabal\text{-}šaqat(NIM)\text{-}ina\text{-}māti \]

\[ dNabal\text{-}šum\text{-}iddina \]
1. s. of Šu-zib-dMarduk, Susa 16, II, 7.
2. šangū dApsū(ENGUR), O. B. I., 83, I, 15.

\[ dNabal\text{-}tab\text{-}ni\text{-}bu(-)\text{-}liṭ \]
London, 102, VI, 20.

\[ dNabal\text{-}un\text{-}na \]

\[ dNabal\text{-}u\text{-}šib\text{-}ši \]
(= Nabu-šab-ši, II R. 67, 15)

\[ dNabal\text{-}zer-iddina \]
s. of Nabū-zēr-iddina, V. A. 208, 19.

\[ dNabal\text{-}zer-bi
\]
br. of Mār-biti-sūm-ūnī, London, 102, I, 22.

\[ dNabal\text{-}zer-ib-na \]
s. of Bit-ḥat(?)-da-ri-ib-nu, V. A. 209, II, 23.

*Dr. Ungnad regards the last ni as a scribal error for ir and accordingly reads the name dNabal-nāgir(-ir).
†Read dNabal⁻šakin⁻šum⁻nu by Ungnad; see Vorderasiatische Schriftdenkmäler, Vol. I, p. vii, a; but compare the name dSin⁻ša⁻du⁻nu of this list.
A NEW BOUNDARY STONE OF

dNabû-zér-iddina(-na)
1. f. of dBel-iddina, V. A. 208, 1, 14, 18, 20, 32, 49.
2. f. of dNabû-û-šib-ši (identical with No. 1), V. A. 208, 20.
dNabl-zer-lûšir(SI.DI)

Nam-gar(SA)-dâr-dEllil*
London, 103, III, 23.

Na-mu-û-a
apil šangû dRammân, V. A. 2663, IV, 39.

Namri (cf. Nam-ru, Clay, B. E., XV, "shining")
1. f. of Ki-dîn-dIN.IB, Susa 16, II, 5.

Na-na-šu
f. of Er-âba, V. A. 208, 10.
Na-ši-bi-îlu
in Bit-nâ-ši-bi-îlu, C. T., X, pl. VI, 20.
Na-zi.d . . .

Na-zi-dEllil*
f. of dIN.IB-bêl-šu-nu, V. A. 2663, V, 1.

Na-zi-Marduk
1. s. of Šad-dak-me, V R. 56, 12.
2. s. of Zorî-îa, London, 102, IV, 4.
5. in Bit-nâ-zi-dMarduk, IV R.² 38, I, 10.

Nazi-Mardu-laš
s. of Ku-ri-Gal-zu, Susa 2, I, 1; II, 26.

dNergal-apal-usûr
V. A. 211, II, 5.

dNergal(UGUR)-ašaridu(SAG.KAL)

dNergal-êpuš(KAK-uš)
V. A. 209, IV, 29.

dNergal-ri-šu-u-â
ksha-kii PA.SÈkî, V. A. 211, II, 1.
dNergal-û-šib-ši (ušibši(IG-šî))
1. s. of Tu(tam)-ma-šad(lad)-dar, C T., X, pl. III, 27.
2. V. A. 211, II, 8.

Ni-bî-Sî-pak
f. of Su-šu-ûl-Šu-gab, Susa 2, Med. 2, 8.

Ni-ga-zî

Nim-qi(!)-ra-bî-dMar[du]k
dIN.IB-apal-iddina
dIN.IB(BAR)-bêl-šu-nu
s. of Na-zi-dEllî, V. A. 2663, V, 1.
dIN.IB-kudurri-usûr (ŠA.DU-PAP or ŠEŠ)
1. šarru, London, 102, II, 36; III, 21; VI, 1, 6, 8, 24.
2. màr šarrî, London, 102, IV, 42.
dIN.IB-nâdîn(SE)-šîmu
London, 102, IV, 47.
dIN.IB-nâgîr(PAP-ir)
London, 103, I, 27.
dIN.IB . . . tu-û
f. of Ta-ki-la-nu-il-šu, London, 103, II, 2.

Nu-ur-âhê-û (abbreviated)
Nûr(LAH)-dûnen(ÂHAR)

Nûr-e-a (hypocor.)
in Bit-nûr-e-a, C. T., X, pl. VI, 24, 29.

* This name occurs as the name of a canal in the Murashû texts, cf. B. E., Vol. X, p. 70.
NEBUCHADREZZAR I.

Nūr-dE-a
f. of Zērī-ia, C. T., pl. III, 15.

Nūr-līšir(SL,DI)
f. of Šamūa and Šamai, C. T., IX, pl. IV, 2; V, 29.

Nūr-Marduk
f. of Ḫu-na-udammīq(-iq), London, 102, VI, 22.

Nūr-dSin (XXX)
1. f. of Ṣa-ba-ia, V. A. 209, II, 13, 14; V, 14.
2. f. of Ḫa-num-nāšir, V. A. 209, II, 14; V, 15 (perhaps all three identical).

Nūṣku(PA + KU)-ib-ni

Pir'-dAmurru(KUR.GAL)
1. in Bīt-PIr'-dAmurru, O. B. I., 149, I, 4, 10, 13, 17; II, 5; Susa, 14, I, 11; Susa, 3, I, 25; II, 40, 47; III, 17, 25, 32.
2. in Bīt-Pir(?)-dAmurru(MAR.TU), London, 101, I, 6, 7, 12.

Pir(UD)-ṣa (cf. perhaps Pir(UD)-ṣa-ti, Clay, B. E., XV, 49, or abbreviated from Pir-душMānē, see p. 186f.)


Pir'-dŠamaš
s. of Su-ma-at(?)-dŠamaš, D. E. P., II, 93, I, 14.

Rāba(GA-l-a)-ṣa-dMarduk*

Ra-ḥaṣ
f. of La-ḥa-ṣu, V. A. 209, IV, 17, 35, 36.

dRammān(IM)-bēl-ka-ṭa

dRammān-ib-ni
s. of Muṣēzīr-dMarduk, C. T., pl. V, 14; VI, 31.

* For this reading see Tallquist, Namenbuch, p. 173a.
A NEW BOUNDARY STONE OF

*fSAG-mudammniq(SIBIR-iq)-sar-be

Sa-mi-du (cf. Clay, B. E., XIV, p. 51; XV, p. 41)
*dSin(XXX)-aḫē-eraḫ(SU)
s. of Ra-ḫaṣ, V. A. 209, IV, 16.
*dSin-apal-iddina
f. of Mu-šal-li-mu, V. A. 208, 23.
*dSin-ašarīdu (SAG.KAL) (abbreviated, cf. dSīn-a-ša-rid and dŠamaš-aša-ri-id-lii(N.I.N.I); see Tallquist, N. B.; cf. also Hilprecht in Ranke's P. N., p. 129, under Nānna-r-SAG.KAL.
1. O. B. I., 150, I, 2, 3, 4.
2. in Bīt-mdŠin-ašarīdu, Susa 2, II, 14; C. T., IX, pl. IV, 22.
*dSin-bēl(BE)-iḫūnī
s. of Ka-an-di, O. B. I., 149, I, 3.
*dSin-ib-nu
hmūḫatimmu(MU), V. A. 209, II, 16.
*dSin-ka-raḫ-ē-me
f. of dIšum-ba-ni, V. A. 2663, V, 12.
*dSin-karābī(GAZ.GAZ)-iḫ-ē-me
*dSin-liir(SI.DI)
[...]
1. in Bīt-mdŠin-liir-gir, Susa 2, I, 28; O. B. I., 83, I, 11, 12; II, 4, 6, 13.
*dSin-ma-ḫir
s. of Bu-ru-ša, London, 102, VI, 15.
*dSin-ša-du-nu
*dSin-šē-šē
in Bīt-mdŠin-šē-šē, Neb. Nippur, II, 20, 28; III, I, 8, 9, 16 [30]; V, 9, 10, 11, 13, 14, 15, 17, 18, 20.
*dSin-zēr-ē-šē
*dSin-taḫ-ē-šē
(f. of Mar-duk, V. A. 209, II, 12.
Su-ḫur-Gal-du (cf. p. 174)
in Bīt-mdSu-ḫur-Gal-du, Neb. Nippur,
Heading 9; III, 3.
Su-me-e
Su-me-e-a
Ša-ba-iš*
s. of Nār-dŠin, V. A. 209, II, 13; V, 14.
Šad-dak-me†
[...]
f. of Na-zi-dMarduk; V R. 56, 12.
Ša-qa-rak-tum (abbrev., cf. Sagarakti-Šuriāš)
hḫa-ki-ne me mat ḫu-ri-ḫa, D. E. P., VI, 44, I, 11.
Šal-man-la-ti-ḫu...
s. of Nār-Šu-bu-ne, London, 102, IV, 8.
Ša-ma-ai
s. of Ša-umu-ū-a, C. T., IX, pl. IV, 1, 17; pl. V, 29.
Ša-mar-di
br. of dMār-biti-šum-ibni, London, 102, I, 22.
*dŠamaš(UT)-ē-šē(PIN)
f. of dBēl-iddina, V. A. 208, 50.
*dŠamaš-iddina (abbreviated)
*dŠamaš-nādīn-šēmu
1. s. of Ardi-nu-baṭ-ti, Susa 3, I, 30.
2. s. of At-ta-ilu-ma, V R. 56, 17.
3. s. of Bu-ru-ša, London, 102, I, 17, 27, 30; IV, 30.
*dŠamaš-nādīr(SEŠ) (abbreviated, see Tallquist, N. B., 142, under dNabū-nādīr)

* Cf. the names Ša-bu-ū-a and dMarduk-ša-bu-šu, see Tallquist, Namenbuch.
† Formerly read Kur-ka-me, but the second sign is not KA, from which it differs by the last two wedges. In the Cassite texts the name Šad(Kur)-dak-me occurs; see B. E., Vol. XV, 37, 8; 85: 3; 90: 20. That makes it probable that the doubtful sign is an older form of dak.
NEBUCHADREZZAR I.

Šamaš-šum-lúûr(ŠI.DI)
2. s. of Ul-tu-ilu, Susa, 3, I, 33.

Šamaš(GIS.SIR)-šum-ukin(GI.NA)
šarru, C. T., X, pl. V, 7; VI, 29; VII, 51.

Šam(Ū)-et-Ha-la

Ša-mu-ú-a
s. of Nár-lúûr, C. T., IX, pl. IV, 1, 17; pl. V, 28.

Ša-pik(DUB-ik)-žerû* (abbreviated)
f. of Iddinû, V. A. 208, 54, 37, 54.

Ša-pi-ku (abbreviated)
s. of Itti-dMarduk-balátu, III R. 41, I, 13
mšaqa-šû-prur (cf. p. 201*)
s. of dEllil-mûštûm-áplu, III R. 43, II, 6.

Šar-a-nî (abbrev., cf. dBél-sár-a-nî, Tallquist, N. B.)
s. of In-nu-ú-a, V. A. 209, II, 35; III, 8.

Šar-bî dEllîľ†
ḥazantu, O. B. I., 149, I, 19.
Šarru-ukin(DU)(ú-kin)
šarru, C. T., X, pl. IV, 12; V. A. 209, II, 28; V, 4.

Ša-zu-ú-ti

Še-kib-si-bar....
f. of Mu-ra-nu, V. A. 208, 42.

Še-li-bî
in ḫu ša Mâr-mŠe-li-bî, Susa 3, I, 44.
ŠES-a-pa....
in Bit-mŠES-a-pa...., London, 103, III, 48.

Ši-qa-ú-a (cf. Še-gu-su, Nk. 305, 14, and šegû, lamentation)
f. of dBél-idînna(-na), C. T., X, pl. VII, 50.

Ši-ta-rî-ba, “She has increased” (cf. p. 186).


Šú-û-û-ku
C. T., X, pl. IV, 6.

Šu-ḫu-li-Šu-gab
s. of Ni-bî-Ši-pak, Susa 2, Med. 2, 7.

Šû-la-a (cf. perhaps Šul-tu-ú-a, Tallquist, N. B.)
f. of Bi-e-a, V. A. 209, IV, 9.

mŠu-li[?]
D. E. P., VI, 43, III, 2.

Šul-mu-ú-ášaridu(MAŠ)
śar maṭAšṣur, V. A. 209, I, 1.

Šú-ma-a
1. s. of Er-ba, V. A. 209, III, 24.
2. s. of dMarduk-šûr-[ûlânî(?)], C. T., X, pl. VI, 25.

Šu-ma-at(?)-dŠamaš

Šum-íl-l-a-šîp-ú-aš, “The name of the god is his diviner.”
O. B. I., 149, I, 8.

Šû-mû-ukin(GI.NA)
f. of Iqšû(BA-ša-a), V. A. 209, II, 19.

Šû-qa-nu-nu-águ-iddîna
(Šû)-qa-nu-nu-apal-iddîna(-na)
s. of Kar-zi-ab-ku, London, 102, IV, 5.

Šu-zî-b-dMarduk
s. of Ardi-dEa, Susa 16, II, 8.

Ša-ap-ri (cf. Za-ap-rum(ru, ri), in Clay, B. E., XIV, p. 55. Probably abbreviated, a derivation of šapûru, to call)

šîr-ap-pî-li, perhaps “O Sir, answer.”

šîr-šûm-iddîna(na)
s. of Akû-ba-nû-ú, Susa 16, II, 24; III, 1.

šîr-uṣur(ŠES)
s. of Ḥab-ban, I R. 70, I, 13.

* Thus according to Dr. Ungnad.
† For the element Sar-bî cf. dSAG-mudammîq-šar-be in this list.
A NEW BOUNDARY STONE OF

Tab-ni-e-a (hypocor.)
hhazannu, V. A. 209, V, 16.

Tab-nu-lat(t)u

Ta-kil-a-na-li-šu, “He is trusting in his god.”
1. hɛarɪ, London 103, I, 5, 7, 10, 15; III, 43; IV, 9, 22, 32, 41; V, 22, 30, 33.
2. Bit-mTa-kil-a-na-li-šu, London, 103, I, 1, 5, 36, 42; II, 7, III, 11, 43; V, 30, 33.

Ta-qi-ga-dBelit (GASAN)
s. of mRe'u-pi-ta-ti, III, 43, II, 7.

Ta-qi-u (abbreviated)
s. of Ki-in-pi-dSama§, Neb. Nippur, V, 12.

Tu (tam)-ma-sad(lad)-dar

Tu-na-mi-is-sa-a (sah)
2. in Bit-mTu-na-mi-is-sa-a(sah), IV R.² 38, I, 14; I R. 70, I, 18; Susa 3, I, 45.

Tu-un-na-a (cf. Tu-na-a, Tallquist, N. B.)
hMUK, V. A. 209, II, 17; IV, 44.

Tu-ab-a-ta(t)u-dMarduk, “Good is the dwelling of Marduk” (cf. Clay, B. E., XV, 44, note 2).*

Tābu(DUG.GA)-me-lu-šu
f. of Mu-un-na-bit-tu, Susa 16, I, 7; III, 10.

To this translation Prof. Hilprecht remarks: “It is doubtful to me whether the use of the ideogram in the passage quoted from B. E., XV, is sufficient to prove the writing with ‘b,’ ašābu, ‘to dwell.’ In view of šum-il-ı-a-šip-ı-uš it is not impossible that the scribe mixed the ideograms for ašābu and ašápū (the latter also pronounced ašābu in Babylonian), so that the old translation, ‘Good is the exorcism (ašābu = ašápū) of Marduk,’ would stand after all.”

† The goddess Gula is meant, cf. her name dNIN.TIN.BAD-qa = bēltum muballātat mitti, see Br. 11084.
NEBUCHADREZZAR I.  

2. NAMES OF PLACES.

\( \text{Nu} \)-zib-\( \text{ia} \) (hypocor.)

s. of \( \text{At-rat-tas} \), London, 102, I, 14.

\( \text{U-zu-ub-\( \text{Si-pak} \) D. E. P., II, 93, I, 3.} \)

\( \text{Za} ? -\text{za-ku-la-te-a} \)-\( \text{Marduk} \)

London, 102, VI, 23.

\( \text{Zer-i-ia} \) (hypocor.)

1. s. of \( \text{Na-z} ? -\text{Marduk} \), London, 102, IV, 4.

2. s. of \( \text{Nur} \)-\( \text{Ea} \), C. T., X, pl. III, 15.

\( \text{Zer-ib-ni} \)

1. s. of \( \text{Ardi-\( \text{E} \)-a} \), Susa 14, I, 16.

2. s. of \( \text{At-rat-tas} \), London, 102, I, 14.

\( \text{Zer-uki} \)-\( \text{in} \)(GI.NA)

s. of \( \text{Kar-zi-ab-ku} \), London, 102, IV, 26, 28, 33.

\( \text{Zu-me-e-a} \) (cf. \( \text{Su-me-e-a} \) of this list)

f. of \( \text{[Me]-li} \)-\( \text{Ha-la} \), D. E. P., II, 112, 8; D. E. P., VI, 44, I, 3.

215
A NEW BOUNDARY STONE OF

Bit-mBa-zi
D. E. P., VI, 42, I, 14; C. T., IX, pl. IV, 24.

Bit-mdBil-sum-is-kun(SA-un)
V. A. 209, III, 6, 21.

Bit-mdE-a-ma-li-khu
Susa 3, I, 22.

Bit-mdEllii-ki-di-ni
London, 103, IV, 29.

aluBit-mHa-er-ya
C. T., X, pl. V, 12, 16; VI, 29.

Bit-mHa-b-an(Hab-ba-an) (cf. Hommel, Geographie, pp. 267, 296)
I R. 70, I, 3, 10, 12; II, 5; V R. 56, 50.

Bit-mHa-an-ri(Delitzsch, Kossler,p.35)
III R. 41, I, 2, 3, 7, 34.

Bit-mHa-ri-e
C. T., X, pl. VI, 17.

Bit-mHi-ma-gu
Susa 16, I, 20.

Bit-mIm-bi-ia-ti
III R. 41, I, 5.

Bit-mIna-e-she-ar
V. A. 209, I, 34.

Bit-mIr-ra-ga
Susa 3, I, 13.

Bit-mIa-ba-dRamman
Susa 3, I, 22.

Bit-mIz-kur-dNabu
Susa 16, II, 3.

Bit-mKar-zu-is-ab-ku

Bit-mMuq-gut-is-sak
Susa 2, I, 12, 18.

Bit-mNa-si-bi-ru
C. T., X, pl. VI, 20.

Bit-mNa-zi-dMariduk
IV R. 38, I, 10.

Bit-mNa-r-e-a
C. T., X, pl. VI, 24, 29.

Bit-mPir-dAmurru(KUR.GAL)
Susa 3, I, 6, 25, 36; II, 40, 47; III, 17, 25, 32; IV, 45; VI, 5, 8, 12; O. B. I., 149, I, 4, 10, 13, 17; II, 5; Susa 14, I, 11; IV, 2.

Bit-mPir(?)-dAmurru(MAR.TU), London, 101, I, 6, 7, 12.

aluBit-Sik-ka-mi-du
Susa 3, II, 23.

Bit-mdSin-asaridu(SAG.KAL)
Susa 2, II, 14; C. T., IX, pl. IV, 22; V. A. 213, I, 2, 3, 4.

Bit-mdSin-ma-qir
Susa 2, I, 28; O. B. I., 83, I, 11, 12; II, 4, 6, 13.

Bit-mdSin-sa-me
Neb. Nippur, II, 20, 28; III, 1, 8, 9, 16 [30]; V, 9, 10, 11, 13, 14, 15, 17, 18, 20.

Bit-mdSu-hur-Gal-du

Bit-mdStr-ap-pi-li
Neb. Nippur, Heading I. 5; III, 1.

aluBit-dSama
V R. 50, I.

Bit-mdSes-a-pa...

Bit-mdSum-li-ki-ni-u-us
O. B. I., 149, I, 8.

Bit-mdTa-ki-a-na-il-ku
London, 103, I, 1, 5, 36, 42; II, 7; III, 43; V, 30, 33.

Bit-mdTi...
London, 103, III, 50.

Bit-mdTu-na-mi-sah(sa-ab)
Susa 3, I, 45; I R. 70, I, 8; IV R. 38, I, 14.

Bit-mdUs-su-la

alu sa mDamiq(-ig)-dRamman
Susa 3, II, 24.

aluDer (not Där-iluki, see references below and Delitzsch, Lesestuete4, p. 15)
aluDi-r, V. A. 209, IV, 7.

aluDUR/AN.KI, V. A. 209, I, 2; II, 25, 31; III, 2, 18; IV, 25.

alu[Di]-er, O. B. I., 83, I, 2.

aluDi-e-ar mahal dAnum, V. R. 55, 14, 49.

Dil-baiki
V. A. 208, 2, 29, 49.
NEBUCHADREZZAR I.

\*Lu Di-in-du-bitu (\*Lu Dimlu-bitu)
III R. 43, I, 27.

\*Lu Di-in-šarru
C. T., IX, pl. IV, 3, 18.

\*LuDul-lum
D. E. P., II, 97, 2.

\*LuDun-ni-edini (Hommel, Geographie, p. 286)
V. A. 2663, IV, 21, 45.

Dul-lam (not Um-li-ia-š, see also Hommel, Geographie, p. 296)
Susa 2, II, 9.

DUR.AN.KI (one of the names of the zikkurat of the temple Ekur at Nippur, see Commentary, p. 171f.)

\*LuDür-Ku-ri-gal-zu (Hommel, Geographie, p. 344)
Susa 3, I, 20.

\*LuDür-\*Nergal
Susa 2, I, 7.

\*LuDür-Pap-sumkal (Hommel, l.c., p. 295)
Susa 2, I, 37.

\*LuDür-Rim-\*Sin

\*LuDür-Samaš-ilu-bani (KAK)
Susa 2, I, 12.

\*LuDür-šarru (Hommel, l.c., p. 296)
Susa 2, I, 33.

\*LuDür-šarru-unûn
C. T., IX, pl. IV, 20.

\*LuDür-\*zi-ziki
IV R. 38, I, 3, 19.

\*LuDür-\*tu

\*Mù-Elam-tuki
V R. 55, 41, 43; C. T., IX, pl. IV, 3, 9, 10.

E-an-na (the temple of Nanâ in Erech, cf. Code of Ḥam., II, 43 47)
only in personal name, cf. E-an-na-\*sum-iddina.

E-bur (the temple of Ellil in Nippur)

E-sag-ila (the temple of Marduk in Babylon, cf. Code of Ḥam., II, 7 12)
D. E. P., VI, 46, IV, 4; London, 102, I, 43; V. A. 2663, II, 2; V, 9; C. T., X, pl. VII, 44.

E-\*šar-ra (the temple of NIN.IB in Assur, cf. the name Tukulti-apil-Ešar-ra and Gula is called: kal-lat E-šar-ra)

E-ul-\*maš (the temple of Anunit in Akkad, cf. Code of Ḥam., IV, 49 51)
D. E. P., VI, 47, 15.

E-zi-da (the temple of Nebo in Borsippa, cf. Code of Ḥam., III, 12 15)
IV R. 38, II, 14; D. E. P., VI, 46, IV, 3; V. A., 2663, II, 3.

\*LuGur-\*Istar (NINNI)
Hommel, Geog., 289)
IV R. 38, I, 5, 11, 18; II, 33.

Ha-ni

\*Lu \*Ha-neki, D. E. P., II, 97, 6.

Ḥal-man (Hommel, Geogr., 295)
V R. 56, 22.

\*LuHu-da-da (not Bag-da-da, see Hommel, Geogr., pp. 252, 273, 341, 345)
Susa 16, I, 4; II, 1, 6, 22, 26, 28; III, 3; IV, 7; D. E. P., VI, 46, I, 4; I R. 70, I, 6.

Ḥu-da-di,
Susa 16, I, 28, 30.

\*Lu Ḥu-da-di (cf. Ḥu-\*da-di), Susa 2, II, 4.

\*LuHar-\*Ka-ri-e (cf. Ḥu-\*Ka-ri-e)
D. E. P., VI, 42, I, 3.

\*LuHu-wuš-ṣi
C. T., IX, pl. IV, 14, 22.

\*LuIr-ri-e-a (cf. Ḥu-\*Ir-ri-e-a, III R. 4, 3)
D. E. P., 44, I, 7, 10.

\*LuIr-ri-\*ha
D. E. P., VI, 44, I, 12.
A NEW BOUNDARY STONE OF
diul-Ai-in (Ni-si-in)
VR. 56 17; I R. 66; II, 7; C. T., X,
pl. III, 25.
PA.SEi, V. A. 211, II, 2.
dulu = nu-nak
I R. 66, II, 3.

mātuKal-du
dulu Kar-dBēlit
D. E. P., VI, 42, I, 2.
mātu Kar-du-ni-ia-aš
C. T., IX, pl. IV, 5.
dulu Kar-dNabu (Delitzsch, Paradies,
206)
I R. 70, I, 2.
dulu Ka-ri-e (in the district of Upl)
Susa 2 II, 17.
Kātā(GU.DU.Aki)
V. A. 2663, V, 13.
dulu La-ba-ni ša Bit-ja-[kin?]
C. T., X, pl. VI, 27.
dulu La-rak (only in personal name, cf.
m dulu La-rak-zèr-ib-ni)
London, 102, I, 12.
mātu Lul-lu-bi-i
V R. 55, 9.
dulu Man-du-i
dulu ša Mār-mAḥ-at-tu-u-a
dulu ša Mār-Še-li-bi
Susa 3, I, 44.

dulu Na-ba-ti(lu) (also in Neo-Babyl.
Names, see Tallquist, N. B., 293)
V. A. 2663, IV, 17, 19.
mātu Na-mar
V R. 55, 47, 48, 51, 52, 55; V R. 56,
6, 8, 10, 23, 24, 28, 29, 31, 48.
Na-ra-ni-e
D. E. P., VI, 42, I, 7, 11.

Nippur(EN.LIL.KI)
London, 103, I, 20, 48; III, 7, 42;
Neb. Nippur, II, 3; III, 12 [32];
V. A. 2663, II, 9; III, 12.
pīhat Nippur, London, 103, III, 42.
dulu ša "Nu-ur-ahē-šu
Susa 3, I, 17.

dulu Pa-da-an
D. E. P., II, pl. 20, 6.
dulu Parak(BAR)-móri(TUR)ki*
dulu Pi-la-ri-i
Susa 2, II, 2.
dulu Pur-rat-taš
D. E. P., VI, 44, I, 8.
dulu Ri-is-ni (at the banks of the canal
Su-ri-robu)
Susa 2, I, 21.
dulu ša Riš-ša-qi-dīš
D. E. P., II, 93, I, 2.

Sip-parki
V. A. 2663, II, 8; III, 12.
Su-bar-[tu] (Mesopotamia, Winckler,
Forschungen, I, 154f.)
D. E. P., II, 93, I, 5.
dulu Sa-ša-nekt
D. E. P., II, 97, 6.
dulu Sa-ak-na-na-a
Susa 16, I, 2, 23.
dulu ša Sal-ši ("Rampart city")
Susa 3, I, 47.
dulu Sa-lu-ta-ni (at the Royal Canal)
dulu Sa-an-ba-ša
V R. 56, 1.
dulu Sa-sa-iki
Susa 2, I, 30.
dulu Sa-sa-na-ki
O. B. I., 149, I, 6, 10, 12.
dulu Sap-ša ša "Sa-
C. T., X, pl. VI, 23.

* Cf. also Clay, B. E., XIV, 107, 3; 133, 3, 6; 148, 31. Hommel, Geographie
p. 251; and Br. 6900, Pa-rak-ma-ri.
3. NAMES OF RIVERS AND CANALS.*

Ar-ra-ra
Susa 16, I, 34.

A-tab-dár-Aštar (cf. Delitzsch, Paradies, 192)
III R. 43, I, 16.

Be-dar(?)(cf. Hommel, Geographie, p. 267, and B. E., XV, 102, 12)
III R. 41, I, 2, 9.

Du-ú-tu (nár áluDu-ú-tu)
V. A. 209, IV, 25, 28.

Hš-ar-rí-Ba-si, "The canal of (the city) Bas" (cf. Hommel, Geographie, p. 345).
Susa 3, I, 24.

Idiglat (MAS.TIK.KAR)
IV R. 38, I, 4, 7; D. E. P., VI, 42, I, 4, 17; O. B. I., 83, I, 2; Neb.
Nippur, Heading, II, 28; III, 6.

Kan(Sum)-di-rí
C. T., IX, pl. IV, 23.

Ki-ba-a-ti
Susa 3, I, 50.

Ma-šé-e
C. T., X, pl. III, 18.

Mee-don-don (cf. Hommel, Geographie, pp. 273, 280, 296)
Susa 16, I, 3, 24; I R. 70, I, 3.

Mi-ga-ti (=nár migâti, see Hommel, Geographie, p. 296)
Susa 2, II, 8.

Min(NIS)-ga-ti-ral-tí(GAL-tí)
C. T., IX, pl. IV, 21.

Min(NIS)-ga-ti-rim-na
London, 102, I, 3.

Nár sarri

Ni-ni-na
London, 103, IV, 2; also Nin[ni]-na
London, 103, III, 42.

* Every name is preceded by the determinative nárú.
A NEW BOUNDARY STONE OF
Purattu (UD.KIB.NUNki)
C. T., X, pl. VI, 17, 28; nāru Pu-rat-ti,
C. T., X, pl. III, 17; V. A. 208, 11.
293f.)
Susa 14, I, 6.
Ra-ki-bi
D. E. P., II, 97, 5.
Rāfi-An-za-nim
Susa 3, III, 2.
Śal-ma-ni (cf. Delitzsch, Paradies, p.
192)
I R. 66, II, 2.
Su-ri-rabū(GAL)
Susa 2, I, 22.
Su-ru(rī)
V. A. 2663, III, 49; IV, 4.
nār ālu Sa-šar-rīkī
O. B. I., 149, I, 6, 11.

4. NAMES OF DEITIES.

dAi(A.A) (consort of Shamash, cf.
Shurpu, III, 142; worshipped chiefly at Sippar, I R. 65, II, 40,
and Larsu, I R. 65, II, 42, Code
of Ham., II, 23–31. For the
older reading Aja see Jensen,
K. B., III, 1, 20ff., note *†, and
Ranke, Personal Names, 197f.
As dGAL she was “the queen of
Dār-ilu” (šarrat Dār-ilu), cf.
B. A., III, 238, 42).
Susa 16, V, 18; also in the personal
names dAi(GAL)-bēl-šumāti,
dAi-mutakkil.

dA-MAL (first mentioned by an early
king of Kish, cf. Schell, D. E. P.,
II, 41; also on an ancient slab
from Abu-Habba, cf. Hilprecht,
O. B. I., pt. 1, pl. VII, Col. V,
4. Placed alongside of Nanā
on the stone of Nabū-shum-
ishkun (V. A. 3031), Col. III, 1, 3.
Discussed by Hommel, Geo-
graphie, p. 302ff.).
V. A. 209, IV, 27.

Šum(ken)-di-ri
C. T., IX, pl. IV, 23.
Šum-li . .
Ta-ba-an (cf. Hommel, Geographie, p.
295f.; Delitzsch, Kossaer, p. 31,
note 3)
Susa 2, I, 25, 31, 34; D. E. P., II,
97, 7.
U-la-a (cf. Hommel, Geographie, p.
280)
V R. 55, 28.
192)
Zu-mu-un-dlstar
Susa 2, II, 13.

dAmurru (called bēl šadī, cf. Reisner,
Hymnen, No. 50, Rev. 17;
identical with the “Ba’al of
Lebanon,” cf. Zimmern, K. A.
T., 433. The consort of
Ashratu, Reisner, Hymnen,
No. 50, Rev. 18. For the reading
dKUR.GAL = dAmurru, see
XIV, p. VIII. For dMAR.TU
= dAmurru, see Reisner, Hymnen,
No. IV (p. 139), ll. 141 and
142).

Only in personal names, as dAmurri-
e-a, Pir’-dAmurru(dKUR.GAL)
and Pir(?)-dAmurru (dMAR.-
TU).

dAnu (the chief god of the first triad in
the Babylonian pantheon, wor-
shipped chiefly in the temple
E.DIM.GAL.KALAM.MA at
Dēr, cf. Shurpu, II, 160; B. A.,
III, 262, 20; V R. 55, 14, and in
the temple E.AN.NA at Erech.,
Anu(AN), IV R. 38, III, 26; III R. 43, IV, 30; V. A. 209, IV, 17.


**Anum(AN-num)**, Susa 2, IV, 2, 18; D. E. P., VI, 45, IV, 19.


**dA-num**, V R. 55, 14; I R. 70, IV, 10; C. T., X, pl. VII, 38; V. A. 209, II, 8; V, 7.

**dA-nu-um**, London, 101, III, 9; Susa 3, VI, 16; Susa 16, V, 12.

Also in the personal name **dA-num-nasir**.


**dA-psA (ENGUR)** (a personification of the primeval ocean, cf. Zimmern, K. A. T. 3, 492; the mother of Ea, IV R. 1, II, 36; for the reading cf. C. T., XII, 26, Rev. 17f., and Thureau-Dangin, I. S. A., 263).

O. B. I., 83, I, 16; II, 14, 15.

**dA-ru-ru** (the mother-goddess, cf. K. B., VI, 1, p. 41, I, 21, and p. 121, II, 33, 34; identified with dNIN.-MAH, IV R. 53, III, 40, and Bēlūt ilē, IV R. 58, III, 19; called the wife( ) of dMU.UL.-LIL (= dEnīli), cf. Craig, Religious Texts, I, 19, 6, and Zimmern, K. A. T. 3, 430).

Susa 2, IV, 9.


Only in the personal name **dAšur-(I)-ahu-iddina**.

**dAT.GI.MAH** (a deity belonging to the court of Shamash, placed after Bunene and before Kettu and Mēšaru, perhaps, with Scheil, to be read: Malku širu for AT.GI = ma-lik, see Br. 4170).

Susa 16, V, 20.

**dBa-ū** (the consort of NIN.GIR.SU, cf. Cyl. B of Gudea, Col. XI, 11, 12; or of Za-mā-mā, cf. III R. 68, 62, 63); also identified with Gula, the wife of NIN.IB, cf. Zimmern, K. A. T. 3, 410).

London, 103, VI, 5; Susa 16, V, 27; D. E. P., VI, 47, [1].

**dBēl(EN)** (a title of Marduk, the god of Babylon).

V R. 56, 14; C. T., IX, pl. IV, 11, 12; V. A. 2663, II, 37.

**dBu-ne-ne** (the charioteer of Shamash, cf. V R. 65, 33b, forming with Ai, Kettu, Mēšaru and Daianu the court of Shamash at Sippar, V R. 65, 29f.,ff.).

Susa 16, V, 19; D. E. P., II, 115, 4; also in the personal name **Nūr-dBu-ne-ne** (the Cassite god Ubrish, identified with Ramman, cf. Cassite Vocabulary, Obv. 6).

Only in the personal name **Bur-ra-Bu-ri-ia-as**.


Susa 16, V, 28.

**dE-a** (the chief god of Eridu, II R. 61, 46; worshipped in the temple...
E.ZU.AB, together with his consort DAM.GAL.NUN.NA, cf. Code of Hamm., II, 1; IV, 17, 18. She was also called DAM.-K.I.N.A, cf. Shurpu, III, 140.


dVIN.IDI.AZAG (==dE-a ka ni-me-ki, II R. 58, 56b), V. A. 2663, III, 8.

dBE, V. A. 2663, V, 36.

dEn-lil (Ellil) (the chief god of Nippur, worshipped in the temple E-KUR. For the reading Ellil see above, p. 161).


dGIRRU (BIL.GI) (the fire god par excellence, see Zimmern, K. A. T. 3, 417f.).

Susa 2, IV, 19.


Susa 16, V, 28, in a group of five goddesses.

dGIRRU (BIL.GI) (the fire god par excellence, see Zimmern, K. A. T. 3, 417f.).

Susa 2, IV, 19.

p. 106. On this question see Zimmern, K. A. T.², 410⁶. Her sacred animal was the dog, cf. p. 121⁷.


Ha-la (a Cassite goddess identified with Gula, cf. Delitzsch, §Eesticke 4, p. 136, 6).

In the personal name Me-li-Ha-la; and perhaps in Sam-(U)-et-Ha-lo.

Har-be (a Cassite god identified with dEn-lil, cf. V R. 44, IV, 1).

In the personal name Mi-li-Har-be.

dI-ge-gi (a collective name for the gods of heaven, sometimes used for the planetary gods, hence the ideogram V + II, cf. Zimmern, K. A. T.², 451-453).


dIllat (for the ideogram cf. Br. 4466, perhaps to be read dHarrón-šadû, as suggested by Zimmern, Beitriäge, p. 60, for the title ăšibu šadê ełlêti is applied to this deity, cf. Shurpu, VIII, 22).

Only in the name dIllat-ai.

dIni-ni (thus the doubtful signs of IV R.² 38, II, 8 are read by Peiser and others. Being placed alongside of Nabû it is at all events a name of Nanû, the consort of Nabû, cf. Shurpu, II, 156).

IV R.² 38, II, 8.


Ki-sur-ri-eki, II R. 60, 14ab. Her temple in Babylon was E.SAG.TUR.RA, Strassm., Nebk., 247, 7; cf. Hommel, Geographie, 311).

Susa 2, IV, 8; D. E. P., VI, 45, IV, 8; III R. 43, IV, 28.


dIš-sum (a fire and pest god and as such the messenger (sukkallu) of Nergal, IV R. 21, No. 1, Obv. 43ff. His most common titles are: na-gir ra-su-ü ra-bi-ši ši-i ri ša ilâti, C. T., XVI, 46, 179; na-gir su-qi ša-qu-um-mi, C. T., XVI, 15, V, 22; na-gir mu-ši, C. T., XVI, 49, 305. His consort was dSu-bu-lat(l), IV R. 26, No. 1, 9).

Susa 16, VI, 1; also in the name dIš-sum-ba-ni.

dKA.DI (mentioned by Entemena, cf. Thureau-Dangin, I.S.A., 62, n, I, 10; Gudea, cf. l.c., 148, X, 26; Anu-mutabil, cf. l.c., 250, 4, and
especially by Dungi, cf. I.c., 330, 7, as the goddess of Der (Dur-ilu). On one of the boundary stones of Marduk-apaliddina I. (Susa 16) she is placed alongside of Tēšu, most likely her husband. She is closely associated with the serpent goddess 𒀀𒄀 (Susa 2, IV, 23). In Babylon 𒀀𒈨 was worshipped as one of "the daughters of Esagila," cf. Reisner, Hymnen, p. 146, 44, and Zimmer, K. A. T. 3, 505.

Susa 2, IV, 23; Susa 16, VI, 4.

𒀀𒈬 (the highest god among the Cassites, as Delitzsch has made probable, cf. Delitzsch, Kossäer, p. 51).

In the personal names, ᵃ𒈬-𒂗-𒀀-𒂔, ᵃ𒈬-𒂗-𒀀-𒂔-𒊩𒂐, and ᵃ𒈬-𒂗-𒀀-𒂔-𒊩𒂐-𒈨sumer.


Susa 16, V, 22.


V. A. 208, 3, 16, 26, 33.

La-aq (the consort of Nergal, worshipped in the temple E.SĪT.LAM at Kutha, Nebuch., 9, II, 36, 37, see Langdon, Building Inscriptions, p. 86).

Susa 16, V, 34.

LIL (placed alongside of ᵃNIN.BAD, "the mistress of the dead," Susa 16, VI, 4. ᵃNIN.BAD.ANA is said to be the wife of ᵃLUGAL.-AB.BA, cf. III R. 68, 73a; but ᵃLUGAL.A.AB.BA is one of the titles of Nergal, cf. II R. 59, 37, 38c, hence ᵃLIL must be in this connection (Susa 16, VI, 4) one of the titles of Nergal and not of NIN.IB, as suggested by Scheil on the basis of II R. 57, 66c).

Susa 16, VI, 4.


IV R.² 38, II, 9.


Susa 16, V, 24.


Susa 16, VI, 2.
NEBUCHADREZZAR I.


_LUGAL.UR.UR_ (one of the personified weapons of NIN.IB, held in his right hand, the companion of _LUGAL.GAZ_ (or _Sar-gaz_), cf. Hrozný, _Mythen_, p. 12, I, 20. For his stellar character see Jensen, _Kosmologie_, 145). Susa 2, IV, 24.


_Mār-bīti_ ( _TUR.E_) (a god worshipped in Borsippa, where Nebuchadrezzar II. built him a temple, cf. I R. 55, IV, 49, which was not far from the gate of Ramman, cf. Strassm., _Dar._, 367, 1, 4. His title _mušabbir kakki nakiria_ seems to point to a war god, cf. Weissbach in _O. L. Z._, VI (1903), 442. In III R. 66, Rev. 11b, he appears among “the gods of Esagila,” Rev. 20b).

Occurs only in personal names, _Mār-bīti-ahē-iddina_, _Mār-bīti-ša-li-tī_, etc.


_Marut-tash_ (a Cassite god identified with NIN.IB, cf. Cassite Vocabulary, Obv. 8).

Only in the name _Nazi-Marut-tash_.


_Nabû_ (the chief god of Borsippa, worshipped in the temple _E.ZI.DA_. His consort NanA (cf. Nebuch., 9, II, 18–25, see Langdon, _Building Inscriptions_, I, 84) or Tashmētum, cf. _Shurpu_, II, 157; III, 145, Finckert, _Hymnen_, pp. 1ff.).

_AG = Nabû₁_, Susa 2, IV, 34; London, 101, III, 14; Susa 16, V, 24; IV R² 38, II, 8; D. E. P., VI, 46, IV, 3; III R. 41, II, 34; III R. 43, IV, 1; I R. 70, IV, 16; London, 102, I, 44; C. T., X, pl. IV, 8, 14.
A NEW BOUNDARY STONE OF

$dPA = dNab\textsuperscript{2}$, V. A. 2663, II, 1; III, 8.


V R. 56, 48; Susa 16, V, 29.

$Nannaru$ ($dSE.SI-ru$) ("The luminary" (rt. $\text{I\textsuperscript{3}}$) an epithet of the moon god $\text{Sin}$ of Ur; cf. Zimmern, K. A. T.\textsuperscript{1}, 362).

Susa 14, III, 7; V. A. 209, V, 9 ($dSE.SI-\text{ka-ra}$); cf. I R. 70, III, 8.

$Nergal$ (the god of Kutha, worshipped in the temple $E.SI.T.LAM$, cf. Nebuch., 9, II, 36, 37, see Langdon, Building Inscriptions, I, 86; his consort was $\text{Laš}$ (Susa 16, V, 33) or Mamêtum (see above) or $\text{Ereshkigal}$ ($\text{Allatu}$), cf. II R. 59, 33f.).


$NE.URU.GAL$, Susa 16, V, 33.

$GIR = \text{Br. 9189}$; Susa I\textsuperscript{2} (see fig. 24\textsuperscript{1}).

$Ninâ$ (originally the goddess of Ninâ, one of the component parts of Shirpurla, cf. brick of $\text{Eannatum}$, see Thureau-Dangin, I. S. A., 46, III, 1, 2. Her temple was built by $\text{Ur-Ninâ}$, cf. Thureau-Dangin, I. S. A., 13, I, 6. On the boundary stones she appears as the daughter of $\text{Ea}$, cf. O. B. I., 83, I, 22, and as the goddess of $\text{Dêr}$, cf. O. B. I., 83, I, 4, 16).

O. B. I., 83, I, 4, 16, 22; II, 14, 15.

$Nin\text{BAD}$ ("The mistress of the dead," a title of $\text{Allatu}$, the consort of $\text{Nergal}$, see above under $dLIL$).

Susa 16, VI, 4.

$NIN.GAL$ ("The great mistress," the consort of $\text{Nannar (Sin)}$ of Ur, cf. Thureau-Dangin, I. S. A., 282d, II, 7; V R. 64, II, 38, 39, and $Shurpu$, III, 141. Her Semitic name was probably $\text{Sarratu}$, V R. 51, 24b. Her Sumerian name was later pronounced $\text{Nikkal}$, hence the $\text{II}$ in the $\text{Nerāb}$ inscription, cf. Zimmern, K. A. T.\textsuperscript{3}, 363).

Susa 16, V, 17.

$NIN.GIR.SU$ (originally the chief god of Girsu, later of Shirpurla, whose temple $E-NINNU$ was built by $\text{Urukagina}$, cf. Thureau-Dangin, I. S. A., 70, IV, 8, and Gudea Cyl. A, Col. V, 18. He was a god of fertility, hence his title $\text{beł me-rî-ti}$, $Shurpu$, IV, 80. Later identified with $\text{NIN.IB}$, II R. 57, 74c. His consort was $\text{Bau}$, cf. Cyl. A of Gudea XXIV, 5, 6).

London 103, VI, 5.

$NIN.E.GAL$ (a goddess, the consort of $\text{IB}$ ($\text{Uraš}$), worshipped in the temple $E-im-bi-d\text{A-num}$ ($E.I.-\text{NE.A.NUM}$) in Dilbat, cf. Peiser, Acten-Stücke, VII, 2; IX, 2, 3; also Reisner, Hymnen, No. 47, Rev. 7, 8, add. p. 154).

London, 103, VI, 13; Susa 16, VI, 6; Susa 14, IV, 10; D. E. P., VI, 43, IV, 1; D. E. P., VI, 47, 5.

$NIN.HAR.SAG.GA$ ("The mistress of the mountain," a title of the $\text{belūt}$ of $\text{Nippur}$. Her temple in $\text{Nippur}$ was $E-KI.LURU$, cf. $Shurpu$, II, 145, 146; also Clay, B. E., XIV, 148, Obv. 2; in Babylon $E.M\text{AH}$, Nebuch., 15, IV, 14, see Langdon, Building Inscriptions, 126).

Susa 3, VI, 19; Susa 16, V, 15.

$NIN.IB$ ("The lofty son of $\text{Ellil}$," I R. 70, IV, 2, worshipped chiefly
NEBUCHADREZZAR I.

at Nippur, in the temple E.SU.-ME.DU, cf. Reisner, No. 18, Obv. 9; III R. 67, 54ab; Rm. 117, Rev. 2, 3 (see M. V. A. G. VIII (1903), p. 176), and B. E., XIV, 148, Obv. 3, and at Babylon in the temple E.PA.TU.TILLA, Nabop. 4, 22, see Langdon, Building Inscriptions, p. 58, also at Shirpurla under the name NIN.GIR.SU, cf. II R. 57, 74c, and at Kish under the name Zamama, cf. II R. 57, 70c.


I R. 70, III, 10; III R. 41, II, 13, and perhaps London, 102, II, 26, dNIN.MAH).

dNIN.MEN.NA ("Mistress of the tiara," a title of the belit idâni, Sargon, Cyl. 48 (K. B., II, 47), usually applied to Ishtar, cf. Zimmern, K. A. T. 3, 360f. but also to dNIN.MAH and Aruru, cf. Zimmern, l.c., 429f.).

V. A. 2663, II, 52, called bânit idâni.

dNIN.SAR (mentioned by Urukagina as "the sword carrier of NIN.-GIR.SIJ," Cone A, II, 14 (Thureau-Dangin, I. S. A., 74), and Plaque ovale V, 22f. (l.c., 90), but also referred to as "the sword carrier (nas patri) of E-kur," cf. Reisner, Hymnen, IV, 44, and Clay, B. E., XIV, 148, Obv. 26).

Only in the name of a city, London, 103, III, 41.


D. E. P., VI, 43, III, 10; cf. also III R. 41, II, 33; I R. 70, IV, 12.

dNusku (PA.KU) ("The mighty son of E-kur" and "the sublime messenger (sukkallu śru) of Ellil,"
cf. Craig, Religious Texts, I, 35, 7, 12. His consort was SA.DAR-NUN.NA, cf. Craig, Religious Texts, I, 36, Rev. 2; Susa 16, VI, 5; V R. 64, II, 18, and Jastrow, Religion Babylonians, I, 488).

Susa 14, IV, 9; Susa 16, VI, 5; Susa 2, IV, 19; D. E. P., VI, 47, 5; Neb. Nippur, Heading, 2; II, 14; III, 11; IV, 25.


London, 103, VI, 11.

dPap-sukkal (occurs on boundary stones only once after Zamama, and is no doubt identical with the god Pap-sukkal of Kish, "who dwells in E-ak-ki-il," cf. Craig, Religious Texts, I, 58, 10, and Hommel, Geographie, 251, 387).

III R. 43, IV, 25; also in the place name Dür-dPap-sukkal, Susa 2, I, 37.


dsA.DAR.NUN.NA (consort of Nusku, cf. Reisner, Hymnen, No. 48, Obv. 8, 9; II R. 50c, 15–17; V R. 64, II, 18, Craig, Religious Texts, I, 36, Rev. 2).

Susa 16, VI, 5.


Only in the name Ardi-dSibitti.


dEN.ZU, Susa 2, IV, 11; Susa 3, VI, 41; Susa 16, V, 16; Susa 14, III, 7; D. E. P., II, 113, 6; D. E. P., VI, 46, III, 16.


došar-pa-ni-tum ("The one shining (as silver)", a name of the consort of Marduk, cf. Reisner, Hymnen,
Si-pak (a Cassite god identified with Marduk, cf. V R. 44, I, 27. For the pronunciation Si-pak see Clay, B. E., XV, 31).

Only in personal names, e.g., Ni-bi-Si-pak, U-zu-ub-Si-pak, Me-li-Si-pak.

dšIT.LAM. T.A.Ē (or perhaps MES.-LAM. T.A.Ē, so Thureau-Dangin, I. S. A., 198, p, 1; 278, z, 1. One of the twin gods, representing Nergal. His companion LUGAL.GIR.RA (see above). Treated as his female counterpart, cf. Susa 16, VI, 2. Compare the parallel forms dAl-mu and dA-la-mu šar-ri Si-bit-ti, IV R. 21, No. 1, A, Obv. 45; V R. 46, Obv. 21, 22; perhaps “young man” (יָלִין) and “young woman” (יָלִיָּה), see the remarks of Zimmern, K. A. T., 375, and notice that the “Twins” are represented on the zodiac of Trichinopoly, India (fig. 43), as male and female).

Susa 2, IV, 25; Susa 16, VI, 2.


Susa 16, VI, 1.

Su-gab (a Cassite god identified with Nergal, cf. Cassite Vocabulary, Obv. 12).

Only in personal names, e.g., Su-bu-li-Su-gab, Ka-šak-ti-Su-gab.

Sul-ma-nu (a west Semitic deity šīl or šenīš, representing perhaps a form of NIN.IB, cf. Zimmern, K. A. T., 474f.).

Only in the personal name Sul-ma-nu-aša-ri-du.

Si-pak (a Cassite god identified with Marduk, cf. V R. 44, I, 27. For the pronunciation Si-pak see Clay, B. E., XV, 31).

Only in personal names, e.g., Ni-bi-Si-pak, U-zu-ub-Si-pak, Me-li-Si-pak.

dšIT.LAM. T.A.Ē (or perhaps MES.-LAM. T.A.Ē, so Thureau-Dangin, I. S. A., 198, p, 1; 278, z, 1. One of the twin gods, representing Nergal. His companion LUGAL.GIR.RA (see above). Treated as his female counterpart, cf. Susa 16, VI, 2. Compare the parallel forms dAl-mu and dA-la-mu šar-ri Si-bit-ti, IV R. 21, No. 1, A, Obv. 45; V R. 46, Obv. 21, 22; perhaps “young man” (יָלִין) and “young woman” (יָלִיָּה), see the remarks of Zimmern, K. A. T., 375, and notice that the “Twins” are represented on the zodiac of Trichinopoly, India (fig. 43), as male and female).

Susa 2, IV, 25; Susa 16, VI, 2.


Susa 16, VI, 1.

Su-gab (a Cassite god identified with Nergal, cf. Cassite Vocabulary, Obv. 12).

Only in personal names, e.g., Su-bu-li-Su-gab, Ka-šak-ti-Su-gab.

Sul-ma-nu (a west Semitic deity šīl or šenīš, representing perhaps a form of NIN.IB, cf. Zimmern, K. A. T., 474f.).

Only in the personal name Sul-ma-nu-aša-ri-du.
A NEW BOUNDARY STONE OF

dSUL.PA.E (or DUN.PA.E, literally "the hero (SUL = edlu) that is brilliant" (PA.E = šapā), a name of Marduk as the god of the planet Jupiter (da-pi-nu), cf. II R. 48, 50ab; II R. 51, 62a, and Jensen, Kosmologie, 125ff. Also referred to as the husband of the bēlit ilānti, cf. III R. 67, Obv. 14cd, ff.).

Susa 2, IV, 7.


Susa 2, IV, 21; London, 103, VI, 15; Susa 16, VI, 7; London, 101, IV, 3; Susa 14, IV, 11; D. E. P., II, 113 [10]; D. E. P., VI, 43, IV, 2; D. E. P., VI, 46, III, 15; D. E. P., VI, 47, 4; V R. 56, 46.


Susa 2, IV, 20; London, 103, VI, 15; London, 101, IV, 3; Susa 14, IV, 10; Susa 16, VI, 7; D. E. P., II, 113, 10; D. E. P., VI, 43, IV, [2]; D. E. P., VI, 47, 4.

dTiš-hu (a form of NIN.IB, cf. III R. 67, 67cd, = dNIN.IB ša ram-ku-ti; the god of Dupliash, cf. Thureau-Dangin, I. S. A., 248, 3, 2. Placed alongside of KA.DI, implying most likely that he was her husband at some place, cf. Susa 16, VI, 4. For the pronunciation of his name see Ranke, Personal Names, pp. 169, 207).

Susa 16, VI, 4.


London, 103, VI, 13; Susa 16, VI, 6; V. A. 208, 39.


Susa 16, V, 27; D. E. P., VI, 47, 1; III R. 43, IV, 23; London, 102, II, 6.

dTaš-me-tum (a title of Nanā, the consort of Nabû at Borsippa, cf. Shurpu, II, 156, 157; III, 145; Craig, Religious Texts, I, 58, 13; I R. 65, II, 23, 24).

Susa 16, V, 24.
5. **Symbols on the Boundary Stones.**

**A. Arranged Chronologically.**

1. **Susa I.**—Cassite dynasty (fig. 24, p. 86).
   (1) A spearhead, inscribed *d*Marduk (*d*AM.UD); (2) a goddess, seated, inscribed *d*G[u-la]; (3) an eight-pointed star, inscription effaced, but representing Ishtar (cf. p. 88); (4) the crescent, the symbol of Sin; (5) a lamp, inscribed *d*Nusku; (6) a goatfish (*su-hur-maššu*, cf. Susa, 2, IV, 5) with a shrine, inscribed *d*E-a, and a ram’s head placed on the shrine; (7) an animal figure, like a crocodile, with a shrine on its back and an open vase on its head, inscription effaced; (8) a walking bird, inscribed *d*Ba[u]; (9) a solar disk, inscription effaced, but representing Shamash; (10) a mace with a square top, inscribed *d*[Su-qa]-mu-na; (11) a mace with twin lion heads, having a round knob between them, inscription effaced, but representing NIN.IB (cf. p. 87'); (12) a mace with a lion head, inscribed *d*Nergal (*GIR*); (13) a serpent, inscribed *a*-ša]-ri-du; (14) a mace with a vulture head, inscribed *d*Za-ma-ma; (15) a scorpion, inscription effaced, but representing Ishbara (cf. p. 96).

   The inscription of this stone is broken off.

2. **Susa II.**—Reign of Nazi-Maruttash (fig. 27, 28, pp. 90, 91).
   (1) The crescent of Sin; (2) the sun disk; (3) the six-pointed star of Ishtar; (4) the goddess Gula, sitting on a shrine, with a dog at her feet; (5) the lamp of Nusku; (6) the scorpion of Ishbara; (7–8) two shrines with tiaras, symbols of Anu and Ellil (cf. p. 89); (9) a shrine with a ram’s head (?) and a goatfish(?), effaced; (10) a shrine with an Ω-like object, most likely the symbol of NIN.HAR.SAG (cf. pp. 95, 1215); (11) the spearhead of Marduk; (12) the twin lion heads, with a mace between them, the symbol of NIN.IB; (13) a mace with a vulture head, representing Zamama; (14) a mace with a lion head, representing Nergal; (15) a bird perched on a pole; (16) the lightning fork of Ramman, placed on the back of a crouching ox; (17) the serpent, the symbol of Şiru.

   The gods mentioned in the curses are: Anu, Ellil, Ea, SHUL.PA.È, Ishbara, Aruru, Sin, Shamash, Ishtar, Ramman, Girru (BIL.-GI), Nusku, Shuqamuna, Shumalia, Şiru, KA.DI, LUGAL.-UR.UR, LUGAL.GAZ, SHIT.-LAM.TA.È.

3. **Susa IX.**—Reign of Bātiššu (fig. 21, p. 73).
   (1) The crescent; (2) the sun disk; (3) the six-pointed star of Ishtar; (4) the sitting dog of Gula (cf. p. 1213); (5) a lion standing erect, holding daggers in his front paws, perhaps Nergal (Hommel).

   The curses of the inscription have not been preserved.

4. **London 103.**—Reign of Meli-Shipak (symbols unpublished, described by Pinches, *Guide to the Nim-
A NEW BOUNDARY STONE OF

roud Central Saloon, London, 1886, p. 54f.).

(1) The sun disk; (2) the crescent; (3) the star of Ishtar; (4) the serpent; (5) the scorpion; (6) a curved object, perhaps the yoke of NIN.HAR.SAG; (7) a fox; (8) a winged dragon; (9) a scorpion-man, "with a man's head, the wings of a bird, a lion's legs and a scorpion's body and tail"; (10) a shrine with a tiara, before which is a crouching animal; (11) a shrine with a tiara, before which crouches a winged bull; (12) the lamp of Nusku, mounted on a tripod table; (13) a tortoise; (14) the figure of a god, holding in his left hand a mace against his breast and in his right hand, which is hanging down, a boomerang (gamlu); (15) an animal with two straight horns and two curved horns or ears and a forked tongue; (16) the lightning fork of Ramman; (17) the spearhead of Marduk.

The gods mentioned in the curses are: Anu, Ellil, Ea, Sin, Shamash, Marduk, NIN.GIR.-SU, Bau, Shamash, Ramman, PAP.NIGIN.GAR.RA = NIN.-IB, IB (Urash), NIN.E.GAL, Shuqamuna, Shumalia, Ishtar.


(1) The scorpion-man, represented as a centaur, holding bow and arrow (cf. fig. 32, p. 98); (2) the scorpion; (3) the dog of Gula, looking toward (4) a bird perched on a pole; (5) a satyr, the upper part of his body human, the lower that of a horse, holding with both hands a long thick staff, whose head is wedge-shaped; (6) a short staff, with a conical top and tassels hanging down on each side; (7) the mace with the twin lion heads, the symbol of NIN.IB; (8) the sun disk; (9) a staff with a conical top, but without tassels; (10) the figure of a goddess, in her right hand, close to her breast, she holds a cup, and in the left an object with a thin handle; (11) a mace ending in a dragon's (lion's?) head; (12) the lightning fork of Ramman; (13) the crescent of Sin; (14) the lamp of Nusku; (15) a goddess with two wings; (16) a small staff with the head of some creature at the end, bent at the neck and looking to the right; (17) a low table, the corners of the top ornamented with lion heads, on the table a tiara, ornamented with circles; (18) the star of Ishtar; (19) the serpents of Štru, coiled on top.

The gods mentioned in the curses: Anum, Ellil, Ea, Shamash, Marduk, Nabû, Anunitum, NIN.IB, NIN.KAR.RA.AG = Gula, Rammán, Nergal, Shuqamuna, Shumalia.

6. Susa III.—Reign of Meli-Shipak (fig. 11, p. 28).

(1) The crescent; (2) the sun disk; (3) the eight-pointed star of Ishtar; (4–5) two shrines with tiaras, symbols of Anu and Ellil; (6) a shrine with a ram's head on it and a goatfish before it, the symbol of Ea; (7) a shrine with a nail (or a dagger?) and a reversed form of the yoke-like figure, most likely the symbol of NIN.HAR.SAG; (8) a winged dragon carrying the
The gods mentioned in the curses:
Anum, Ellil, Ea, NIN.HAR.-SAG.GA, Marduk, Sin, NIN.IB, Gula.

(1) The crescent; (2) the sun disk; (3) the eight-pointed star of Ishtar; (4) the lamp of Nusku; (5) the walking bird of Bau; (6) the mace with the vulture(?)-head; (7) the mace with the lion(?)-head; (8) the sitting dog of Gula; (9) the scorpion of Ishbara; (10) a shrine with the yoke(?)-like figure; (11) a bird perched on a pole; (12) the crouching ox with the lightning fork of Ramman; (13) the dragon with the spearhead of Marduk; (14) a dragon with the wedge standing erect on his back, crouching before a stage tower; (15) a horned serpent; (16) a tortoise; (17) a goatfish with a ram's head on its back, the symbol of Ea; (18) a winged dragon, walking along the body of the serpent.

The gods mentioned in the curses:
Anu, Ellil, Ea, NIN.IB, Gula, Shamash, Marduk.

(1) The crescent; (2) the eight-pointed star of Ishtar; (3) the sun disk; (4–5) two shrines with tiaras on them, symbols of Anu and Ellil; (6) a shrine with a ram's head on it and a goatfish before it, the symbol of Ea; (7) the sitting dog of Gula; (8) the scorpion of Ishbara; (9) the mace with the lion head, Nergal; (10) the mace with the vulture head, Zamama; (11) the mace with the twin lion heads, having a knob between them, the symbol of Nabû; (12) the crouching ox of Ramman, bearing the lightning fork on its back; (13) the lamp of Nusku; (14) the crouching ox of Ramman, bearing the lightning fork on its back; (15) the spearhead of Marduk; (16) the walking bird of Bau; (17) a bird perched on a pole; (18) the serpent of Siru, coiled on top.

The gods mentioned in the curses:
Anum, Ellil, Ea, NIN.IB, Gula, Shamash, Marduk and Zarpanitum, Nabû and Tashmētum
A NEW BOUNDARY STONE OF

NIN.IB and NIN.KAR.RA.AG, Zamama and Bau, DA.MU, GESHTIN.NAM, Ishtar, Nana and Anunitum, Ramman and Shala, Mi-shar-ru, Nergal and Laš, Ishum and Shubula, LUGAL.GIR.RA and SHIT.LAM.-TA.È, LUGAL.GISH.A.TU.-GAB.LISH (=Bēl-sarbi) and Ma'metum, LIL and NIN.BAD, Tishju and KA.DI, Nusku and SA.DAR.NUN.NA, IB (Urash) and NIN.E.GAL, Shuqamuna and Shumalia.

(1) The goddess Gula, seated on a shrine, alongside the inscription dGu-la, and (2) her dog at her feet; (3) the walking bird of Bau; (4) the scorpion of Ishbara; (5) apparently a priest standing before the goddess.

The gods mentioned in the curses:
[Anu, Ellil, Ea], Shamash, [Sin], Ramman, Marduk, [NIN.IB], Gula, Nusku, NIN.E.GAL, Shuqamuna, Shumalia.

10. Susa IV.—Cassite dynasty (fig. 23, p. 76).
(1) The crescent; (2) the sun disk; (3) the six-pointed star of Ishtar; (4) the mace with the vulture head, Zamama; (5) the mace with the lion head, Nergal; (6) the scorpion of Ishbara; (7) the lamp of Nusku; (8–9) two shrines with tiaras, symbols of Anu and Ellil; (10) the spearhead of Marduk; (11) the lightning fork of Ramman; (12) a centaur shooting a bow (sagittarius); (13) indistinct traces of a figure, perhaps the ears of the dog of Gula, but hardly an altar of incense (Hommel); (14) the goddess Gula, sitting on a shrine; (15–17) the goatfish with a shrine on its back and a ram(!) over the shrine; (18) a peculiar forked object, perhaps a plow (De Morgan); (19) a winged dragon; (20–21) a crouching dragon with a shrine on its back; (22) a bird perched on a pole; (23–24) a crouching dragon with a shrine on its back.

The curses containing the names of the gods have not been preserved.

11. Susa V.—Cassite dynasty (figs. 17, 18, pp. 40, 41).
(1) The crescent; (2) a priest of Marduk, inscribed salam -translate NITAU dMarduk, holding in his left hand a bowl and placing his right above (3) the spearhead of Marduk; (4) the seven-pointed star of Ishtar; (5) the god Ramman standing on a wild ox (rima, cf. fig. 94 in Jeremias, Das alte Testament im Lichte des alten Orients, 1st ed., p. 280), the god holding in his right hand the three-pronged lightning fork and in his left the reins; (6) the scorpion; (7) the serpent; (8) a dragon with two horns, crouching before (9) the spearhead of Marduk; (10) the walking bird of Bau.

The inscription is broken off.

12. Susa VI.—Cassite dynasty (fig. 38, p. 103; De Morgan, D. E. P., I, p. 177, fig. 383).
(1) The serpent coiled on top; (2) the crescent; (3) the solar disk; (4) the lamp of Nusku; (5) a shrine with a wedge lying on it. the symbol of Nabû; (6) the god Ea standing on a goat(!), holding against his breast a cup, from which run two streams of water.

The inscription is lost.
13. Susa VII.—Cassite dynasty (fig. 21, p. 73).
(1) The goddess Gula with the dog at her feet; (2) the serpent; (3) a dragon with a shrine and the wedge lying on the shrine, the symbol of Nabû.
The inscription is broken off.

14. Susa VIII.—Cassite dynasty (fig. 21, p. 73).
(1) The goddess Gula. The rest is broken off.

15. Susa X.—Cassite dynasty (fig. 44 (2), p. 112).
(1) The scorpion of Ishbara; (2) the dog of Gula, with traces of the robe of Gula; (3) an animal, partly destroyed, perhaps a hare (De Morgan); (4) a lion holding a mace in his right paw, perhaps Nergal (Hommel).
The inscription has not been preserved.

(1) A shrine with an indistinct figure, hardly the solar disk (Hommel), which never appears on boundary stones over a shrine; (2) the goddess Gula with her dog; (3) a shrine carrying the reversed yoke; (4-5) two staffs with indistinct objects on top.
The inscription is lost.

17. Susa XIII.—Cassite dynasty (fig. 29, p. 94).
(1) The crescent; (2) the eight-pointed star of Ishtar; (3) the sun disk; (4-5) two shrines, carrying tiaras, representing Anu and Ellil; (6) a shrine with an indistinct round figure, perhaps a tortoise (cf. fig. 1413); (7, 10) the goddess Gula with her dog; (8) the lamp of Nusku; (9) the scorpion of Ishbara; (11) a bird perched on a pole; (12) the mace with the lion head, Nergal; (13) the mace with the vulture head, Zamama; (14) the lightning fork of Ramman; (15) the serpent of Širu; (16) the spearhead of Marduk.
The inscription has been effaced.

18. Susa XV.—Cassite dynasty (fig. 2, p. 6).
(1) The solar disk; (2) the crescent; (3) the star of Ishtar; (4-5) two shrines bearing tiaras, the symbols of Anu and Ellil; (6) the goatfish carrying a shrine, the symbol of Ea; (7) a shrine with a round figure on it, which has two horns, probably a substitute for the yoke; (8) the spearhead of Marduk; (9) a dragon carrying a shrine with a pyramid-shaped figure on top, perhaps several rows of bricks, and in that case the symbol of Nabû; (10) a dragon with a shrine on its back and a square object on the shrine which shows two wedges; (11) the serpent, the symbol of Širu.
The inscription has not been preserved.

19. Susa XVIII.—Cassite dynasty (fig. 4, p. 14).
(1) A crouching animal, perhaps a dog; (2) a mace with a lion(?) head; (3) a bird; (4) a mace with a vulture(?) head; (5) a crouching animal supporting a circular object; (6) a dragon with a wedge(?) on its back; (7) a dragon with the spearhead(?) on its back; (8) perhaps a plow; (9) perhaps a flying bird; (10) a shrine with a border on top, formed by two corner pieces and three knobs in the centre; (11) the walking bird of Bau; (12) the scorpion; (13) the serpent
stretched along the lower edge.
The inscription is lost.

(1-2) Two shrines, carrying probably tiaras originally, which are now broken off; (3) a dragon with a shrine on its back, on which stands the spearhead of Marduk, inscribed along its side *dMarduk itu rabū*; (4) the symbol of Rammān, broken off except the name *dRammān*.
The inscription has not been preserved.

21. Susa XX.—Cassite dynasty (figs. 16 and 30, pp. 38, 95).
(1-2) Two shrines bearing tiaras, symbols of Anu and Ellil; (3) the goatfish with a shrine on its back and a ram's head on the shrine, the symbol of Ea; (4) a shrine with the yoke reversed, the symbol of NIN.ḪAR.SAG; (5) a dragon with a shrine and the spearhead of Marduk; (6) a dragon with a shrine, on which are three rows of bricks, the symbol of Nabû; (7) a shrine with the bust of the goddess Gula; (8) a winged dragon; (9) the mace with the lion head, Nergal; (10) a bird looking backwards; (11) the mace with the vulture head, Zamama; (12) a winged dragon crouching; (13) a mace with another lion head; (14) the serpent, coiled on top, with its head lying across the last lion-headed mace; (15) the solar disk; (16) the crescent; (17) the seven-pointed star of Ishtar; (18) the lamp of Nusku; (19) the scorpion; (20) the walking bird of Bau.
This stone has no inscription.

(1) The eight-pointed star of Ishtar; (2) the crescent; (3) the solar disk; (4-6) three shrines bearing tiaras, symbols of Anu, Ellil and Ea; (7) a dragon with a shrine bearing the spearhead of Marduk; (8) a dragon with a shrine bearing the wedge of Nabû; (9) a shrine with the yoke reversed, the symbol of NIN.ḪAR.SAG; (10) the mace with the vulture head, Zamama; (11) the mace with the twin lion heads, NIN.IB; (12) a low table with a horse head on it, enclosed in a shrine; (13) a bird perched on a pole; (14) the goddess Gula, seated on a shrine, accompanied by her dog; (15) the scorpion-man, having a human head and breast, below the belt the body and tail of a scorpion, holding bow and arrow in his hands; (16) the lightning fork of Rammān standing on the crouching ox; (17) a tortoise; (18) the scorpion of Ishbara; (19) the lamp of Nusku; (20) the serpent.
The gods mentioned in the curses: "The great gods" (i.e., Anu, Ellil, Ea), NIN.IB, Gula, Rammān, Shumalia, Rammān again, Nergal, Nanā, Širu, Šin and the Bēlīt Akkadi.

23. Boundary Stone from Nippur.—Reign of Nebuchadrezzar I. (fig. 47, p. 120).
(1) The dragon of Marduk with the shrine and the spearhead; (2) the wedge of Nabû, standing upright; (3) a scepter, with a knob on top and an animal head in the center; (4) a shrine bearing a tiara, the symbol of Anu
(5) the mace with the lion head, Nergal; (6) a scepter with a knob on top and an animal head in the center; (7) the mace with the vulture head, Zamama; (8) a shrine with a tiara, the symbol of Ellil; (9) a scepter (like 3 and 6) with a lion(?) head in the center; (10) a shrine with the yoke reversed, the symbol of NIN.HAR.SAG; (11) the scorpion; (12) the crescent; (13) the five-pointed star of Ishtar; (14) the dog of Gula; (15) the solar disk; (16) the lightning fork of Ramman; (17) a pedestal with a censer(?); (18) a tortoise; (19) a bird perched on a pole; (20) the serpent, the symbol of Siru.

The gods mentioned in the curses: Anu, Ellil, Ea, Sin, Shamash, Ishtar, Marduk, NIN.IB, Gula, Ramman, Nabû.

25. Caillou de Michaux (I R. 70).—Second Isin (PA.SHE) dynasty (fig. 13, p. 33).

(1) The crescent; (2) the sun disk; (3) the star of Ishtar; (4-5) two shrines bearing tiaras, symbols of Anu and Ellil; (6) the goatfish with a shrine, the symbol of Ea; (7) a shrine with the yoke, the symbol of NIN.HAR.SAG; (8) a dragon with a shrine and the spearhead of Marduk; (9) a dragon with a shrine and the wedge of Nabû lying on it; (10) the lightning fork of Ramman; (11) an arrow standing upright; (12) the serpent extending over the top; (13) the dog of Gula; (14) the lion-headed mace of Nergal; (15) the vulture-headed mace of Zamama; (16) the walking bird of Bau; (17) the lamp of Nusku; (18) a bird perched on a pole; (19) the scorpion of Ishbara.

The gods mentioned in the curses: Anu, Ellil, Ea, Sin, Shamash, Marduk, Shamash, Ishtar, NIN.IB, Gula, Ramman, Nabû.


(1) The solar disk; (2) the crescent; (3) the eight-pointed star of Ishtar; (4-5) two shrines with tiaras, representing Anu and Ellil; (6) the scorpion of Ishbara; (7) the dog of Gula; (8) the walking bird of Bau; (9) the bird perched on a pole; (10) an arrow standing upright; (11) the lamp.
A NEW BOUNDARY STONE OF

of Nusku; (12) a dragon with a shrine and the spearhead of Marduk; (13) a mace with a globular top; (14) the goatfish with a shrine and the ram's head on it, the symbol of Ea; (15) the lightning fork of Ramman; (16) the yoke, the symbol of NIN.HAR.SAG; (17) the twin lion heads, the symbol of NIN.IB; (18) the dragon with the shrine and the wedge on it, the symbol of Nabû; (19) the serpent winding around the symbols, representing Širu.

The gods mentioned in the curses: Anu, Ellil, Ea, Marduk, Nabû, Ramman, Sin, Shamash, Ishtar, Gula, NIN.IB, Nergal, Zamama, Papsukkal, Ishhara, Anu rabû.

27. Boundary Stone of 'Amrān (Berlin V. A.).—Second Isin (PA.SHE) dynasty (fig. 19, p. 45).

(1) The crescent; (2) the solar disk; (3) the star of Ishtar; (4) the scorpion of Ishhara; (5) the serpent; (6-7) two shrines bearing tiaras, symbol of Anu and Ellil; (8) a dragon with a shrine and a wedge on it, the symbol of Nabû; (9) a shrine with a tiara on it, the symbol of Anu; (10) a shrine with a tiara, the symbol of Ellil; (11) the lightning fork of Ramman; (12) the goddess Gula, with uplifted hands; (13) the lamp of Nusku; (14) the serpent of Širu.

The gods mentioned in the curses: Anu, Ellil, Ea, Marduk, Zarpanitum, NIN.IB, Gula, Sin.

29. O. B. I., No. 80.—Second Isin (PA.SHE) dynasty, (fig. 44(1) p. 112).

(1) The dog of Gula; (2) the walking bird of Bau; (3) the lower part of what appears to be a pointed shaft (the rest is broken off).


(1) The crescent; (2) the eight-pointed star of Ishtar; (3) the solar disk (the rest is broken off).


(1) A dragon with a shrine and the wedge of Nabû; (2-3) two shrines bearing tiaras, symbols of Anu and Ellil; (4) a mace with the twin lion heads, the symbol of NIN.IB; (5) a mace with a globular top; (6) a mace with the vulture head; (7) the serpent.

The curses of the inscription have not been preserved.

32. London 102.—Reign of Nabûmukun-aplu (symbols unpublished, described by Pinches, Guide to the Nimroud Central Saloon, p. 53f.).
NEBUCHADREZZAR I.

(1) The solar disk; (2) the crescent; (3) the star of Ishtar; (4-5) two shrines bearing tiaras, symbols of Anu and Ellil; (6) a shrine with a tortoise on it; (7) a shrine with a yoke, the symbol of NIN.HAR.SAG; (8) a dragon with a shrine and the spearhead of Marduk; (9) a dragon with a shrine and the wedge of Nabû on it; (10) the goddess Gula, seated on a shrine, with her hands uplifted and her dog beside her; (11) the bird perched on a pole; (12) an arrow; (13) the lamp of Nusku; (14) the mace with the lion head, the symbol of Nergal; (15) the mace with the vulture head, the symbol of Zamama; (16) the lightning fork of Ramman; (17) the walking bird of Bau; (18) the scorpion of Ishbara; (19) the serpent winding alongside of the symbols.

The gods mentioned in the curses: Anu, [Ellil], Ea, Marduk, Zarpanitu, Nabû, Sin, Shamash, Nergal, Zamama, [Ramman], NIN.IB, Gula, Nin[girsu?].


(1) The serpent winding through the center; (2) the crescent; (3) the solar disk; (4) the star of Ishtar, seven-pointed; (5) seven stars, probably the Sibitti; (6) a dragon with a shrine and the spearhead, the symbol of Marduk; (7) a dragon with a shrine and an upright wedge, the symbol of Nabû; (8) the yoke, the symbol of NIN.HAR.SAG; (9) the goatfish with a shrine and a ram's head on it; (10) the lion-headed mace, the symbol of Nergal; (11) the scorpion; (12) the vulture-headed mace, the symbol of Zamama; (13-14) two shrines bearing tiaras, symbols of Anu and Ellil; (15) a flying (?) bird; (16) the lamp of Nusku; (17) the lightning fork of Ramman; (18) a mace with a conical top; (19) the dog of Gula; (20-22) three fly flaps or fans; (23) the figure of a god, holding in his left the reins of a winged dragon (cf. figure of Ramman in Clay, Light on the Old Testament from Babel, p. 367); (24) the figure of a god (or goddess?) with uplifted hands; (25) the figure of a god with a lion (?) crouching alongside of him; (26) a dagger close to the serpent.

No gods are enumerated in the curses. We find the general statement: "The gods as many as on this inscribed stone have been caused to take a place" (ilâni mala ina eli nari anni šuršudu nanazu, Edge 6, 7).

34. London 90, 922.—Reign of Nabû-apal-iddina (fig. 9, p. 23).

(1) A shrine with the spearhead of Marduk; (2) a shrine with a ram's head, the symbol of Ea; (3) a shrine with two staffs joined in the center, the symbol of Nabû (cf. p. 771); (4-5) two shrines bearing tiaras, symbols of Anu and Ellil; (6) the mace with the vulture head, the symbol of Zamama; (7) the mace with the lion head, the symbol of Nergal; (8) the lightning fork of Ramman.

The inscription contains no curses.

35. Berlin, V. A. 208.—Reign of Marduk-shum-iddina (symbols pub-

* No boundary stone, but inserted for the sake of comparison.
A NEW BOUNDARY STONE OF

lished in Vorderasiatische Schrift-
denkämter, Vol. I, Beiheft, pl. II,
described by Hommel, Aufsätze, p. 256f.).

(1) A shrine with the wedge of Nabû; (2) a shrine with the spearhead of Marduk; (3) a shrine with the twin lion heads, between which is a mace, the symbol of NIN.IB; (4) a shrine, the lion(?)-headed dragon; (5) the dog of Gula; (6) a shrine with the lightning fork of Rammàn; (7) the crescent; (8) the solar disk; (9) the star of Ishtar.

The inscription contains no curses.

36. Berlin, V. A. 209.—Reign of Sar-
gon (fig. 15, p. 35).

(1) The crescent; (2) the solar disk; (3) the eight-pointed star of Ishtar; (4) the serpent coiled on top; (5) a dragon with a shrine and the spearhead of Marduk; (6) a dragon and a shrine with the stylus standing upright, the symbol of Nabû.

The gods mentioned in the curses: Anu, Ellil, Ea and Sin.

B. ARRANGED ALPHABETICALLY.

Animal figures, unclassified.*

Fig. 4¹ (crouching animal, perhaps lion or dog); fig. 4⁵ (crouching animal, supporting circular object); fig. 24⁷ (crouching animal, with a shrine on its back and a vase on its head); Susa 10⁸ (fig. 44) (perhaps a hare); London 103¹⁸ (animal with two straight horns, two curved horns or ears and a forked tongue).

Arrow standing erect—Sagittarius.

Fig. 12¹⁰; fig. 13¹¹; fig. 14⁸; London 102¹².

Bird.

Fig. 4²; fig. 4⁸ (perhaps a flying bird); fig. 11¹⁰ (bird looking backwards); fig. 30¹⁰ (bird looking backwards); fig. 3¹¹ (flying bird).

Bird, perched on pole—Aruru(?).†

Fig. 6¹¹; fig. 10¹¹; fig. 11¹³; fig. 12⁸; fig. 13¹¹; fig. 14⁸; fig. 23²²; fig. 28¹⁸; fig. 29¹¹; fig. 49¹³; London 10¹⁴; London 10²¹; O. B. I., 14⁹.

Bird walking—Ba[-ú].

Fig. 4¹³; fig. 6¹; fig. 8¹²; fig. 10¹⁸; fig.

* The raised figures refer to the numbers given to the various symbols in the different illustrations.
† So Zimmern, see Leipziger Semitistische Studien, II, 2, p. 43.
NEBUCHADREZZAR I.

11\textsuperscript{20}; fig. 12; fig. 13\textsuperscript{18}; fig. 14\textsuperscript{17}; fig. 18\textsuperscript{15}; fig. 24; fig. 49; 44(1); London 102\textsuperscript{17}; Susa 20\textsuperscript{19} (fig. 16).

Censer (?)—perhaps \textit{kinûnu}.*

Fig. 47\textsuperscript{17} (placed on pedestal).

Centaur—\textit{Sagittarius}.

Fig. 23\textsuperscript{12} (centaur holding bow and arrow); London 101\textsuperscript{1} (see fig. 32).

Chisel, standing on a shrine.†

Fig. 11\textsuperscript{17} (before the shrine is a crouching ram).

Crescent—\textit{Sin}.

Fig. 2\textsuperscript{2}; fig. 6\textsuperscript{1}; fig. 8\textsuperscript{2}; fig. 10\textsuperscript{1}; fig. 11\textsuperscript{1}; fig. 12\textsuperscript{2}; fig. 13\textsuperscript{1}; fig. 14\textsuperscript{16}; fig. 15\textsuperscript{1}; fig. 17\textsuperscript{1}; fig. 19\textsuperscript{1}; fig. 21\textsuperscript{1}; fig. 23\textsuperscript{1}; fig. 24\textsuperscript{1}; fig. 27\textsuperscript{1}; fig. 29\textsuperscript{1}; fig. 30\textsuperscript{18}; fig. 31\textsuperscript{1}; fig. 47\textsuperscript{12}; fig. 49\textsuperscript{2}; London 101\textsuperscript{12}; London 102\textsuperscript{2}; London 103\textsuperscript{2}; Susa 6\textsuperscript{2}; V. A. 208\textsuperscript{7}; O. B. I., 149\textsuperscript{3}; O. B. I., 150\textsuperscript{1}.

Curved object.

London 103\textsuperscript{8} (compare perhaps yoke).

Dagger.

Fig. 31\textsuperscript{26} (cf. fig. 11\textsuperscript{7}).

Dog of Gula (substitute for the goddess)—perhaps \textit{Leo}.

Fig. 6\textsuperscript{8}; fig. 8\textsuperscript{11}; fig. 10\textsuperscript{1}; fig. 12\textsuperscript{7}; fig. 13\textsuperscript{3}; fig. 14\textsuperscript{8}; fig. 21\textsuperscript{1}; fig. 23\textsuperscript{3} (uncertain); fig. 31\textsuperscript{19}; fig. 44(1); fig. 47\textsuperscript{4}; London 101\textsuperscript{3}; Susa 10\textsuperscript{2} (fig. 44(2); V. A. 208\textsuperscript{3}).

Dragon.

Fig. 2\textsuperscript{2} (with a shrine which bears a pyramid-shaped object, perhaps some rows of bricks); fig. 18\textsuperscript{8} (crouching before the spearhead of Marduk); fig. 23\textsuperscript{19,21} (with a shrine on its back); fig. 23\textsuperscript{23,24} (also with a shrine).

* For the star \textit{kinûnu}, which appears near the Capricorn, see Hommel, \textit{Aufsätze}, p. 241.

† This symbol can hardly be a substitute for the shrine with the stylus or the wedge, because the latter appears on the same stone at another place (cf. fig. 11\textsuperscript{14,17}).

‡ For the “fox star” (\textit{bakkab šēlibī (LUL.A)}, see II R. 49, 8d; III R. 53, 66, and Hommel, \textit{Aufsätze}, p. 423.

16

Draco, winged.

Fig. 6\textsuperscript{18} (walking along the body of a serpent); fig. 8\textsuperscript{23} (with a shrine); fig. 11\textsuperscript{12} (a double-headed mace standing on its back, perhaps twin lion heads); fig. 11\textsuperscript{12} (crouching before lion-headed mace); fig. 23\textsuperscript{18} (crouching); fig. 30\textsuperscript{8} (crouching); London 103\textsuperscript{8}.

Fans (or fly flaps).

Fig. 31\textsuperscript{16,21,22}.

Fox.‡

London 103\textsuperscript{7}.

Goatfish (with ram’s head) Ea—\textit{Capricorn}.

Fig. 2\textsuperscript{5} (with a shrine on the goatfish); fig. 6\textsuperscript{17} (with a ram’s head over the goatfish); fig. 8\textsuperscript{7} (goatfish crouching before a shrine with a ram’s head); fig. 11\textsuperscript{8} (\textit{idem}); fig. 12\textsuperscript{14} (\textit{idem}); fig. 13\textsuperscript{5} (goatfish and shrine); fig. 19\textsuperscript{9} (goatfish with shrine and ram’s head); fig. 23\textsuperscript{15,16,17} (\textit{idem}); fig. 24\textsuperscript{4} (\textit{idem}, shrine inscribed \textit{dE-a}); fig. 28\textsuperscript{8} (ram’s head and goatfish effaced); fig. 30\textsuperscript{9} (goatfish with shrine and ram’s head); fig. 31\textsuperscript{8} (\textit{idem}); fig. 9\textsuperscript{2} (shrine and ram’s head without goatfish).

Gods.

Fig. 5\textsuperscript{1}; fig. 31\textsuperscript{22} (holding reins of dragon); fig. 31\textsuperscript{24} (hands uplifted); fig. 31\textsuperscript{28} (with a lion (?) crouching at his side); Susa 6\textsuperscript{6} (see fig. 38), the god Ea standing on a goat, holding a cup against his breast, from which flow two streams); London 103\textsuperscript{14} (holding a mace against his breast with
the left hand and in the right hand a gamlu).

Goddess.

London 101\textsuperscript{10} (holding a cup in the right and an object with a thin handle in the left hand); London 101\textsuperscript{15} (winged).

Goddess Gula—perhaps Virgo.

Fig. 11\textsuperscript{5} (the bust of the goddess on a shrine borne by a dog); fig. 23\textsuperscript{14} (seated on a shrine and accompanied by her dog, partly effaced); fig. 24\textsuperscript{9} (seated on a shrine, inscribed \textit{d}G[u-la]]; fig. 27\textsuperscript{1} (seated on a shrine, with the dog at her feet); fig. 29\textsuperscript{7, 10} (\textit{idem}); fig. 30\textsuperscript{1} (the bust of the goddess on a shrine); fig. 40\textsuperscript{1} (the goddess with the dog and the accompanying inscription \textit{d}G[u-la]]; fig. 49\textsuperscript{14} (on a shrine, with her dog beside her); Susa 7\textsuperscript{1} (see fig. 21); Susa 8\textsuperscript{1} (fig. 21 only partly preserved); Susa 11\textsuperscript{3} (fig. 44, with dog, partly effaced); O. B. I., 149\textsuperscript{12}; London 102\textsuperscript{10}.

Horse head.*

Fig. 49\textsuperscript{12} (standing on a table, enclosed in a shrine).

Indistinct figures.

Fig. 4\textsuperscript{1}; fig. 23\textsuperscript{13}; fig. 44(1)\textsuperscript{3}; Susa 11\textsuperscript{1} (fig. 44); Susa 11\textsuperscript{4}, \textsuperscript{5} (fig. 44).

Lamp of Nusku.

Fig. 6\textsuperscript{1}; fig. 8\textsuperscript{8} (on pedestal); fig. 10\textsuperscript{3}; fig. 11\textsuperscript{18}; fig. 12\textsuperscript{11}; fig. 13\textsuperscript{17}; fig. 14\textsuperscript{1}; fig. 23\textsuperscript{1}; fig. 24\textsuperscript{2}; fig. 27\textsuperscript{7}; fig. 29\textsuperscript{1}; fig. 31\textsuperscript{14}; fig. 49\textsuperscript{19} (on a pedestal); London 101\textsuperscript{14}; London 102\textsuperscript{13}; London 103\textsuperscript{3} (mounted on a tripod); Susa 6\textsuperscript{1}; Susa 20\textsuperscript{18} (see fig. 16); O. B. I., 149\textsuperscript{13}.

Lightning fork of Rammân.

Fig. 6\textsuperscript{2} (standing on a crouching ox); fig. 8\textsuperscript{10}; fig. 9\textsuperscript{18}; fig. 10\textsuperscript{14} (on a crouching ox); fig. 11\textsuperscript{16} (standing on a shrine borne by crouching ox); fig. 12\textsuperscript{16}; fig. 13\textsuperscript{19}; fig. 14\textsuperscript{19}; fig. 23\textsuperscript{11}; fig. 29\textsuperscript{14}; fig. 18\textsuperscript{8} (held by the god Rammân who is standing on the wild ox); fig. 28\textsuperscript{8} (standing on the crouching ox); fig. 31\textsuperscript{17}; fig. 39\textsuperscript{8} (symbol broken off, only the name \textit{d}Rammân \textit{(DIM)} preserved); fig. 47\textsuperscript{18}; fig. 49\textsuperscript{10} (on crouching ox); London 101\textsuperscript{12}; London 102\textsuperscript{14}; London 103\textsuperscript{15}; O. B. I., 149\textsuperscript{11}; V. A. 208\textsuperscript{6}.

Lion, standing erect.†

Fig. 21\textsuperscript{5} (Susa 9) (holding daggers in front paws); fig. 44 (Susa 10\textsuperscript{4}) (holding a mace in right paw).

Mace, with conical top.

London 101\textsuperscript{5} (tassels hanging down on each side, probably a substitute for the spearhead of Marduk which is missing).

Mace, with globular top.

Fig. 12\textsuperscript{12}; fig. 14\textsuperscript{18}; fig. 31\textsuperscript{18}; London 101\textsuperscript{4}; V. A. 211\textsuperscript{5}.

Mace, with lion head—Nergal (cf. p. 87\textsuperscript{4}).

Fig. 4\textsuperscript{2} (doubtful); fig. 6\textsuperscript{7}; fig. 9\textsuperscript{17}; fig. 10\textsuperscript{3}; fig. 11\textsuperscript{15}; fig. 13\textsuperscript{14}; fig. 23\textsuperscript{8}; fig. 24\textsuperscript{12} (inscribed \textit{d}Nergal \textit{(GIR)}); fig. 28\textsuperscript{14}; fig. 29\textsuperscript{3}; fig. 30\textsuperscript{8}; fig. 31\textsuperscript{10}; fig. 47\textsuperscript{12}; London 101\textsuperscript{11}; London 102\textsuperscript{24}; O. B. I., 149\textsuperscript{9}; V. A. 208\textsuperscript{6} (shrine with the head of a dragon, perhaps = lion).

Mace, with square top—Shuqamuna.

Fig. 24\textsuperscript{10} (inscribed \textit{d}Shuqa\textit{-mu-na}).

Mace, with twin lion heads—NIN.IB (cf. pp. 87\textsuperscript{1}, 88)—Gemini(?).

Fig. 10\textsuperscript{12} (projecting knob between the two heads); fig. 11\textsuperscript{8} (mace standing on a winged dragon,

* For the "horse star" see V R. 46, 20\textsuperscript{ab}, and Hommel, \textit{Auflastze}, p. 262.
† Perhaps a representation of Nergal (so Hommel, \textit{Auflastze}, p. 445). In that case it is a variant of the mace with the lion head.
also a knob between the two heads); fig. 1217; fig. 142; fig. 2411 (with a knob between the two heads); fig. 2812 (the same); fig. 3012, 13 (winged dragon before the mace with the lion head = twin lion heads*) (cf. fig. 111); fig. 4911; V. A. 2114; London 1017; V. A. 2083 (placed on a shrine, a knob between the two heads).

Mace, with vulture head—Za-ma-ma.
Fig. 41 (doubtful); fig. 61; fig. 91; fig. 1010; fig. 111; fig. 1315; fig. 231; fig. 2414 (inscribed 4Za-ma-ma); fig. 2813; fig. 2913; fig. 3011; fig. 3113; fig. 471; fig. 4913; O. B. I., 1491; London 1021; V. A. 2114.

Plow.
Fig. 41; fig. 1119; fig. 2318 (doubtful).

Priest.
Fig. 172 (standing before the spear-head of Marduk in the act of anointing it, inscribed ša zikari (NITAI) dMarduk); fig. 406 (standing before the goddess Gula).

Satyr.
London 1018 (the upper part of the body is human, the lower that of a horse with a short tail; he holds a long thick staff in both hands).

Scepter.
Fig. 473, 6, 8 (three scepters with knobs on top and animal heads in the center).

Scorpion—Ishbara.
Fig. 413; fig. 61; fig. 813; fig. 1010; fig. 1113; fig. 121; fig. 141; fig. 181; fig. 191; fig. 231; fig. 2415; fig. 271; fig. 3112; fig. 401; fig. 4711; fig. 4918; Susa 101 (cf. fig. 44(2)); Susa 2019 (cf. fig. 16); London 102019.

*This identification is established by a comparison of Susa No. 3 (fig. 11) with Susa No. 20 (fig. 30). The arrangement of the symbols on these two stones is almost identical. The first four symbols of fig. 30 (Anu, Ellil, Ea and Nin-šarsag) correspond to the first section of fig. 11, the next three symbols of fig. 30 (Marduk, Nabū, Gula) correspond to the third section of fig. 11, repeating even the curious bust of Gula on a shrine (fig. 1115 and 307) which is found only here. The next six symbols of fig. 30 (winged dragon, Nergal, bird looking backwards, Zamama, winged lion, followed by the mace with the lion head) correspond exactly to section 2 of fig. 11, where we find instead of the last two symbols the winged lion with the twin-headed mace standing on its back. This shows that the winged lion, followed by the lion-headed mace, exchanges with the winged lion having the twin lion heads on its back. The last three symbols of Susa No. 20 are separated from the rest and are found on fig. 16, first view. They are the lamp, the scorpion and the walking bird, which correspond to Nos. 18, 20, 24 on Susa No. 3 (fig. 11). This remarkable similarity of Susa No. 3 (a stone of Meli-Shipak) and Susa No. 20 (an uninscribed boundary stone) cannot be accidental. The latter (Susa No. 20) belongs undoubtedly to the reign of the same king and was made perhaps by the same sculptor. It may also explain why this stone (Susa No. 20) is not inscribed. Perhaps before the inscription could be engraved the invasion of Sutruk-nahunte took place, by which most likely all the boundary stones found by the French at Susa were carried away, for it should be noted that the inscription which this Elamite king put on another monument (see fig. No. 5) states distinctly: “the land of Qarin. . . . I took and the stele of Me-li-[Shi-pak] I found,” see Scheil, D. E., P., IV, p. 146, B. 6, 7.
A NEW BOUNDARY STONE OF

101\(^\circ\); London 102\(^{14}\); London 103\(^{9}\); O. B. I., 149\(^{2}\).

Scorpion-man—Sagittarius.

Fig. 49\(^{14}\) (having a human head and breast, a body and tail of a scorpion, holding in his hands a bow and arrow); London 103\(^{9}\) (having a man's head, wings, a scorpion's body and tail, and a lion's legs).

Serpent—Siru.

Fig. 4\(^{12}\); fig. 6\(^{15}\) (horned serpent); fig. 8\(^{4}\); fig. 10\(^{18}\) (serpent coiled on top); fig. 11\(^{2}\); fig. 12\(^{18}\) (winding along lower edge of symbols); fig. 13\(^{3}\) (winding across top); fig. 14\(^{11}\); fig. 15\(^{5}\); fig. 18\(^{7}\); fig. 19\(^{6}\); fig. 24\(^{12}\) (inscribed [a-sa-]ri-du); fig. 28\(^{17}\); fig. 29\(^{15}\); fig. 30\(^{13}\) (coiled on top); fig. 31\(^{1}\); fig. 47\(^{20}\); fig. 49\(^{20}\); Susa 6\(^{3}\) (coiled on top); Susa 7\(^{2}\) (cf. fig. 21); London 101\(^{16}\) (coiled on top); London 102\(^{19}\); London 103\(^{4}\); O. B. I., 149\(^{11}\); V. A. 211\(^{7}\).

Shrine, with sea shell.

Fig. 11\(^{2}\).

Shrine, with two staffs—Nabû.

Fig. 9\(^{3}\) (two staffs, joined in the center, standing on a shrine, cf. fig. 26\(^{10}\)).

Shrines with tiaras—Anu, Ellil (Ea).

Fig. 2\(^{4}\); fig. 8\(^{16}\); fig. 9\(^{6}\); fig. 10\(^{16}\); fig. 11\(^{6}\); fig. 12\(^{16}\); fig. 13\(^{4}\); fig. 14\(^{14}\); fig. 16\(^{7}\); fig. 23\(^{9}\); fig. 28\(^{7}\); fig. 29\(^{6}\); fig. 30\(^{13}\); fig. 31\(^{13}\); fig. 39\(^{1}\) (tiaras broken off); fig. 47\(^{1}\); fig. 49\(^{4}\); fig. 49\(^{4}\) (Anu, Ellil, Ea); London 103\(^{10}\) (a crouching animal alongside of the shrine); London 103\(^{11}\) (a winged bull alongside of the shrine); London 102\(^{4}\); V. A. 211\(^{2}\); O. B. I., 149\(^{9}\) (shrine with dragon); O. B. I., 149\(^{10}\) (shrine without dragon).

Shrines with various figures.

Fig. 2\(^{5}\) (a shrine with a round figure having two horns, perhaps a substitute for the yoke); fig. 21\(^{5}\) (a dragon with a shrine, having a square object (brick?) on it, marked with two wedges); fig. 4\(^{9}\) (a shrine with a border on top, formed by two corner pieces and three knobs in the center).

Solar disk—Shamash.

Fig. 2\(^{1}\); fig. 6\(^{3}\); fig. 8\(^{3}\); fig. 10\(^{3}\); fig. 11\(^{2}\); fig. 12\(^{1}\); fig. 13\(^{3}\); fig. 14\(^{10}\); fig. 15\(^{5}\); fig. 19\(^{3}\); fig. 21\(^{2}\) (Susa 9); fig. 23\(^{8}\); fig. 24\(^{8}\); fig. 27\(^{2}\); fig. 29\(^{2}\); fig. 30\(^{15}\); fig. 31\(^{3}\); fig. 47\(^{16}\); fig. 49\(^{9}\); Susa 6\(^{3}\); London 101\(^{4}\); London 102\(^{1}\); London 103\(^{3}\); O. B. I., 149\(^{4}\); O. B. I., 150\(^{5}\); V. A. 208\(^{9}\).

Spearhead of Marduk—perhaps taurus.

Fig. 2\(^{8}\); fig. 4\(^{3}\) (crouching dragon with a spearhead(?) on its back); fig. 6\(^{2}\) (spearhead standing on a dragon); fig. 8\(^{3}\); fig. 9\(^{1}\) (standing on a shrine); fig. 10\(^{15}\); fig. 11\(^{2}\); fig. 12\(^{2}\) (standing on a shrine flanked by a dragon); fig. 13\(^{8}\) (idem); fig. 14\(^{1}\) (idem); fig. 15\(^{5}\) (idem); fig. 17\(^{2}\) (priest standing before spearhead); fig. 23\(^{19}\); fig. 24\(^{7}\) (inscribed dMarduk) (AM. UD); fig. 28\(^{1}\); fig. 29\(^{3}\); fig. 30\(^{6}\) (standing on a shrine with a dragon); fig. 31\(^{9}\) (idem); fig. 39\(^{3}\) (on a shrine with a dragon, inscribed dMarduk ilu rabu); fig. 47\(^{1}\) (standing on a shrine with a dragon); fig. 49\(^{7}\) (idem); London 103\(^{17}\); London 102\(^{4}\); V. A. 208\(^{5}\).

Staff.

Susa 11\(^{4}\) (cf. fig. 4, a staff with an indistinct object on top, partly broken off); Susa 11\(^{5}\) (a staff, whose top is broken off); London 101\(^{14}\) (a staff with the head of some animal on top).
Star of Ishtar—Venus.
Fig. 23; fig. 6 (eight-pointed); fig. 8 (idem); fig. 10 (idem); fig. 11; fig. 12 (idem); fig. 13; fig. 14 (idem); fig. 15 (idem); fig. 18 (idem); fig. 21 (Susa 9) (six-pointed); fig. 23 (idem); fig. 24 (eight-pointed); fig. 27 (idem); fig. 29 (idem); fig. 30 (seven-pointed); fig. 31 (idem); fig. 47 (five-pointed); fig. 49 (eight-pointed); London 102; London 103; O. B. I., 149; O. B. I., 150; V. A. 208.

Stars—Sibitti.
Fig. 31 (seven stars, probably representing the seven planets).

Stylus (substitute for wedge)—Nabû.
Fig. 8 (on a shrine with a dragon); fig. 15 (idem).

Table.
London 101 (the corners ornamented with lion heads, a tiara on the table, perhaps a substitute for the shrine with the tiara).

Tortoise.
Fig. 6 (standing on a shrine); fig. 14 (placed over shrine); fig. 29 (doubtful, but cf. fig. 14); fig. 47; fig. 49; O. B. I., 149; London 102.

Wedge (and bricks)—Nabû—perhaps aries.
Fig. 2 (a dragon bearing a shrine with a pyramid-shaped object, perhaps bricks); fig. 4 (a crouching dragon with a wedge)?

* Prof. W. Max Müller kindly informs me that the part of the Egyptian picture which corresponds to the Babylonian really represents the plaits of hair (hnskt) of the goddess Hat-hor, which, according to him, play an important part in Egyptian mythology.
GLOSSARY.

abu, father.


abûbu, storm flood.

abûbu, be clean.
I, 1 pret., ai i-bi-ib, III R. 41, II, 17.

abâku, turn away (Hebr. יָבּ), I, 1 pret., i-bu-uk-ši-nu-ţi, he turned them off, London, 103, I, 33.

I, 2 i-na kišitta-(ta)ša im-gat-na i-ta[ba]-ma] i-na pôn . . . šarri . . . di-na lu-ša-(ad)-ba-ša, because of the property which he claimed he brought (his wife) and before . . the King . . they (dual) instituted a lawsuit. London, 102, VI, 5.

ablu, boundary.


abullu, city gate.

abullu(KA.GAL)-öli-ši, Susa, 16, VI, 16.

abnu, stone.


abunu, finger.

ubânu, be clean.


abâšu, break (cf. napâšu).

I, 1 pres., i-na ab-ni ub-ba-šu, Susa, 16, V, 2.

abqallu, wise man, leader.
(Marduk) abqal(NUN.ME) ilâni, London, 101, III, 13; abqal šamê u ırıti, Susa, 14, III, 14; abqal kiš-sat šamê(-e) u ırıtim(-tim), V. A., 2663, I, 8.

abaru, enclose, bind.
II, 1 inf., cstr., ub-bur meš-ri-e-ti,
lameness of limbs, V. A. 2663, V, 38; Susa, 14, III, 5.

ibru, friend.

abšenu, vegetation.

igisū, gift.

igirru, plan.

igaru, wall.
i-na i-ga-ri ip-te-ḫi, Susa, 3, V, 54; i-na i-ga-ri i-[i-ḫu], D. E. P., II, 113, 17.

ugāru, communal land.

igisū, gift.

igirru, plan.

igaru, wall.
i-na i-ga-ri ip-te-ḫi, Susa, 3, V, 54; i-na i-ga-ri i-[i-ḫu], D. E. P., II, 113, 17.

ugāru, communal land.
NEBUCHADREZZAR I.

VI, 41; f., gaštu iz-zi-ti, V R. 55, 8; pl., i-na bu-ni-šu-nu iz-zu-iti, Susa, 3, VI, 24.

izzis, in anger, angrily.

iž-zi-ši lik-kil-mu-su, IV 11.2 38, III, 32; Susa, 16, VI, 11; D. E. P., VI, 47, 2; O. B. I., 149, II, 19; V R. 56, 38; III R. 41, II, 14; I R. 70, III, 11.

ižziš, in anger, angrily.

iž-zi-is lik-kil-mu-su, IV 11.2 38, III, 32; Susa, 16, VI, 24.

ahames, each other, both.

i-ti a-ša-meš, London, 103, IV, 18, 37; a-na a-ša-meš ul i-ru-gu-mu, they will not sue each other, London, 102, IV, 35; V. A. 209, I, 30; II, 40; III, 16, 28; V. 2.

ahu, side.

aštar-ra-ši a-ša-ša, Susa, 2, III, 29.

aḥānu, another.


aḥū, hostile, strange.


aḥū, hostile, strange.

amēlu a-ša-am, a strange man, Susa, 3, V, 47; a-na a-ša-am a-ša-samar, V. A., 2663, V, 25; na-ka-[ra(?)] lu a-ša, IV R. 38, III, 10; na-ka-ra a-ša-a, I R. 70, II, 22; pl., par-gi-niš baš(e) a-ša-ši, V. A., 2663, III, 18.

aḥū, hostile, strange.


aḥū, hostile, strange.

amēlu a-ša-am, a strange man, Susa, 3, V, 47; a-na a-ša-am a-ša-samar, V. A., 2663, V, 25; na-ka-[ra(?)] lu a-ša, IV R. 38, III, 10; na-ka-ra a-ša-a, I R. 70, II, 22; pl., par-gi-niš baš(e) a-ša-ši, V. A., 2663, III, 18.

aḥu, side.

ištar-ra-šu a-ša-ša, Susa, 2, III, 29.

aḥānu, another.

A NEW BOUNDARY STONE OF

15; a-₇ar-ti-šu i-rim-šu, IV R.²
38, II, 29.

[Tu, etu, be dark.
II, I bu-ni-su lit-te-su-ma, may he
darken his face, Neb. Nippur,
IV, 14.

cṣemmu, shade, departed spirit.
[aṣemmu-šu] a-na cṣemmi, Susa, 16,
VI, 22.

[i%], atru, support (cf. Hilprecht,
Assyriaca, p. 5, f. ²).
a-na a-tuṣ h₇a-ma-aṭ ša ša-kin, V R.
56, 10.

[%, ai, not.
Neb. Nippur, IV, 14, 18, 23; Susa,
2, III, 28; Susa, 3, VII, 4, 13;
IV R.² 38, III, 44; Susa, 16, VI,
19, 21, 22, 27; Susa, 14, III, 13;
IV, 17; D. E. P., VI, 43, 14;
III R. 41, II, 17; London, 102,
II, 19, etc.

ê, not.
e te-ti-ig, O. B. I., 83, II, 22; e tu-

aiumma, any one.
u lu ai-um-ma], London, 101, II,
15; lu ai-am-ša], IV R.² 38, III,
13; ai-um-ma, Susa, 16, IV, 11;
šakkanakku ai-um-ša], O. B. I.,
83, II, 12; ai-um-ma ki-pu, III
R. 41, I, 33; Susa 3, II, 39;
ù lu-ai-um-ma, I R. 70, II, 6;
O. B. I., 149, II, 4; ilu ai-um-ma,
Neb. Nippur, I, 10; ai-um-ma ša...
i-kap-pu-du limutta, V. A.,
211, III, 1.

ê, o, indeed.
e be-li rubu na-a-du, O. B. I., 83, I,
20.

[%, aibu, enemy.
a-na a-i bi-₇ur-šu, London, 102,
II, 31.

[%, i₇a₇uₐu, there was not.
ia-₇uₐu mé saḥ-ḥi, there was no
water of cisterns, V R. 55, 19.

[%, i₇u, eye.
gup-pu-₇u i-na i-ni-šu, V R. 56, 54;

dSin in(-in) šamē(e) u irṣi-
tim(-tim), O. B. I., 149, III, 6;
[dSin in] šamē(e) u irṣītim(-tim),
London, 102, I, 46; tur-ti
inā(SF) sa-kak uznā(SF), V. A.,
2663, V, 38.

[%, āru, go forth.
II, 2, ₇u-la-₇ir-šu-ma šår ilāni, sent
him forth the king of the gods
(perhaps = un-la-₇er), V R. 55,
12.

urtu, command.
ur-ta u₇a₇ma₇-re₇ša₇nu₇li₇ma, O. B.
I., 83, II, 8; na-dan ur-ti-šu,
Neb. Nippur, I, 5; ki₇šat ni₇šu
u₇kan Nin-a₇ma₇na ur-ti-šu,
V. A., 2663, I, 40; ṭi₇ ṭe₇u₇ma₇u₇ur(?)₇ti

Ai₅u, the month Iyyar.

iku, ditch of irrigation.
i₇ku₇ la₇kap₇ku₇, Neb. Nippur, II, 29;
i₇ka₇ mi₇is₇ra₇u₇ku₇dur₇ra₇, Susa,
3, II, 12; i₇ka₇ mi₇is₇ra₇ it₇ti₇ku₇,
Susa, 16, IV, 18.

u₇ki₇e.
i₇ki₇e₇ bi₇lam₇ma₇, London, 102, IV,
21 (or does the original read
u₇di(?)₇e, vessels?).

ekdu, powerful.
bu₇ru₇ ek₇du₇, Susa, 2, IV, 17; i₇k(?)₇di₇e₇a₇ma₇ti₇,
London, 103, IV, 46.

ak, instead of.
a₇ki₇ ½ MA₇NA₇ kaspi₇, V. A.,
209, IV, 5; a₇ki₇ kaspi₇ka₇ b₇t₇t₇i₇a₇,
..... pa₇ni₇ka₇ bid₇гу₇la₇, V. A.,
209, IV, 7.

akulu, consume.
III, 1 is₇a₇ti(NE) u₇sa₇ka₇lu₇, O. B. I.,
150, II, 4.

ikulu, have usufruct (cf. p. 176).
I, 1 inf., a₇na i₇k₇li₇ ri₇₇ti₇, Neb.
Nippur, III, 21.
akulu, secretary, agent (cf. p. 176).
akulu, Neb. Nippur, III, 19; III R.
41, I, 31; III R. 43, III, 14;
akulu(PA), D. E. P., II, 97, 11;
NEBUCHADREZZAR I.
Susa, 16, III, 27; IV R. 2 38; III, 1; O. B. I., 83, II, 12.

**ekallu**, palace.

*amel bāb ekalli* (*E.GAL*), Neb.

Nippur, V, 10; *amelu ša bāb ekalli*, V R. 56, 16; *knāgīr ekalli*, V. A., 2663, V, 7; *ḫuṣq-šar ekalli*, V. A., 2663, V, 15; *amelu ša pān* (*šI*) *ekalli*, C. T., X, pl. VII, 43.

**ekallu**, darkness.


**ekāmu**, take.


**ēkurru**, temple.


**ul**, not.

London, 103, V, 38; Neb. Nippur, III, 29, 32, 33, IV, 1, 2; O. B. I., 149, II, 7; V. A., 209, I, 28, 29, 30; II, 3; III, 15, 16, 27, 28; V, 1, 2, 3, etc.

**ili**, god, passim.

*ili*, goddess.


*ilištu*, deity.


**ilištu**, upper.


II, 1 inf., *ul-lu-ʾa rubā(NUN)-us-su*, to elevate his lordship, V. A., 2663, I, 30.


**eli**, over, above.

*eli šarri a-liq mah-ru*, Neb. Nippur, II, 7; *eli ili šarri*, before god, London, 101, IV, 12; *a-na eli*, on, London, 102, IV, 22; *eli ša pa-nē*, more than before, V. A., 2663, III, 29; *i-na eli*, against, Sussa, 2, III, 11; London, 101, II, 16, etc.; *i-na eli na-rī-e an-nī-ti*, upon that stone, Sussa, 2, III, 17; Sussa, 2, Med., II, 5, etc.

**elīš**, above.

*elīš* (*AN.TA*) *i šāpiliš* (*KI*), IV R. 2 38, I, 31.

**ešu**, upper.

in the phrases *šedu ešu*, and *pišu ešu*, passim; pl. fem., *bēl e-la-ti*, lord of that which is above, V. A., 2663, I, 10.

**ullū**, distant.

*ulu* *ul-la*, from of old, Neb. Nippur, II, 18.

**elēmū**, upper.

*pa-na-ʾat iskiri e-li-ni-i*, before the upper orchard, V. A., 2663, IV, 34.

**tēlitu**, crop, revenue.

*wē-la u teš-šu ma-la ba-šu-u*, V. A., 208, 4.

**ālu**, city, town.

*su-ši-aq ḫīšu*, Sussa, 3, VI, 39; *abulli ḫīšu*, Sussa, 16, VI, 16; *ka-mat ḫīšu*, Sussa, 16, VI, 17; O. B. I., 149, III, 8; V. A., 209,

§22, ʾálakū, throw down (syn. magātu).
I. §22, alulu, basket.
II. §22, ululu, imbecile.
III. §22, elulu, shining.
IV. §22, alalu, rejoicing, hilarity.

alpu, ox.
ul-lap(b) (cf. §22, II, 1 pres., join?) ʾiš-ka-ra-a-ti ul-lap(b), V R. 55, 24.
§22, ʾešu, rejoice.
§22, šalittu, despair.
I. §22, iššu (AZAG), III R. 41, 1, 20; London, 102, III, 26; IV, 24; imēru u al-piš, III R. 45, No. 2, 8; a-la-ad a-me-lišišu alpešu aššu, London, 102, II, 27.
ultu, from, after.

iltanu, north.

ideogram IM.SI.DI, passim.

ema, while, with.

e-ma ̂dŠamaš u dMašuk ša-as-su-u, IV R. 38, III, 42; e-ma purimé šeri li-id-pa-ad, Susa, 14, IV, 3.

 téc, emédu, stand.


II, 1, še-ir-ta-šu ra-bi-ia-šu im-ša-su-ma, Susa, 3, VI, 34; his heavy punishment may he inflict upon him; še-ri-[šu ši]-mi-im-su, London, 101, III, 10.

IV, 1, in-nin-du-ma šarráni, the kings stood up, i.e., gathered, V R. 55, 29.

 téc, amú, speak.


III, 2, karru ilu uš-tim(-?)-na-šu, the king caused him to swear by god, C. T., X, pl. V, 14.

amátu, word.

la še-ma ša a-ma-ti, D. E. P., VI, 45, V, 21; estr., a-mat ki-bi-ša-nu, Susa, 3, VI, 21; ina a-ma-at dEn-lú, Susa, 3, VII, 43; ina amáti(KA) karr, because of the prayer of the king, Neb. Nippur, II, 12; a-mat nish li-gi-sa-šu, Neb. Nippur, IV, 8; mim-ša a-ma-at limušt(-ti), anything evil, Susa, 16, V, 9; pl., a-ma-ta šu-tu-ru-ša, Susa, 3, IV, 24; a-ma-ti ša ša-i na amni(-mi) an-ni-šu-tu-ru-ša, Susa, 3, IV, 59; ik(-?)-di-e a-ma-ti, London, 103, IV, 46.

atmu, word.

at-mi-šu na-as-qu-ma, his word was weighty, Neb. Nippur, II, 19; li-ma-ša-da at-mi-šu, may she multiply his words, cries(?), III R. 41, II, 23.

aU.MUK, title of an official.

V. A., 209, II, 17.

amelu, man.


amelitu (SAL), woman.


ummu, mother.


umm, thus, as follows.

A NEW BOUNDARY STONE OF

V.A., 209, I, 5; IV, 6, 19; London,
102, VI, 10; C. T., X, pl. V, 11;

um-ma qaqa-ru i-ba-as-ši, V.
A., 209, I, 7; u-qaq-qa-ru um-ma,
V. A., 209, II, 2; um-ma, V. A.,

umāmu, animal.

i-ma-am ši-ri, Susa, 3, VII, 1;
i-ma-am šeri, D. E. P., VI, 47;

ummanu, army.

ummanu (ZAB) nakru (PAP), the
army of the enemy, V. A., 2663,
III, 16.

ammatu, cubit.
in a ammatu (U) rabitu (GAL-tu (m),
passim; i-na am-ma-ti ra-bi-i-ti,
D. E. P., II, pl. 20, 5.

 Público, emiqu, strength.

ša a-na e-piš tahazi kit-pu-da e-mu-
qa-šu, whose resources are de-
vote to battle, V R. 55, 7;
i-na e-muq Bél (EN), V. A.,
2663, II, 37; šarru ša a-na e-muq
šaru u šurdanu še šundanu, C. T., X, pl. IV, 14.

nimequ, wisdom.

ni-me-ki ša šaru, IV R.² 38, II, 7;
ni-me-ki šaru u šardana, C.
T., X, pl. IV, 8; ina ni-me-ki
šišu šišu šišu, V. A., 2663, III, 2.

 Público, amaru, see.

1, I pret., 1-mu-ur-šu-[ma] 1-ri-im-
[šu], D. E. P., II, 93, I, 7; šarru
šišu 1-mu-ur-šu-ma, V R. 55,
46; ina a-[šar la a-ma-ri], a place
where it cannot be seen, IV R.²
38, III, 6; Susa, 16, IV, 35; D.
E. P., VI, 45, V, 18; D. E. P.,
VI, 46, III, 10; IV R. 41, II, 12;
O. B. I., 150, II, 4; I R. 70, III,
7; Neb. Nippur, V, 4; 1-sišu la
šišu, O. B. I., 149, II, 13;
šar la a-ma-ri šakkanu (SA,
MES), V. A., 2663, V, 31; ina
šišu la a-ma-ri 1-tam-mi-ru, V
R. 56, 36; šar la a-(ma)!-ri pu-

uz-ši [1-tam-mi-ru], C. T., X, pl.
VII, 37.

amaru, construct.

I, I inf., šarrana u šišu ... šarrana šišu
šarrana, III, 27; šišu šarrana la a-ma-ri,
V R. 56, 2.

imēru, ass.
imēru šišu u amēlu šišu la ša-šē-e,
Susa, 3, II, 51; bit rē-a-tum
šišu, grazing place of the asses,
Susa, 16, I, 27; I imēru amēru,
III R. 41, I, 17, 18; I imēru
KILDA, III R. 41, I, 19;
imēru u al-pi, III R. 45, No. 2,
8; I imēru rūbu (-u), London,
102, IV, 24.
imēru, a measure of capacity = ḫāṣā-
pu-šu-uk (g) u imēru šu-šē, V R. 55,
56, 57; IV imēru, London, 102,
III, 11; I imēru, London, 102,
III, 14, 16, 17.
amurrā (IM.MAR.TU), west, passim.
imīru, lamb.
imīru (LU.ARAD.Ú.ZUN) šu la
še-še-šu, C. T., IX, pl. V, 37;
imīru (LU.ARAD) šišu šāti-šiši es-si šišu šāni (UR), V R. 208, 5;

ana, condition.
an ka-bit-ta, a serious condition,
Susa, 16, VI, 14.
ana, prep., to, for, passim.
a-na eli, concerning; a-na muḫ-ḫi,
to, occur frequently.
ina, prep., in, at, with.
i-na eli, against, over; i-na libbi,
of; i-na muḫ-ḫi, against, occur
often.
inu, time.
i-nu-šu, at that time, V. A., 2663,
I, 43; C. T., X, pl. V, 10; i-nu,
when, V. A., 2663, I, 1; e-nu-šu,
when, D. E. P., II, 113, 14; D
E. P., VI, 45, V, 8; V R. 55, 1.
enātu, lordship.
enēnuši-šu u ša-ti-šu, V. A., 2663,
I, 41.
Nebuchadrezzar I.

nannabu, offspring, descendant.


anûtu, vessel, property.


anû, enû, to annul.


I, 2, su-ú la i-te-ni ú la im-taš, he does not annul and does not disregard, Susa, 3, V, 8; inf., i-ta-ni-e iša-tu-ma, annulment he asked for, O. B. I., 83, II, 9.

IV, I, ša ki-bit pi-ši la in-ni-en-nu-ú, the command of whose mouth cannot be annulled, Susa, 3, VII, 46; la in-nin-nu-ú ki-bit-su, V. A., 2663, I, 16.

taniyu, sighing.


anâku, I.

London, 103, IV, 27; Susa, 3, IV, 11; London, 102, I, 21.

annû, this.


anânu, be gracious.


anu, grace.

an-na-šu ki-i-nu, Susa, 3, VII, 47.

unninu, supplication.


inanna, now.

i-na-an-na, O. B. I., 83, II, 3; e-nin-na, C. T., X, pl. V, 8.

appu, face.


aššatu, wife.

aššatu, wife.

asfitu, marriage.

a-na aš-tu-tu i-[il-qi], London, 102, I, 17; a-na aš-tu-tu aššattu šu ša ...; London, 102, I, 36.

aššatu, marriage.

A NEW BOUNDARY STONE OF

us(s)u, confines, limits.


asū, physician.


a-na bit a-sa-ki a-sar(!) la a-ma-ri, D. E. P., VI, 45, V, 17.

isqu, portion, income, property.

a-na is-ki-su li-d-ki-mun, Susa, 3, V, 19; ša is-ki ma-šar, London, 102, III, 11, 14, 15; is-qu bit


usqaru, the crescent (cf. asqaru, Del., H. W., 717b).

us-qa-ru bu-gi-na ma-qur-ru ša

Sin, Susa, 2, IV, 10.

esiru, street(?).


mēsiru, bond.

mēsir(U) maqlūti (= Br. 10,873) li-is-mi-[šu], D. E. P., II, 113, 19.

aplu, pay, restore.


aplu, son.


apsū, abyss, ocean.


epurū, dust.

la e-pi-e-ti su-ud-waq a-liš-šu li-is-sa-ab-šar, without being fed may he wander through the streets of his city, Susa, 3, VI, 38.

uprū, perhaps = epartu, cover.


apparu, thicket.

gan(GL) appari(SUK), reed thicket, C. T., IX, pl. IV, 19.

epēšu, do, make.

I, 1 pret., e-pu-šu-ma (1st pers.), Susa, 3, IV, 18; pres., ip-pu-šu taḫāzi, they offer battle, V R. 55, 29; ip-pu-šu (relative sentence), Susa, 3, III, 35; bitu ip-pu-šu li-bi-ēl ša-nu-um-ma, V R. 56, 53; ina ma-a-šakākti ip-pu-šu be-lu-tu, V. A., 2663, V, 22; inf., i-piš pi-šu, decree, Neb. Nippur, I, 9; ti-tur-ra la e-pi-ši, V. R. 56, 2; la e-pi-si du-ul-ši, Susa, 3, II, 28; ṣul-la šu-a-šu la e-pi-si, Susa, 3, III, 41; a-na e-pi-si taḫāzī, V R. 55, 7; II bittiṭi aṭṭaš ša-na-qara-ū e-pi-[šu], two dilapidated houses which are to be torn down and to be (re)built, V. A., 209, III, 17; bitu šu-a-šu ša-na-qara-ū e-pi-šu, V. A., 209, IV, 23; part.,
e-piš ku-um-mu ki-ɪ₃-ši u si-ma-ku, V. A., 2663, II, 11.

I, 2, ki-i pi-i rabúti ma-li-ki-šu . . . .
la i-te-pu-uš-ma, Susa, 3, V, 12.

ɪpšu, built.
bītu ɪp-šu, a built-up plot, V. A., 208, 12.

epišu, deed.
pl., i-na ni-me-ki ɪp-še-ti-šu, with the wisdom of his deeds, V. A., 2663, III, 3.

ε删除成功, meditate (cf. Hebr. מדרון and Hilprecht, B. E., XX, 1, p. 337).

itpešu, prudent.

ις, isu, wood.
Used frequently as determinative; lu-ū išō tu-ū šammētu, Susa, 3, II, 48.

اكتشف، field.

aqqullu, pickaxe.
A NEW BOUNDARY STONE OF

[The text contains ancient Mesopotamian inscriptions in cuneiform script.]


arratu, drought.

üm(-um) su-gi-e ú ar-ra-ti, III R. 41, II, 34.

arruto, drought.


irru, bitterness.

i-na(!) ir-ri-im-[lu]-zi, D. E. P., VI, 45, V, 16.

iṣ, iṣut, fire.

i-na iṣut(NE) i-qal-lu-zi, Neb. Nippur, V, 1; C. T., X, pl., VII, 258.
išdu, foundation.

išid-su lissulu(ZI-šu), London, 103, VI, 4; Neb. Nippur, V, 7;
mu-šiš-ma-at, Neb. Nippur, II, 24;
mu-šiš imžišt, V. A., 2663, II, 44;
C. T., X, pl. IV, 13.

išnu, esitu, disturbance, revolution.
inu a-ši-ti u sab-maš-ti ša matu Ak-

šēnu, usāku, misfortune (cf. Hebr. šēnu) and Jensen on asakku, K. B., VI, 433f.

iškara, a span of horses.

ušumgalu, sovereign.

ašamšatu, hurricane.
ašamša-ti īš-ša-nun-da, a hurri-
cane sweeps along, V R. 55, 32.
ašānā, grain.
su-zu-am-mi aš-na-an ai u-ša-ši ur-ki-ti, Susa, 14, III, 12.

UŠ.SA.DU, adjoining (cf. p. 160).
London, 103, III, 48, 50; London,
101, I, 7, 9, 12; IV R. 38, I, 9,
13, 17; Susa, 16, I, 20, 22, 26,
29; II, 2; III R. 41, I, 3, 5, 7, 9;
I R. 70, I, 5, 7, 10, 12; III R. 43,
I, 15, 17, 19, 21; O. B. I., 149, I,
7; C. T., X, pl. VI, 18, 21, 22, 23,
25, 26, 27, 28; V. A., 208, 9, 10,
11, 14; C. T., X, pl. III, 12, 14;
London, 102, I, 4, 6, 7, 9; V. A.,
2663, III, 44, 47, 54; IV, 26, 28,
35, 38. UŠ.SA.DU-šu, its adjoining
(field), V. A., 209, I, 8, 18.
išparu, weaver.
mBel(EN)-am-ma apil išpari(UŠ -
BAR), V. A., 2663, IV, 29.
išpartu, female weaver.
London, 102, IV, 23.

ašu, place.
i-na aš-ri-im ša-ni-im-ma, Susa,
3, V, 41; ašar la a-ma-ri, IV R. 38, III, 6; Neb. Nippur, V, 4;
III R. 41, II, 12; London, 101,
III, 7; Susa, 3, V, 43; I R. 70,
III, 7; O. B. I., 150, II, 4; Lon-
don, 102, V, 5; Susa, 16, IV, 35;
D. E. F., 45, V, 18; ašar la a-
am-ru, V. A., 2663, V, 31;
ašar la a-(ma)-ri pu-us-ru, C. T., X, pl. VII, 37; ašar qa-ša-ši u
aš-ši, London, 103, VI, 18;
aš-ši, he returned them to their abodes, V. A.,
2663, II, 30.
aširtum, sanctuary.
aš-ši-ir-tum rabītim(GAL), Susa,
2, IV, 6; pl., muš-te-šu aš-ša-ti-
šu, Neb. Nippur, I, 24; pl. cstr.,
ašrat Nabu(PA) u Marduk,
A NEW BOUNDARY STONE OF

V. A., 2663, III, 8; ša aš-rat iláni . . . . C. T., X, pl. IV, 8; mu-ud-diš ka-liš ašrati (AŠ.ME), V. A., 2663, II, 7.

ešrēti, sanctuaries.


išrubū, leprosy(?).

ašaridu, first.
māru ašaridu(SAG.KAL) ša [Aššu-ašu-iddina], C. T., X, pl. IV, 9.

aššu,*concerning.

iššaku, prince, representative.

ištu, from, since.

išten, one.
ūma(ma) iš-tin, London, 101, IV, 7; ki-i išten imi-(mi) la balât-su lig-bu-ū, O. B. I., 149, III, 10.
išteniš, in the same manner.
ištaru, goddess.

Attu, sec.
II, 1, mim-ma ut-tu-ū a-na ḫur-ri pi-šu la i-ašaṣad, whatsoever he seeks for his throat may he not secure it, I R. 70, IV, 19; gi-mir kal da-ad-me ki-nis ut-tu-ū-ma, he paid careful attention, V. A., 2663, I, 24.
iṭū, overseer(?).
laputta lū-ū i-ṭū-tu, I R. 70, II, 6.
iṭū, boundary.
30 (gur) i-te-e Bit-mMa-zi nār šarrī, C. T., IX, pl. V, 24; e te-ti-iq i-ta-[a], O. B. I., 83, II, 22.
iṭēni, lord.
amelu ši-ū lū-ū etellu(BE) lu-ū rabu ma-līk šarrī, Susa, 3, VI, 1; e-ti šamē(e) u irīti, Neb. Nippur, I, 1; (Nebuchadrezzar I.) e-ti šarrāni, V R. 55, 2; fem., (Gula) e-ti-li-it ka-la be-li-e-ti, Susa, 3, VI, 16.
NEBUCHADREZZAR I.

bēltu, mistress.


bēlītū, lordship, rule.


ba'ūlāti, kingdoms.


bēlu, weapon.


λ, ba'āru, catch.

I, 1 part. bā'āru(SŪ.IIA), C. T., X, pl. III, 13.

λ, bāru, well.

a-na bāri(PU) i-na-as-su-ku, III R. 41, II, 11; a-na bāri(PU) i-(na)-as-su-ku, London, 102, V, 2.

λ, bātu, pass night.

I, 2, ki-ma kalbi li-ib-lā-i-ta i-na ri-bi-it ālī-šu, III R. 41, II, 24.

bābu, gate.

du-ul-li bāb nār šorri, Susa, 3, II,
A NEW BOUNDARY STONE OF

29; ba-ab eqli-ia, Susa, 16, II, 18;
bëb eqli, Susa, 16, II, 31; ametu
ša bëb eqli, V R. 56, 16; amet
bëb eqli, Neb. Nippur, V, 10;
ba-ab-šû li-par-ri-ki, III R. 43,
IV, 27; pl., ba-ba-at ūar-ri
dûša-na-kî, O. B. I., 149, I, 9.

Bâbîlû, the Babylonian.

Babîhî(TIN.TIRÎ ME), V. A.,
2663, III, 45, 48; Bâbillû (TIN-
TIR-û), V R. 56, 3.

bubîtu, hunger.

bu-bu-ta še-ir-ta-šu ra-bi-i-ta lim-
tis-su-ma, Susa, 3, VI, 33;
mûrsû bu-[bu]-ti, D. E. P., VI,
47, 20; bu-bu-ta ū bu-[ba]-ah-ba
lûša-aššu-um-ma, V R. 56 43.

bugina, basket.

us-qa-ru bu-gi-na maku-u ša dSin,
Susa, 2, IV, 10.

il, bflu, cattle.

bu-ul sarri u §a-kin, Susa, 3, III, 15.

il:, bflu, ox.

bu-ru ek-du Ja dRammu,
Susa, 2, IV, 17.

bîl, bûlu, cattle.

bu-ul šarrû u ša-kin, Susa, 3, III, 15.

bûl, bu-ru, ox.

bu-ru ek-du ša dRammûn, Susa, 2,
IV, 17.

bîl, buhalû, stallion.

XXX sîst û XV bu-ha-šu V lûra-tu
(nisû), III R. 43, edge IV, 2.

bîl, balûtu, cease.

I, 1 inf., la ba-ša-la at-riš a-na du-um-
mu-ki, IV R.² 38, II, 25.

bûl, bûnu, give.

I, 1 imper., US-SA.DU-šu ina pa-
ni-ka bi-nam-su, V. A.; 209, I,
9; ūppû-su ku-nu-šu-ma bi-in-
ni, V. A.; 209, I, 14; V šigû
kaspi bi-na-an-na-ša-ma, give us,
V. A.; 209, IV, 21.

bîl, bitu, house, passim.

bîl, balû, passim; II, 1, destroy.

Nippur, IV, 4.

balû, ragged garment (Hebr. מִשְׁפִּית).

II šabûtu šîlu be-lu-û, III R. 41,
I, 23.

billûtu, command.

par(?)-šu šîlu-šu billûtu(PA
+AN)-šû širu, Neb. Nippur, I,
18.

balûtu, live.

I, 1 perm., a-di ūmi(-um) bal-tu, Susa,
3, VI, 52; VII, 23; V R. 56, 59;
London, 102, II, 23; ūm [b]al-
tu, O. B. I., 149, III, 10; a-di ūmi(-um) bal-du, Susa, 16, VI, 18
a-di ūmi(-mi) i-su-ti ša ba-lat,
IV R.² 38, III, 41.

balûtu, life.

ûmu(-ma) iš-tin la balâ(t)TI-su liq-
bu-û, London 101 IV, 7, ki-i iš-ten
ûmi(-mi) la balâ(t)TI-su liq-bu-û,
O. B. I., 149, III, 10; balâ(t)TI-
ûmi(-mi) ma-'du-šu, Susa, 3, V,
17; la ba-la-as-su liq-bu-û, Susa,
16, VI, 23; ši-maš balûtu(TI.LA)
liša-ma-ši, O. B. I., 83, II, 18;
balûtu(TI.LA) ūme da-ru-ši, Neb.
Nippur, II, 6; ūmi-šu la ba-la-
šu liq-bu-û, London, 102, V,
7.

bûl, balûtu, riches.

nu-uš-ši ū ḫe-gal a-di bal-tu, Susa,
3, V, 19.

bûl, banû, do, make, create.

I, 1 pres., i-ban-nu-û ni-kil-tû, (who)
practices mischief, V. A., 2663,
V, 24; part., estr., ḫš-a ba-an
ka-la, O. B. I., 83, II, 17; mu-
num-nu ba-an ka-la, the proto-
type, the creator of all, V. A.,
2663, III, 5; (Nusku) [išu] ban-
nu-û-û, Neb. Nippur, IV, 26
(Lugal-bandu) ša-mi-šû, IV
R.² 38, II, 10; part. fem., dNIN-
MEN.NA ba-nit ilâni, V. A.,
2663, II, 52; šélat (NIN-at)
ilâni ba-na-at nap-[ba-ra], D. E.
P., II, 113, 1.

bûnu, face, features.

pl., ina ba-ni-šû nam-ru-tû, Neb.
Nippur, I, 22; bu-ni-šû nam-ru-
tû(tu), C. T., X, pl. III, 9; pl. V,
15; V. A., 2663, III, 40; i-na
bu ni-šû-nu iz-su-ti, Susa, 3,

nabnitu, birth.

ü-sar-ri-ḫu nab-nit-su; V. A., 2663, II, 54.

baqānu, cut off (cf. p. 177).

nabnitu, birth.


TP3, baqAnu, cut off (cf. p. 177).

samme eqli-su la ba-qa-ni, Susa, 3, III, 14.

K3, nibrītu, hunger.


birit, prep., between.


cipher, seer.

hbaru(gAL), London, 103, I, 1, 39; II, 10, 15; IV, 8, 22, 32; V, 22; V R. 56, 26; Neb. Nippur, V, 14; O. B. I., 149, I, 18; V. A., 209, V, 18 (so acc. to Dr. Ungnad).

biritu, luxuriant pasture.


n3, barrubu, luxuriant.


barAmu, seal.

i-na sa-a-me sa-ta-ri u ba-ra-me, London, 102, IV, 14; perm.: tup-pi bar-mu, the tablet has been sealed, V. A., 2663, III, 32; V, 24; V. A., 208, 4; C. T., X, pl. V, 16; London, 103, 32, 40; a-na mim-ma la ba-še-e li-šā-li-šu, may they cause him to come to naught, London, 103, VI, 24; a-di game ui irsiti ba-lu-u, V R. 56, 60; a-na qaq-ri la bašē, V. A., 2663, IV, 53; par-ga-niš bašē(-e) a-šu-ū-ši, V. A., 2663, III, 18; a-na ud-du-šu [eš]-rit . . . baša-a uzna(P)I-šu, V. A., 2663, II, 25.


busū, property.

i-na ešiši (SA.SU) uššā-ši-ma, London, 102, VI, 13.

bitgallu, riding horse.

A NEW BOUNDARY STONE OF

PnV, bataqu, cut off.
II, 1 perm., bu-ut-tu-qu mai-qu-û, the drinking places were cut off, V R. 55, 19.


Gabbu, entire, total.
i-na i-liq matu Na-mar gab-bi-šu, V R. 55, 51.

Gabarû, gibrû, copy.

Gugallu, regent, chief.
gi-iš gi-mi-ur-ma, D. E. P., II, pi. 20, 5; part., girru.GAR, the most perfect commander, V. A., 2663, I, 23.

Gimillu, preservation.

Gimrû, complete.
I, 1 pret., pa-qi-mi a-na Bit-î-li-ia-a-šu ig-ru-ur-ma, D. E. P., II, pl. 20, 5; part., ga-mir šu-lubḫi, the most perfect commander, V. A., 2663, I, 7.

Girgûtu, completion, fulness.

Gimru, totality.
(Marduk) šar gi-im-ri, V. A., 2663, I, 4; (Ellil) bēl gim-ri Neb. Nippur, I, 2; šar(?) gim(?)-


Gan, a surface measure.
š 30 qa a ammatu rabitu, Susa, 2, I, 26, 35; II, 5, 10, 15; Neb. Nippur, pl. 1; III, 7; London, 103, III, 40, London, 101, I, 4; Susa, 3, I, 2; Susa, 16, I, 1; D. E. P., VI, 42, I, 1; D. E. P., VI, 46, I, 1; C. T., IX, pl. V, 26; O. B. I., 83, I, 1; III R. 41, I, 1; R. 70, 1, 1; III R. 43, I[1], 11; O. B. I., 149, I, 1; C. T., X, pl. III, 11, 19; V. A., 2663, IV, 3, 18, 20, 32, 42, 47, etc.

Gû En.na, title of an official.

Girgilu, a symbol of Ellil.
gîr-gi-lu al-la-ku ša dEn-lil, Susa, 2, IV, 3.

Girru, road.

Gurrû, measure of area, Hebr. נד.
gur še u'ezôru, passim.

Giš.Bar, rent.

Gišhabbu, rascal.

Gišimaru, date palm.
eqlu šu gišimmaru saq-šu, a field planted with date palms, V. A., 208, 35; šu gišimmaru saq-šu, a field planted with date palms, V. A., 2663, IV, 21; C. T., X, pl. VI, 24; šu gišimmaru šabîti(GU.UN) ina bili(GU.UN) ina šu, the date palm grove in which are forty date palms with fruit, V. A., 209, IV, 24.
Nebuchadnezzar I.

\(\text{gašru, strong.}\)

\(\text{a}^\dagger\text{Nusku bel ga-as-rum, Neb. Nippur, IV, 25; i-na e-mug}^\dagger\text{Böl(E)}\)\n
\(\text{gaš-rat, V. A., 2663, II, 38; pl., }^\dagger\text{Samaš u}^\dagger\text{Rammân ilâni ga-aš-ru-tu, Neb. Nippur, IV, 15.}\)

gastrűtu, strength, power.

\(\text{ša ina dun-ni u [gaš]-ru-tu la [i]-šu-tu tam-šiš-šu, V. A., 2663, II, 32.}\)

gutaku, title of an official.

\(\text{gu-ta-ku ša Bit-mA-da, III R. 43, III, 12.}\)

Dūzu, month of Tammuz.

\(\text{V R. 55, 16; V. A., 2663, V, 16.}\)

da'ummatu, darkness.

\(\text{umî-šu nam-ru a-na da-um-ma-ti li-tur(?)-šu, III R. 41, II, 20.}\)

3q', 

\(\text{dabAbu, raise a claim.}\)


dibbu, lawsuit.

di-bi-tap-gir-la ū ru-gu-um-ma-a, Susa, 3, II, 15.

dagalu, see.

\(\text{I, 1 prec., pa-ni-ka lid-gu-la, V. A., 209, IV, 8.}\)


daddu, child.

\(\text{a[i] i-zi-bu da-ad-da-šu, Susa, 16, VI, 27.}\)

dūru, wall.

dūru ša āBītu\(^d\)Samaš, V R. 56, 1.

dārū, everlasting.

A NEW BOUNDARY STONE OF

a-na da-ra-a-ti, forever, Susa, 3, V, 39.

dāriš, forever.


duḫdu, plenty.

šan-te duḫ-di, Susa, 3, V, 18.

dailu (=daiašu), title of official.

a-liš da-i-li ui-tim, IV R. 26, II, 4.

'f, danu, judge.


dinu, right, lawsuit.


dainu (=daianu), judge.

(Šamaš daianu rabā, Susa, 2, IV, 13; Susa, 14, III, 3; daianu(DI-KUD) rabā ša-mē(e) ù irṣi-tim(-tim), I R. 70, III, 15; Šamaš daianu kaš-kaš nišē, III R. 43, IV, 10; Šamaš daianu ša-mē u irṣi-t, London, 101, III, 12; III R. 41, II, 19; London, 102, II, 1; (Šamas and Rammān) daianē (DI.KUD.MEŠ) ši-rūti (MAH. MEŠ), Neb. Nippur, IV, 16; lu-ū daianu lu-ū bēl paḫâši, III R. 45, No. 2, 3; lu laputtu lu daianu, D. E. P., II, 97, 11.

dakū, overthrow.

II, 2, šu-ū id-di-ki-ma i-na aš-ri-im ša-ni-im-ma ki-i limuttu(-ti) ṣa-la-ka-an, Susa, 3, V, 40.

dikū, levy, be ready.

I, 1 pret., [ina] bu-ni-šu nam-ru-tu id-ki-ma, with shining face he was ready (willing), C. T., X, pl. V, 15; inf., la di-ki-im-ma, not to levy, Susa, 3, II, 27.

dikū, levymaster.


dikūtu, levy, conscription.


daltu, door.

dal-[ti] ù ašar(KI) mi-ši-ni ša-ni-ik-ki-ru-ma, the sluice, the place of filling his canal, Susa, 16, V, 6.

dullu, work.


dāmu, blood.


damāqu, be merciful.

II, 1 inf., at-riš a-na du-um-mu-ki, for an exceedingly great favor,
NEBUCHADREZZAR I.

IV R.² 38, II, 26; part., mud-me-iq zi-kir a-bi a-il-di-su, who keeps unstained the name of the father, his begetter, V. A., 2663, II, 41.

camqu, gracious.

ina nūr pána(SI.MES)-ṣu dam-qūti(SI.BIR.MES), Neb. Nippur, I, 22.

damqū, graciously.


damiquu, favor.

i-na [tāb tī]-bi u da[migti iš]-pur, Susa, 16, I, 10.


dannu, powerful, mighty.


dannatu, difficulty.


dunnu, strength.


dannu, document (cf. dannitu).

a-na šarrī dan(-an)-ni iq-bi-ma, III R. 43, I, 10; dan(-an) [-ni] ka-ni-ki, the document was sealed, III R. 43, I, 23.

dišiktu, diminution (cf. dirku, small).

i-na di-ri-ik-ti mē, at the low water level, Susa, 3, II, 54.

dišū, widely extended.

nišē(UN) di-ša-a-ti, people far and near, III R. 41, II, 39.

dē, adu, inform.

III, I pret., šarru uš-id-ma it-ti a-ḥa-

meš išal-šū-nu-ti-ma, London, 103, IV, 18; šarru . . . uš-id-ma, Susa, 16, II, 21; šarru bēli-

šu . . . uš-id-ma, V. R. 55, 49; šarru be-el-šu uš-[ṣ-ṣ]-ṣu] um-[ma], C. T., X, pl. III, 3.

abālu, carry, bring.


III, 2 pres., pān bel eqlī uš-la-ba-tu, in the presence of the owner of the field causes it to be taken, London, 101, III, 8.

bītu, (1) tribute, (2) fruit.

(1) tribute, bitli(GUN)-su kabit-
tim(DUGUD-tim), V. A., 2663, II, 14; (2) fruit, XL isṭušimmaru ina bītu(GU.UN), V. A., 209, IV, 24.

adū, fix, appoint.


adū, law.

a-na la a-di-šu-nu, contrary to their law, V R. 55, 48.

alādu, beget.

I, 1 inf., a-la-ad a-me-tu-ti alpē u ʃēnē, the birth of men, oxen and sheep, London, 102, II, 27; part., a-bi a-li-di-šu, V. A., 2663, II, 42.

išītu, child, offspring.

i-li-ti ṣa-er-ba-aMarduk, V. A., 2663, II, 43.

aṣumittu, a sculptured and en-
graved stele.

a-su-mi-it-tu an-ni-itu, London, 103, VI, 26.

simtu, decoration.

pl., sinätu, ina eš-rit ma-ḥa-zī ilāni rāḥūti iš-tak-ka-nu si-ma-
tu, works of art, V. A., 2663, II, 47.
A NEW BOUNDARY STONE OF

gspfi, brilliant.

(Sin) 9d i-na ildni rabuti szi-pu-u,
Susa, 3, VI, 43; iluStru ilu szi-
pu-u mér biti ša álu Di-e-ir, V. R.,
56, 49.

aptu, dwelling.

pl., nisé a-pa-ti, Neb. Nippur, III,
18; a-pa-a-ti i-na nap-šar šal-

asû, go forth.

I, 1 pret., ai u-ši ina u-ša-ki, Neb.
Nippur, IV, 23; pres., ana ši-ti la uš-ši, C. T., X, pl. III, 8;
infl., mè la a-zî-im-ma, Susa, 3,
III, 7.

II, 2, i-na gât mdMarduk-zakîr-sumu
u zûrî-šu u-tû-ši-u, IV R.2 38,
III, 22.

III, 1, ai u-šè-ši ur-ki-ti, Susa, 14,
III, 13; lu-ša a-na našú(ZI.GA)
u-šè-îq-šu-ú, I R. 70, II, 11; i-na
zu-um-ri-ši li-še-ši, Susa, 14,
IV, 9; infl., ul-šu li-šu la ša-zî-
im-ma, Susa, 3, II, 42.

sitû, that which goes forth.

ši-it pi-šu, command, Susa, 3, VI,
30; ša ši-it pi-šu la uš-te-pî-il,
V. A., 2063, I, 14; iq-bi ina ši-it
pi-šu, V. A., 2063, I, 31; ši-ti
Bābili, offspring of B., V R. 55,
2; ši-ti aq-[ra]-taš, late off-
spring, C. T., X, pl. IV, 14;
a-na ši-ti lu uš-ši, may he not
let go out (of my hands), C. T.,
X, pl. III, 8.

šâtu, eternity.

a-di ūm(-um) ša-a-ti, I R.70, IV, 25;
a-na ūmè ša-a-ti, Neb. Nippur,
III, 12; I R. 66, II, 4; a-na
ūm(-um) ša-a-ti, London, 103,
V, 26; Susa, 16, III, 25; I R. 70,
I, 17; London, 102, I, 29; C. T.,
IX, pl. IV, 16; a-na ūmè(-me)
ša-a-tu, V. A., 2063, IV, 55; C.
T., X, pl. VI, 30; a-na ūmè ša-ti,
III R. 43, edge IV, 6; a-na
ūm(-mu) ša-ti, V. R. 56, 9; a-na
ša-a-at ūmè(-mi), Susa, 3, VII,
39; a-na ša-a-ti, Susa, 3, III, 55;

arâdu, go down.

I, 2, it-ta-ad a-na hâkri, V R. 55,
38.

arû, lead.

I, 2 part., mut-tar-ru-u ba'-a-ta-ti,
ruled by, Neb. Nippur, I,
12.

II, 1 part., mu-ir-ru, captain, Susa,
16, IV, 4; Susa 14, II, 3.

III, 2, muš-ta-ru-u Sup-par[k], who

arûtu, month.

ar-hi ša ši-ša-du-da, months that
hasten, IV R.2 38, II, 21.

arki, afterwards.

ar-ki . . . iq-bi-ma, III R. 43,
edge IV, 3; ar-ki, London, 103,
I, 34; II, 5; ša ar-ki-shû, his
successor, Susa, 16, II, 26.

arkû, a later one.

bel biti ša Bit-mA-da ar-ku-û, III
R. 43, III, 8; edge IV, 1; man-
u arkû(EGIR-u), V. A., 2063,
V, 18; C. T., X, pl. VII, 32;
D. E. P., II, 97, 10; ūuppû biti
ar-ku-û u mäh-ru-û, V. A., 209,
I, 24; u ar-ki-i lu-zi-bu, C. T.,
X, pl. V, 9; la i-zi-bu ar-[ki-û], C.
T., X, pl. V, 7; pl., arkûti,
ki-pu-tu ša Bit-mA-da ar-ku-û,
III R. 43, III, 15; III R. 45,
No. 2, 4; pl. fem., arkûtu, future,
a-na arkût ūmè, Susa, 2, III, 2;
London, 101, II, 12; D. E. P.,
VI, 45, V, 8; London, 102, IV,
36; a-na ar-ka-t ūmè(-mi), Lon-
don, 103, V, 27; V R. 56, 26;
O. B. I., 83, II, 11; III R. 41, I,
31; i-na ar-ka-t ūmè, Susa, 3, III,
29; i-na arkût(EGIR) ūmè, D.
E. P., II, 112, 10; V. A., 209, I,
31; I R. 70, II, 1; London, 102,
I, 29; i-na (ar)-kat ūma(-ma),
V. A., 208, 43; i-na ar-ka-ti
NEBUCHADREZZAR I.

\[\text{šu-ba-lu} \text{a-sib} \text{ša} \text{máš-et} \text{ša} \text{ra}-\text{um}, \text{London, 102, I, 18.}\]

\[\text{arkAniš}, \text{i-na ar-ka-niš, in later times, C. T., IX, pl. V, 91.}\]

\[\text{zāzu, divide.}\]

\[\text{I, I pret., } \text{šu-šu-[ub me]-ha-zî, the preservation of cities, V. A., 2663, II, 23.}\]

\[\text{zu'uztu, allotment.}\]

\[\text{zu-ut pa-ni sa-ka-ak uṣu-ni, Susa, 14, III, 4.}\]

\[\text{zātu, hate.}\]

\[\text{I, I pret., } \text{md} \text{Marduk-kudur-usur is-kam-ma, London, 103, V, 18; } \text{zēr-ukīn is-kam-ma, London, 102, IV, 17; perm., } \text{ša ina šarri pa-na za-ku-ma, which under a former king had been freed, V R. 55, 48; maḥru ap-lu za-ku-u, London, 102, IV, 34; maḥīr a-pil za-ku, it has been received,} \]
it has been paid, he is freed, V A., 209, I, 27; II, 39; III, 14, 26; V, 1.


zakātu, freedom.

I. ʿašš, zakāru, name, mention.


zikru, name, naming.

II, ʾašš, zikru, hero.

zamū, bar, keep back.
II, I prec., bit-su li-za-mi-ma, from his house may he bar him, Susa, 3, VI, 53; li-za-am-ma Ḡa-na-an, may he keep back the grain, Susa, 14, III, 12.

zumru, body.

I. ʾašš, zanānu, preserve.
II, I prec., li-za-nin-ma Ḥa-zi-ni-šu, O. B. I., 80, 1.

II, ʾašš, zunnu, rain.
(Rammān) bit naq-bi ʿu zu-un-ni, V R. 56, 41.

ʾašš, zaqpu, cultivated.
a-di iškiri zaq-pi, V. A., 208, 8; egli ʾuššišmaru zaq-pu, V. A., 208, 35; izkiri ʾuššišmaru zaq-pu u pi-i [šul-pi], C. T., X, pl. VI, 24.

ʾašš, tizqaru, sublime.

ʾašš, zarū, beget, create.

ʾašš, zēru, (1) seedfield.
šēʿuzēru, passim.
(2) seed, offspring.

Susa, 2, III, 26; Susa, 3, IV, 3, 19, 30, 55; V, 28; London, 101, III, 17; IV, 8; IV R.² 38, III, 22, 37; zi-i-ri-šu, Susa, 14, IV, 14; D. E. P., IV, pl. 16, II, 9; V R. 56, 40, 60; III R. 41, II, 38; I R. 70, IV, 25; O. B. I., 149, II, 20; V A., 2663, II, 40; V, 46; C. T., X, pl. IV, 13; Neb. Nippur, V, 7.

bara, zarabu, be pressed (cf. p. 170).


ziit, zuršu, abundance, plenty.

zur-su ba-ru-bu, V. A., 2663, II, 16.

ZI.SAG.GAL-li, supplication (cf. p. 170).


zittu, share.

tup-pi zittu(gAA.LA), V. A., 208, 1; a-na zittu (gAA.[LA]) u-tir-ama, to the (original) possession (owners) he returned them, V. A., 2663, III, 23; zi-it-ti ma-[na], no share, C. T., X, pl. V, 13.

har, habasu, be abundant.

I, I inf., na-ha-ša ha-ba-ša li-kim-ša-ma, abundance and overflowing may he take from him, Neb. Nippur, IV, 11.

habusu, rich (cf. p. 169).


Habirai, the Habirean.

Ku-dur-ra mör m[H]i(?)-ri-šu-ru Ha-bir-ai, O. B. I., 149, I, 22.

hegalu, affluence.


nebu, habdi, to rejoice.

II, I inf., libbi be-li-šu . . . ḫu-ud-di-i, to gladden the heart of his lord, IV R.² 38, II, 19; i-na ḫu-ud libbi(-bi)-šu, V. A., 209, I, 23; i-na li-ti u ḫu-ud libbi(-bi), V R. 55, 44.

ḥadiši, joyfully.


mahāzu, city.


ḥazanu, magistrate.


hām, ḫattu, inspect, examine.

I, I pret., ku-la-tan nišē ḫi-il-î, V. A., 2663, I, 34.
A NEW BOUNDARY STONE OF

II, 2 (āba{n}u-nāra) ɪ-ta-bat uḥ-tal-liq, Susa, 3, V, 56.

I, 22, hašatu, hasten.

I, 1 inf., a-na aš-ri ha-ma-ša, V R. 56, 10, for the support (cf. Hilprecht, Assyriaca, p. 5f, note 3).


hanṭiš, quickly.

ha-an-tiš tik-kiša na-ap-saš-[su], V R. 56, 57.

II, 22, hašatu, be hot.


banbu, grow up in abundance.


hasāsu, think, remember.

I, 2, a-na limutti(-ti) li-ḥa-as-su-ši-ma, V R. 56, 52.

hasisu, understanding.


II, 1 ḫaṭū, break, destroy.


II, 1 i-na eli na-re śa-a-tum i-ga-ru ḫa-a-bit-ma ḫa-ši-pu, Susa, 2; Med., I, 6.

bašu, terra cotta (cf. p. 213).

na-ra-a ša ha-as-bi, Susa, 2; Med., I, 3.

biṣbu, wealth.

ḫi-ṣib tam-tim rapaštim (DAGAL-tim), V. A., 2663, II, 15.

 XB, hašinnu, axe.

li- ża-ni-ma ha-zi-ni-šu, O. B. I., 80, 1.

 XB, biṣṣu, enclosure, dyke.


ḫirū, canal.

birfitu, digging, excavation.

hi-ru-ul nār šarrī la hī-ri-e, Susa, 3, II, 32.

biritu, canal.

lu a-na na-ri i-na[-ad-du-ú] lu a-na hī-ri-ti i-na[-as-su-ku], D. E. P., VI, 45, V, 15.

harrānu, road.

harrāna(KAS) ʿti-tur-ra . . . la a-ma-ri, Susa, 3, III, 22; iš-sa-bat ha-ra-a-na, V R. 55, 16;


hurāsu, gold.

šim MA.NA ša ḫuruṣi, Lond., 103, III, 21; šiqū ḫuruṣi, Susa, 14, I, 12, 14; šuššu(KU) ḫuruṣi(AZAG. G1), Lond., 102, IV, 25.

harru, canal.

ba-ba-at ḫa-ra-ri ālušā-sa-na-ki1, O. B. I., 149, I, 10; ha-ar-ri ālušā-sa-na-ki, O. B. I., 149, I, 5;

[har]-ri ša mAmel . . . . , C. T., X, pl. VI, 22; ha-ra-ri ša mNādīn . . . . , C. T., X, pl. VI, 26; cf. also ḫa-ar-ri-Be-ṣi, Susa, 3, I, 24.

ḫurrū, hole.

ḫur-ri pi-su, his throat, I R. 70, IV, 19.

ḫursānu, compromise(?).

ḫuḫḫu, famine, want.

šanāteḫu-ša-na-ḫi, London, 101, IV, 10; bu-bu-ta u šu-ša-ab-ḫa, V R. 56, 43; [marr]-šu a-na šu-ša-ḫi

ḫatū, defeat.

I, I pret., ša mātu šur(AŠ) iḫtu(?)

III R. 43, I, 5; II, 27.

ḫemu, report, command.

fe-im-ša . . . u-tir-ma, he brought his report, London, 103, III, 1; V, 10, 19; fe-im-šu-nu u-tir-ru-


šakin(GAR) fe-mi mātī, V R. 56, 13; šakin(GAR) fe-mi ša Bit-

M₃-da, III, 43, III, 43, 11.

ḫarsi, be good.


ḫabu, good.

a-wa-iš-a-ab-a-a na hi-im-ti-šu la i-man-nu-a, London, 103, VI, 6.

ḫabtu, prosperity.


ḫiḫ, approach.

A NEW BOUNDARY STONE OF

gâtâ-sù ti-ţa li-ru-ba, V R. 56, 58; ni-is-hi ša ti-i-ti, extract of the clay (tablet), C. T., IX, pl. V, 42.

ṭuppü, tablet.


ţupsíkku, forced labor.


šul, šaràdu, drive away.

I, 2, ūmì(-mi) ša-na-ka-da ar-ḫi ša ši-fa-ru-da, days that pass quickly(?) months that hurry on(?) IV R. 5, 28, 11, 21.

IV, 1 prec., abulli alî-šu ka-meš ūf-ḫa-rid, may he be driven away, Susa, 16, VI, 16; ina pâni-šu lim-nîš iš-ḫa-ra-du, V. A., 2663, II, 36.

šù, side.

a-na i-di li-mut-ti iz-za-az-ru-ma, III R. 41, II, 1; a-na i-di ram-nî-šu-Šu u-ţir-ru-ma, they turned them (the fields) to their own use, C. T., X, pl.V, 5; a-na i-di ram-nî-šu ū-ţar-ru, C. T., X, pl. VI, 34.

šù, šù, to know.


mu-di, intelligent.


šì, šùm, day, passim.

šùm, śùm, daily.

šùm(-mi)-šam-ma, I R. 70, III, 23.
imittu, right hand.

sa i'Uma-sa-ra-S u bit(?) i-mit-ti sarri, V R. 55, 26, 36.

esgru, form, sculpture.


usurtu, picture, bas relief.

pl., i-su-ra-tu-§u-nu us-su-ra, Susa, 3, VII, 33; D. E. P., II, 113, 21; D. E. P., IV, pl. 16, II, 8.

ia-a-si, me.

šu-ú ia-a-si la u-qal-la-la, Susa, 3, IV, 28.

is, have.


ašar, to be right.


išar, righteous.

f., šu-gat[a](PA) išar-ti, V. A., 2663, I, 34.

mēšar, righteousness.


kabābu, burn.

I, I pres., i-kab-ba-bu ki-i iša-ti, V R. 55, 17

kabāsu, tread, walk.


kabtu, heavy, mighty.

ka-bi-latā, Neb. Nippur, I, 12; f., ši-ba-ba-a diša(AK.TUK) an ka-bi-la, a serious condition, Susa, 16, VI, 14; šešišu kabittim(DUGUD-tim), V. A., 2663, II, 15; še-šišu kabittu(DUGUD-šu), V. A., 2663, V, 42.

kabittu, mind.


KAD, title of an official.


kiddūde, temples, shrines.


kidin(n)u, protection.

šubē ki-di-nu, clients, V. A., 2663, III, 11, 24, 32.

kudurru, boundary stone.

A NEW BOUNDARY STONE OF

II, 8; ú-sa mi-is-ra ú ku-dur-ra,
III R. 43, III, 20; IV, 2;
II, 13; us-su mi-sir-šu u ku-dur-
ra-šu, I R. 70, IV, 4;
ku-dur-ra ú-na-ka-ru, O. B. I., 150, II, 1;
uddurri(SA.DU)-ki-na nu-uk-
ku-ru-ma, V. A., 2663, III, 21;
ku-dur-ra ú-na-ak-ka-ru, Susa,
16, IV, 19;
ku-dur-ra-ša ul ut-
ta[k-k]or, O. B. I., 83, II, 2;
ku-
dur-ra-ša ut-tak-kir, O. B. I., 83,
II, 5; li-bu-tu ku-dur-ra-šu,
V R. 56, 40;
ku-dur-ra-su li-na-qir,
London, 103, VI, 12;
be-el ab-li
~u-u-mi
iu
ku-dur-ri,
Susa, 3,
VII, 8;
Sium ku-dur-
[ri],
London,
101, I, 1;
NIN.IB u dNusku mu-kin
ku-dur-ri, Neb. Nippur,
heading 2.

kēnu, faithful.
re't kēnu(GL.NA), V. A., 2663,
II, 25; re't ki-nu, Neb. Nippur,
I, 21; re't ki-ni, Neb. Nippur,
I, 15; an-na-šu ki-i-nu, Susa,
3, VII, 48; pl., šur ki-na-a-ti,
kniš, faithfully.
ki-niš šp-pa-lis-ma, Neb. Nippur,
I, 24; ki-niš ippalis(SI.BAR)-
su-ma, Neb. Nippur, II, 16;
ki-niš šp-pal-ša-šu-ma, O. B. I.,
83, II, 16; ki-niš ut-tu-ša-ma,
V. A., 2663, I, 24; šum-šu ki-niš
im-bu-u, V. A., 2663, II, 55;
ki-niš iš'-al-[š]u, C. T., X, pl.
V, 11.
kittu, righteousness.
ki-šš ta ir-tam-ma, Susa, 3, IV, 53;
ki-šš ti-zi-ir-ma, Susa, 3, V,
20; ki-šš ra-[am], O. B. I., 83,
II, 23.
mukinnu, witness.
an-nu-tu mu-kin-nu\^b, V. A., 209,
V, 20.
kizu, bodyguard, servant.
na-an-za-az maš-šar šarri ki-zu-ú,

2, ki, as.
ki-[i] a-na]-ku, Susa 3, IV, 1; ki-i
pi-i, according to the word,
Susa, 3, IV, 13, 34, 41; V, 10;
III R. 43, I, 10, 22; London,
102, III, 10; ki-i pi-i atri(DIR),
as earnest money, V. A., 209,
I, 15; ki-i pi-i at-ru, V. A., 209,
IV, 33; ki-i mé, I R. 70, IV, 8;

kišam, thus.


kaškku, weapon.


kalki, kalbu, dog.

ki-ma kalbi(UR.KU), III R. 41, II, 24.

II. ḫul, kalū, end, cease.


kala, all.


kalūš, altogether.

mu-ud-diš ka-liš šarāt(ASP), V. A., 2663, II, 7.

kullū, denial(?), end(?).


kalūš, name of an official (cf. p. 177).


kallatu, bride.


kullattān, roundabout.


kullattān, everywhere.

A NEW BOUNDARY STONE OF

perm., insīkakkiš-šu-nu ku-ul-lu-mu, Susa, 3, VII, 32; kul-lu-mu,

II, I look upon.
i-na ag-ši lī-ik-ki-mu-su, London, 103, VI, 2;
perm., i.ukakke-u-nu ku-ul-lu-mu, Susa, 3, VII, 32;

I. kamātu, enclosure, wall.
i-na ka-ma-ti ū-nu, Susa, 16, VI, 17;
III R. 41, II, 18; I R. 70, III, 20; O. B. I., 149, III, 8;
V. A., 209, V, 12.

kames, bound, captive.
abullā ti-šu ka-meš ši-ša-ar-d, Susa, 16, VI, 16.

perm., insīkakkiš-šu-nu ku-ul-lu-mu, Susa, 3, VII, 32; kul-lu-mu,

II, 1 pres., mim-ma a-ma-at limutti(-ti)
i-ka-ap-pa-du, Susa, 16, V, 10;
ša lī-bu-uš-šu i-kap-pa-du
limutta, V. A. 211, III, 3.

I, 2, ša a-na epēš taḫāzī kit-pa-da
ša e-mu-ga-šu, whose forces are
devoted to battle, V. R. 55, 7.

A NEW BOUNDARY STONE OF

I. kamātu, enclosure, wall.
i-na ca-ma-ti ū-nu, Susa, 16, VI, 17;
III R. 41, II, 18; I R. 70, III, 20; O. B. I., 149, III, 8;
V. A., 209, V, 12.

kames, bound, captive.
abullā ti-šu ka-meš ši-ša-ar-d, Susa, 16, VI, 16.

perm., insīkakkiš-šu-nu ku-ul-lu-mu, Susa, 3, VII, 32; kul-lu-mu,

II, 1 pres., mim-ma a-ma-at limutti(-ti)
i-ka-ap-pa-du, Susa, 16, V, 10;
ša lī-bu-uš-šu i-kap-pa-du
limutta, V. A. 211, III, 3.

I, 2, ša a-na epēš taḫāzī kit-pa-da
ša e-mu-ga-šu, whose forces are
devoted to battle, V. R. 55, 7.

kuppu, spring.
pl., ka-bi-sa-at kup-pa-a-ti, V. R.
56, 47.

kišu, dwelling, temple.
e-pši ku-ul-mu ki-is-ši u si-ma-ku,
V. A., 2663, II, 12; pl., adi eqli ki-is-ša-a-ti ša i-na lībī Na-ra-

kirū, garden.
isīkiri(SAR) ū-nu Sa-ak-na-na-a,
Susa, 16, I, 23; isīkiri u šaggu-
lāni, V. R. 55, 60; isīkiri(SAR.
MEŠ) eqli Bit-mat-na-at, C. T.,
X, pl. III, 20; ad di šākiri zaq-pi,
V. A., 208, 8; šākiri ša-gišmaru,
V. A., 2663, IV, 21; šākiri(V. A.,
2663, IV, 29, 33, 36, 43; C. T., X,
pl. VI, 24; V. A., 209, IV, 24.

kāri, ikribu, prayer.
i-na ū-ki-ri-bi ū ZIŠAG.GAL-li, O
B. I., 83, I, 17.

karūbu, powerful.
(Nusku) a-rī rum ka-ru-bu, Neb.
Nippur, IV, 25.
NEBUCHADREZZAR I.

1, 2. *ik-ta-šad a-na kišād nāru ʿul-la-a,* V R. 55, 28.

kišitu, property.

*ī-na kišitta (KUR-ta) ša im-gut-ma,* because of the property which he claimed, London, 102, VI, 5.

kaš(a)šu, body, mind.


II. *kursu (= karasu), ruin.*

*i-te-mid kur-uu,* fate overtook him, V R. 55, 41 (cf. Sennach., prism, II, 37; Aššur, Annals, II, 81; *Synchonistic History,* II, 30; III [8], 26; and Winckler, Forschungen, I, 105, 241; Delitzsch, Letestücke, p. 170b).

KAŠ.BU (KAŠ.GID), double mile.

*i-ša-ta iš-ta-a kan a-na XXX KAŠ.BU, V R. 55, 15; i-ni-is-su-u 3660 KAŠ.BU, V A., 2663, II, 37.*

kišādu, (1) bank of river.

Susa, 2, I, 22, 25, 31, 34; II, 3, 8, 13, 18; London, 103, III, 42; IV, 2; London, 101, I, 5; Susa, 3, I, 5, 24, 50, 54; IV R.² 38, I, 4; Susa, 16, I, 3, 24; C. T., IX, pl. IV, 21, 23; III R. 41, I, 2, 9; I R. 70, I, 3; London, 102, I, 2; C. T., X, pl. III, 17; V A., 2663, IV, 16, 22, 23, 31, 40, etc.

(2) neck, *paš-ru i-na kišādi (TIK)-šu,* V R. 55, 54.

šaši, *kišātu,* universe, world.

(Nazi-Maruttashi) šaš kiššati (KIŠ), Susa, 2, I, 2; (SARRA), Susa, 2, II, 27; (Marduk-apal-iddina 1.), Susa, 2; Med., II, 3; IV R.² 38, I, 21; D. E. P., VI, 42, I, 24; (Rammân-šum-usur), D. E. P., II, 97, 8; (Meli-Shipak), London, 101, I, 13; (Nebukudurri-usur), Neb. Nippur, II, 23; (Nabû-mukin-aplu), London, 102, IV, 2, 12; C. T., X, pl. IV, 10, 11, 12; rēʾu ki-šat šat, D. E. P., VI, 46, IV, 5; abkal kiššat šamē-(-e) u iršītim-(-tim), V A., 2663, I, 8; purussu (ES.BAR) kiššat nišē, V A., 2663, I, 38.

ki-ta-a-ši.

*dRammân bēl ki-ta-a-ši,* D. E. P., VI, 47, 7.

šaši, *katānu,* cover.


kuttinnu, younger (cf. Hebr. קְנָב).
A NEW BOUNDARY STONE OF


īā, not, passim.

līʾu, tablet (cf. p. 10).


lītu, power, victory.


labānu, libēnu, throw down, prostrate.

lubnu, calamity.

labaru, garment.


litu, power, victory.


labānu, libēnu, throw down, prostrate.

lubnu, calamity.

labaru, become old.

lubnu, calamity.

labānu, libēnu, throw down, prostrate.

libbu, young (?).


līʾu līʾ( ), demarcation (?).
ma lu-ba-ri li-lab-biš-[šu], London, 102, I, 46.

labāšu, clothe.


talbišu, garment.


lā, lū. (1) adv., truly.
Neb. Nippur, IV, 16, 26; Susa, 2, IV, 2, etc.

(2) conj., either, or.
lū-ū ... ū, Susa, 2, III, 4; lu-ū ... lu-ū, London, 102, V, 1, 2, 3; London, 101, II, 13–15; III, 3, etc.

lā, lazzu, destructive evil (cf. p. 181).


lipu, descendant.


lēšu, laughter(?), merriment(?).
lēšu ai ūši (TUK), Neb. Nippur, IV, 14.

lamānu, limēnu, be evil.

I, 1 inf., lu-ub-nu ma-ku-ū u li-mi-nu, distress, frailty and evil, V R. 56, 44.


girūti lu mu-lam-me-nu i-gir-ri-šu, Neb. Nippur, IV, 16.

limnu, evil.


limniš, miserably, with evil intent.

limuttu, the evil.

lamassu, tutelary deity.

ilu šarri ū dlamassu (KAL) šarri, Susa, 16, VI, 8.

lanu, body.


liptu, work, construction (cf. p. 198).
A NEW BOUNDARY STONE OF
lipittu, enclosure (cf. p. 184).
i-na lipiti(LIBIT) it-te-ti, Susa, 3, V, 53; ina *lipiti(LIBIT)* i-pi-ṣu-ū, Neb. Nippur, V, 2.
la(u)puttu, chief (cf. p. 171).
lipittu(LIBIT) it-te-'i, Susa, 3, V, 53; ina *lipitti(LIBIT)* i-pi-ṣu-ū, Neb. Nippur, V, 2.

I, 1 prec., *ni-is-sa-tu li-ilqi(SIJ.TI)-ui*, Neb. Nippur, IV, 12; a-na aš-šu-ti [i-[il-qi]], London, 102, VI, 4; pres., ša uttu ībbī nār piḫāti ša šarri i-līq-qa-a, Susa, 3, I, 52.

laqatu, snatch away.

ma, part. of emphasis, passim.


mē, water.

ma’ādu, be much.
II, 1 prec., *li-ma-’i-da at-mi-šu*, may he multiply his words; III R. 41, II, 23.

ma’du, much.

āmi(-mi) ma’-du-ti, many days, Susa, 3, V, 17.

ma’aru, send.

II, 2 pret., la mu-ôa u-ma-’-ir-ma, Susa, 3, V, 50.

mārū, son, passim.

mārtu, daughter.


mēru, child.

dGirru iz-zu me-ru ša dNusku, Susa, 2, IV, 19; dGirru me-ru ša dKA.DI, Susa, 2, IV, 23.
mdm, mesu, disregard.

I, 1 pret., a-ma-la iš-tu-ru-ma . . .
    a-na-ku la e-mi-e-šu, Susa, 3, IV, 26.

I, 2, šu-la i-te-ni ū la im-taš, Susa,
    3, V, 9.

magāru, be gracious.

I, 1 pret., "Aššur-ab-iddina šor bēl-i-

migru, favorite.

ribi me-gir-šu, Neb. Nippur, I,
    23; II, 21; me-gir "En-līl, Neb.
    Nippur, II, 15.

mitgurtu, agreement.

i-na mi-iti-gur-ti-su, London, 103,
    III, 16.

madādu, measure.

I, 1 pret., GÚ.EN.NA in-du-ud-ma,

mātu, die.

I, 1 pret., i-mu-ul-ma, London, 103,
    V, 6; i-mu-tu, London, 103, IV,
    12; V, 8.

mēḫu, storm.

i-sa-ar me-hu-ū, a storm rages, V
    R. 55, 32; i-na me-ši-e ta-ha-zi-

muḫḫu, prep.

i-na muḫḫ-ši, against, III R. 43,
    III, 23; IV, 32; edge II, 1; O. B.
    I, 149, II, 6; V. A., 209, I, 35;
    IV, 20; i-na muḫḫ-šī nārī es-šī,
    at, V. A., 209, I, 10; i-na muḫḫ-ši-
    šu-nu, in their behalf, C. T., IX,
    pl. IV, 8; a-na muḫḫ-ši, to, C. T.,
    IX, pl. IV, 4; D. E. P., II, pl.
    20, 2.

māḥṣu, smite, break.

I, 1 prec., pa-ni-ši lim-haṣ-ma, III
    R. 41, II, 19.

I, 2 part. pl., mun-daḥ-ṣu-ti, war-
    riors, V R. 55, 46.

II, 1 perm., ku-dir-ri-ti-na nu-ak-ku-
    ru-ma la mu-ḫḫ-šu-ša, their

boundary stones were changed,
but not broken, V. A., 2663, III,
22.

maḥāru, receive.

I, 1 pret., im-hu, London, 103, III,
    36; V. A., 209, II, 4; London,
    102, IV, 26; im-hu-ru, relat.,
    London, 102, IV, 40; V. A., 208,
    47; III R. 41, I, 12; ai im-hu-ur-
    šu, V R. 56, 56; im-hur-šu],
    D. E. P., II, 93, II, 7; am-hu-ru,
    C. T., X, pl. V, 3; an-hu-ru, V.
    A., 209, I, 13; part. ša is-ki
    ma-ḥi, London, 102, III, 11, 14,
    15; perm., kaspu ut ma-ḥir, V.
    A., 208, 46; V. A., 209, II, 3;
    ma-ḥi-ir-mi, Neb. Nippur, IV, 2;
    kaspu maḥ-ru, V. A., 208, 38;
    maḥ-ru apli za-ku-u, London,
    102, IV, 34; ma-ḥi a-pil za-ku,
    V. A., 209, I, 27; II, 39; III, 14,
    26; IV, 39, V, 1.

I, 2, ina qūtā . . . im-taḫ-hu-ru, V.
    A., 208, 34; ki-i LV šišu kaspi
    [am-ša-šar, V. A., 209, I, 7;
    perm., a-na šimi V šeurlu
    mi-taḫ-hu-ru, he received, III
    R. 41, I, 30.

maḥru, before.

maḥ-ri En-līl, Neb. Nippur, II, 9;
    ina maḥ-ri šakkanakki, Neb.
    Nippur, II, 19; eli šarri a-lik
    maḥ-ri, Neb. Nippur, II, 7; ma-
    ḫar bēl bēlē, V. A., 2663, II, 18;
    ma-ḫar ili-šu, Susa, 2; Med., I,
    5; ma-ḫar Šamaš, Susa, 3, III,
    47; V, 2, 24, 35; ma-ḫar šarri,
    O. B. I., 83, I, 18; na-an-zaz
    maḫ-ḫar šarri, Neb. Nippur, II,
    18; a-na ma-ḥi-ri ilāni, III R.
    43, IV, 13; a-na ma-ḫar ili u
    šarri, I R. 70, III, 23; a-na ma-

maḫrō, former.

ša-kin di-Ḥu-da-da ma-ḥa-ra-a,
    Susa, 16, II, 23; ṣippu bēl ar-
miḥru, bulwark.

mi-iš-ri nam-ba-ṣ-i, Susa, 3, II, 19.

miḥirtu, front.

eqlatī ša miḥirti(SI-ti) ṣatuBabili, opposite, Susa, 2, I, 7.

māḥri, price.

SE.BAR maḥērē(KI.LAM.MES)

māṣarūtu.
V urāte i-na lūṣi(i-bi) II ma-ha-ru-tu, IV R. 43, edge IV, 3.

MUK, title of an official.

London, 102, I, 17, 28, 35, 37; II, 32; IV, 29, 30; VI, 3, 7; V. A., 209, II, 33.

mākul, frailty.

makkaltu, perhaps enclosure or hedge.
[ma]-ak-kal-ti ṣunīrē la na-ka-si, V R. 55, 60 (cf. ma-kal-li-e, dam, Neb., 760; B. A., IV, 21; Winekler, Forschungen, I, 453; Peiser, Verträge, 231; makallū, suburb).

mākisu, tax-gatherer.

mikēru, irrigate.
I, I inf.,, la mi-ki-e-ri, Susa, 3, III, 11.
I, 2 part., mun-tal-ku, the wise, V. A., 2663, I, 45.
malku, prince.
ma-al-ku ildni, V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
milku, counsel.
mi-lik malku, prince.
V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
milku, counsel.
mi-lik malku, prince.
V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
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V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
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V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
milku, counsel.
mi-lik malku, prince.
V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
milku, counsel.
mi-lik malku, prince.
V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
milku, counsel.
mi-lik malku, prince.
V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
milku, counsel.
mi-lik malku, prince.
V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
milku, counsel.
mi-lik malku, prince.
V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
milku, counsel.
mi-lik malku, prince.
V. A., 2663, II, 47; ina pu-šur šu-šī ma-al-ku (= malkū), V. A., 2663, I, 42.
A NEW BOUNDARY STONE OF

mišru, boundary.

bēl mi-š-rī, Neb. Nippur, IV, 19;
bēl mi-š-rī u ku-dur-ri, O. B. I.,
149, III, 1; III R. 41, II, 27;
i-ka mi-š-rā u ku-dur-ri, Susa,
3, II, 12; i-ka mi-š-rā ilt-ti-qu,
Susa, 16, IV, 18; mi-šīr-šā us-
saḥ-hā, O. B. I., 83, II, 5; e tu-
saḥ-hā mi-š-rā, O. B. I., 83, II,
23; mi-šīr-šā ul us-saḥ-hā, O. B.
I., 83, II, 1; mi-šīr-šā li-šam-
ri-šu-šu (?), D. E. P., VI, 47, 6.

mašru, sick.

gaqqadu(SAG) [ma]-ra-li-ma a-ga-lā-
[tī]-la-a mēsir maqālūlī li-šī-ri-

murṣu, sickness.

mu-ur-ša, D. E. P., VI, 45, V, 5;
murṣu bu[l-bi]ti, D. E. P., VI,
47, 20.

II. မurray, namrašu, difficulty.
nam-ra-ša li-kal-lim-šu-ma, Neb.
Nippur, IV, 23.

marāqū, pay in full (Aram. ܡܠ фин)
isch)

I, 1 pret., a-na li-bi-bi(-bi) a-mi-
štītu, London, 102, VI, 14
(cf. B. E., IX, Nos. 48 : 19;
82 : 20, II, 1, i-mar-raq-qa-am-
ma, and IV, 1, im-mo-ri-ik-ku-u,
B. E., IX, 64 : 9).

marūru, be bitter.

I, 1 prec., i-na ar-raq lim-ri-ru, Susa,
14, IV, 17.

cura, maruštu, marustu, evil.

ma-rūs-ta li-iš-du-ud, V R. 56,
59; šī-maš ma-ru-uš-ti li-šim-
šu-ma, Neb. Nippur, IV, 6;
ar-rat la nap-šu-ri ma-ru-uš-ta
li-rū-ru-šu, III R. 41, II, 15;
London, 102, I, 39; ar-rat la
nag-da maruršu(SAG) li-
ru-šu, V. A., 209, II, 10; V,
s; ar-ra-at la nap-šu-ri-im ma-
uš-ta li-ru-ru-šu, Susa, 16, VI,
13; li-šī-du-ul ma-ru-uš-ti, V. A.,
2663, V, 40.

MAŠ.DA.MEŠ.

I R. 66, I, 4.

I, 1. maršu, be sick.

III, 1, a-qa-lā-ti-la-a li-šam-ri-šu-
šu-ma, may they afflict him with
leprosy, Susa, 16, VI, 20;
gaqgadu(SAG,NI) li-šam-ri-
šu-šu, Susa, 14, IV, 12; li-šam-
ri-is-su, D. E. P., VI, 43, IV, 11;
[ilāni] šarrātā u māti-šu li-šam-
ri-šu-šu (?), D. E. P., VI, 47, 6.

II. မurray, namrašu, difficulty.
nam-ra-ša li-kal-lim-šu-ma, Neb.
Nippur, IV, 23.

maqāru, claim(?).

I, 1 prem., ma-ki-i qdt-su lim-gu-ug,
may frailty fasten its grip, V R.
370.

maqurru, ship (Zimmern).

maqurru, fasten.

I, 1 prec., ma-ki-i qdt-su lim-gu-ug,
may frailty fasten its grip, V R.
370.

maqaru, ship (Zimmern).

maqaru, fasten.

I, 1 prec., ma-ki-i qdt-su lim-gu-ug,
London, 101, I, 21; Susa, 16, II, 10; III, 8; D. E. P., VI, 44, I, 15; is-pur-ma im-sú-šu-ma, Susa, 3, I, 38; C. T., IX, pl. V, 28; eqlu im-sú-šu-ma, Susa, 14, I, 17; im-sú-šu-ma a-na sa-ti i-rí-en-ši, III R. 43, I, 13; inf., i-na ma-sá-ši eqlu, Susa, 14, I, 8; perm., eqlu šu-a-tum ul ma-sá-ši-

masihānu, surveyor.

ma-sí-ha-an eqlu, III R. 41, I, 14.

matima, Whenever.

mátu, land, passim.

ná, matima, whenever.

nádu, lofty, sublime.


nárú, river.


I. 8, 22, nabú, call.


II. 8, 21, nambašu, inundation.


I. 8, 1, nabátu, light up.

II, 1, um(-mi)-is nu-ab-bu-ši, light up like day, IV R. 38, II, 16.

I. 8, 1, nablu, flame.


I. 8, 2, nigá, be light.

A NEW BOUNDARY STONE OF

nágiru, commander.

nangaru, carpenter.
Susa, 3, I, 22; V. A., 208, 9.

Vi, nagAsu, oppress, overwhelm.

M;1, nadu, throw, overthrow.

I, 2, a-na mē-e u iští i-ta-di, Susa, 3, V, 51.


nidū, throwing down.
šer-šū a-na šú-li-ši ir-šú-ú ni-da a-ši, throwing down of side, i.e., rest may he not have, Susa, 2, III, 29.

nadinanu, seller.
 nidintu, nidittu, gift.
nudunnu, dowry.
it(!)-ti mu-lu-gi iu nu-dun-ni-e, London, 102, I, 16.
3, nazazu, stand.
III, I pret., ma-bar ili-šu uš-zi-iz, before his god he set up, Susa, 2; Med., I, 5; perm., ši-uz-uz-zi ina maḫ-ri šakkanak Bōbili, (whose word) had standing before the potentate of B., Neb. Nippur, II, 19; obsēnu(AB.SIM) la ši-uzu-za-at-ma, vegetation had not grown up, Neb. Nippur, II, 30.
usuzzu, stand.
IV, 2, ni-is-qu ša rabāti siss ši-ta-ši-iz-zu, the excellence of the horses stood still, i.e., disappeared, V R. 55, 20; it-ta-ši-iz i-na li-ti, he stood in might, i.e., he triumphed, V R. 55, 42.
manzazu, manzazu (p. 172), highest dignitary.
Na-ḥas-i-pa-ni.
Susa, 16, I, 32.

nuḫsu, abundance.
šandĕ duḫ-di nu-ub-ši ū hegalii (HÉ.GAL), Susa, 3, V, 18.

nuḫsu, abundance.
šandĕ duḫ-di nu-ub-ši ū hegalii (HÉ.GAL), Susa, 3, V, 18.

nuḫsu, abundance.
šandĕ duḫ-di nu-ub-ši ū hegalii (HÉ.GAL), Susa, 3, V, 18.
nakādu, pass quickly(?).


nakālu, be skilful, wonderful.


naklu, skilful.


nikālu, cleverness, mischief.


nakintu, treasure (cf. p. 170).


nakār, enemy.


nakuru, hostile, enemy.


namāru, shine.


namru, shining.


namerrītu, splendor.


numru, gladness.


namrir(u), glory.


namaru, lamp.


nannaru, lamp.

Nisaba, grain.

KI-MU  dNisaba (SE.ELTEG) pu-
qut-tu li-ž-nu-bi, III R. 41, II,
33; dNisaba li-šat-li-ga pu-qut-tu
li-ž-mu-uh, I R. 70, IV, 12.

nasåqu, respect.

I, I perm., al-mu-šu na-as-qu-ma,
nasqu, noble.

rubå na-a-du na-as-qu, V R. 55, 2;
šarru na-as-qu, V R. 55, 22.
nisqu, excellence.

ni-is-gu ša rabâti sîsê, V R. 55, 20.

nappahu, kindle.

nipihu, flaming rise (of sun).

ni-ip-šu nam-rì-ru, flaming sun
disk, Susa, 2, IV, 12.

nappahu, smith.


napâšu, crush, destroy.

I, I prec., lip-pu-šu zûr-šu, I R. 70,
IV, 25.

Nippuru, the Nippurian.

napistu, soul, life.

na-piš-ta-šu ki-ma mê li-šu-uk,
Susa, 2, III, 33; liš-ki-sa na-ap-
šat-[su], V R. 56, 57; nap-ša-tuš
li-bat-li, Neb. Nippur, IV, 4;
napašu, crush, destroy.

I, I prec., lip-pu-šu zûr-šu, I R. 70,
IV, 25.

nasardu, guard, protect.

I, I part., dNabû nasiir (SES) ku-dur
eqlûti, Susa, 2, IV, 34; itu na-sir-
ri-sû, Susa, 14, IV, 13; na-šir

naqbu, fountain.

šar naqôbê, D. E. P., VI, 43, IV, 4;
(Ramman) bêl naq-bi u zu-un-nî,
V R. 56, 41.

naqû, pour out water.

I, I part., na-ag me-e, libator, Susa,
3, VII, 10; D. E. P., VI, 45, IV,
10; apû u[n]a-ag mê, London,
102, II, 19; apil-su na-qa mê
niqû, libation.

ina niqê(SIGIS) šum-du-li, Neb.
Nippur, II, 8.
A NEW BOUNDARY STONE OF 'p, naq&ru, destroy.


I, 2, u-ša-qar i-ta-bat u-ša-al-līq, Susa, 3, V, 55.


naru, inscribed stone.

no-ri-i, Susa, 2, III, 17; na-ri-e, Susa, 2, IV, 33; Susa, 2; Med., II, 5; III R. 43, IV, 32; na-na,a, Susa, 2; Med., I, 3; Med., II, 9; III R. 43, III, 32; D. E. P., VI, 45, V, 9; anšu-NA.RU.A, London, 101, IV, 5; Susa, 3, III, 51; IV, 9; VII, 28; IV R.² 38, III, 9, 30; Susa, 14, IV, 16; Susa, 16, IV, 29; VI, 9; D. E. P., VI, 43, IV, 8; D. E. P., II, 113, 20; D. E. P., VI, 45, V, 9; D. E. P., VI, 47, 19; V R. 56, 25, 35; III R. 41, II, 36, 40; I R. 70, II, 24; IV, 22; III R. 43, III, 23; O. B. I., 149, II, 8, 14; London, 102, V, 1; V. A., 2663, V, 45; V. A., 209, V, 5; Neb. Nippur, heading 1; IV, 28; V, 5; anšu-NA.RU.A, Susa, 3, IV, 9, 41, 60; V, 22, 34, 46; C. T., X, pl. VII, 36.

nu-rzu.


nišu, spirit.

ni-ši ilāni rābatī is-qur, I R. 70, I 21.

nišu, people.


nuš, nasū, take up.

I, 1 pret., ri-eš eqli ši-a-sum is-ši-ma, Susa, 16, III, 6; reš(SAG) eqli is-ši-ma, O. B. I., 149, I, 20; reš(SAG) eqli ši-a-tu [is]-ši-ma, London, 103, II, 46; reš(SAG) eqliša Bit-mšin-ma-gir ..., is-ši-ma, O. B. I., 83, II, 13; dEr-a bi-ti dBl (EN) a-na Babi-āki is-ša-a (Dual), C. T., IX, pl. IV, 12; mārē-su ša mBe-la-ni is-ša-am-ma (Dual), they brought, London, 103, III, 13; pres., i-na-ši-su a-na ri'-ut māti, they raised him, Susa, 3, III, 60; inf., inērēšu u ṣemē-sha la na-še-e, Susa, 3, II, 53; a-na la na-še-e ša matū Al-ni-ri-e-a, III R. 45, No. 2, 3; a-na nāšed (ZI.GA) uše-ṣu-āti, I R. 70, II, 11, part., na-aš išqēšti ịz-ị-ị, V R. 55, 8; ilāni na-ši-ši, the gods urging him on, V R. 55, 22; la na-še-ṣu-na, I R. 66, I, 8.

NEBUCHADREZZAR I.

adi šatti 24\(^{kan}\), London, 102, III, 12.

\(^{hSA}\), probably a worker in leather.

D. E. P., II, pl. 20, 8 (cf. \(a\lu\) (\(a\)) \(^{hSA.MES}\), B. E., IX, 70, 7; 97, 4, 6; etc.).

sabāsu, turn away, be angry.

I, I pret., \(ša\ ki-mi-tu\) \(t\) is-bu-su, V. A., 2663, I, 18 (cf. Nabū-apaliddina, Sippar tablet, III, 14, is-bu-su kiśād-su).

\(\l\), want.

\(\l\)m(-um) \(s\)u-gi-e \(u\) ar-ra-ti, III R. 41, II, 34; su-ga-a \(u\) ni-ib-ri-ta liś-ku-na-aš-šum-ma, I R. 70, IV, 17.

\(\l\), sadāru, set in order.


\(\l\), sünu, thigh.

\(\l\)tah\(-\)ši-e \(\l\)šir \(\l\)sūni(\(\l\)UR), V. A., 208, 5.

\(\l\), sūku, street.

su-u-ug dū-ši, Susa, 3, VI, 39; itti sügi(\(\l\)SILA) kād-ni, V. A., 208, 13; itti sügi(\(\l\)SILA) \(u\) bēti, V. A., 208, 16, 17.

\(\l\), saḫū, destroy.

II, I pret., e tu-sah-tī mi-\(i\)-\(a\)-[ra], O. B. I., 83, II, 23; inf., ku-dur-ra la su-uh-\(\l\)i-i, Susa, 3, II, 14.

\(\l\), saḥmaštu, revolt.

i-na e-\(\l\)-tū u saḥ-maš-ti \(ša\) mātu\(\l\) Akkadi\(\l\), C. T., X, pl. VII, 34.

nušurrū, diminution.

nu-ṣur-ra-a la ša-ka-ni, Susa, 3, III, 5.

nuširtu, loss(?).

nu-ṣir-ti, London, 102, III, 20; [nu]-ṣir-ti-šu-nu ultu šatti \(\l\)kan

\(\l\), saḫāru, turn.

I, 2, su-u-ug dīl-ši li-is-sa-aḫ-ṭar, Susa, 3, VI, 40.
A NEW BOUNDARY STONE OF

III, 2, ul-te-is-hi-ir limulte(-te) lu ana šin matu šlamti, he caused disaster to enclose the king of Elam, V R. 55, 41.

suḫurmaššu, goatfish (Zimmern).

mu-um u su-ḫur-ma-šu a-ši-ir-tum rabītum ša 4E-a, Susa, 2, IV, 5.

𒃚, rage.

I, 1 pres., i-ša-ar me-ḫu-ū, V R. 55, 32.

𒈹, sakāku, stop up.

I, 1 inf., sa-ka-ak uz-ni, stopping up of ears, i.e., deafness, Susa, 3, VII, 37; Susa, 14, III, 4; sa-ka-ak, D. E. P., VI, 43, III, 4; sa-ka-ak [uz-ni], D. E. P., II, 116, 3; so-ka-kak uzn(DP), V. A. 2663, V, 38.

sakku, deaf.


sukkuku, a deaf man.


sakīkē, sakīkē, mud.


suklu, fool.


suk(k)allu, minister.


si-ki-la.

marka-su rabu(ū) ša bit si-ki-la (Zimmern suggests that it may stand for E-sag-ilā), Susa, 2, IV, 28.

攻关, sakāpu, throw down.

I, 1 prec., is-kîp-šu-ma, D. E. P., VI, 45, IV, 6.

攻关, sakāru, sikeru, stop up, dam.


攻关, salimtu, favor.


salatu, household.

ništī ša sa-la-ti, London, 103, V, 29; niš-tu ši sa-la-ti, I R. 70, II, 3; ni-su-la ša sa-la-ti, V. A., 208, 44; kimti(IM.R.I.A) ništil
NEBUCHADREZZAR I.

(IM.RI.A) u salati(IM.RI.A),
III R. 43, III, 4; London, 102,
I, 30; IV, 37; V. A., 209, I, 33.

חכם, samā, blind.
sak-lam lu suk-ku-ka lu sa-ma-a,
London, 101, III, 6; sak-la sakka sa-ma-a,
Susa, 3, V, 49; sak-ka sa-ma-a,
Susa, 16, IV, 27; V R. 56, 34; I R. 70, II, 21; III R. 43,
I, 31; sa-ak-ka sa-ma-a, Susa, 14,
II, 15; O. B. I., 149, II, 9.

simaku, shrine.
e-pig ku-um-mu ki-is-si u si-ma-ku,
V. A., 2663, II, 12.
simmu, sickness (cf. p. 181).
si-im-ma la-az-za,
Neb. Nippur, IV, 20; III R. 41, II, 30; I R. 70,
IV, 6; si-im-ma la[-az-za], O. B. I.,
149, III, 3; si-im-ma aq-qa la-
az-za, Susa, 14, IV, 6; si-im-ma
la-az, Susa, 3, VII, 19; III R.
43, IV, 16.

מִשָּׁר, sanaqu, press.
I, 1 pret., rit-šu ai is-ni-iq, Susa,
16, VI, 22; prec., a-di um(-um)
bal-du lit(!)-niq (= lišiq?) ma-
a-la, Susa, 16, VI, 18.
sisā, horse.
ni-is-qu ša ra-bāti sīs (imēR.KUR.-
RA.MEŠ), V R. 55, 20; salīsē
see urāte, V R. 55, 53, 50; rak-
kab sisē, riding saddles(?), III
R. 41, I, 16; sisē mu-ne(MU.-
NE), III R. 43, edge IV, 1;
xxx sisē, III R. 43, edge, IV,
2; rēšu sisē, London, 102, III,
11, 13, 15, 23.

פש, sapḥu, scattered.
mu-pa-ab-hi-ru sapḥāti(BIR.ME),
i.e., nišē, V. A., 2663, I, 33;
nišē da-ad-me sapḥāti,
V. A., 2663, II, 29.
suppū.
ina su-up-pu išrītim(-tim) isṭi-

ןַע, qašaru, swear (perhaps = נַע).
I, 1 pret., ni-iš ilāni ra-bāti . . .
is-qur, I R. 70, I, 22.
surtu, wickedness (Aram. ת"עפ).
i-na su-ur-ti ma-la baši-ā, Lon-
don, 103, V, 40.

חֵץ, satukku, temple dues, tithes.
satuk(SA.DUG) E-kur, Neb. Nip-
pur, II, 3, 8.

III, II, 1 pret., a-na-ku la e-mu-u ā
la uš-pi-lu, I have not annulled,
have not revoked, Susa, 3, IV,
12; ša ši-il pi-šu ilu ma-am-ma
la uš-pi-el-lum, Susa, 3, VI, 32;
us-pi-lum, O. B. I., 150, II, 1.

III, II, 2 pret., ša ši-il pi-šu la uš-te-
pil-lu, V. A., 2663, I, 15.
pagumu, object made of leather.
pa-gu-mi a-na Bi-ti-li-ša-ša ig-
īmu ur-ma, D. E. P., II, pl. 20, 4
(cf. māškpa-gu-mu, Amarna
Letters, Berl. 26, I, 48).

 Perspectives, pagru, body.
is-ru-ba-ša . . . pa-ga-ar-šu li-la-
bi-is-ša, Susa, 3, VI, 50.
pātu, front.
pūtu(SAG) elū and pūtu saplū, pas-
sim. For orientation of fields

חֵב, puzru, concealment.
pu-uz-ra uš-la-hi-iz, Susa, 3, V, 43;
pu-uz-ru uš-la-ša-ru, V. A., 2663,
V, 30; a-bar la a-(ma-)ri pu-uz-ri
[i-tam-me-ru], C. T., X, pl. VII,
37.

Ⅲ, ṣaḥū, pišū, enclose.
I, 1 pres., ina ṣaḥūnīt( LIBIT) i-pi-
hu-ā, (relat.), Neb. Nippur,
V, 2; i-na i-ga-ri i-p[i-hu-ū], D. E.
P., II, 113, 17.
I, 2 i-na i-ga-ri ip-ša-ši,
Susa, 3, V, 54.

חֵב, paḥātu, provincial district.
bel paḥāti(EN.NAM), governor,
Susa, 16, III, 23; IV, 1; Neb. Nippur,
V, 15; V R. 56, 19; I R. 66, II
A NEW BOUNDARY STONE OF

14; III R. 43, II, 4; III, 9; O. B, I., 149, II, 2; London, 102, IV, 8; VI, 21; IV R. 2, 38, I, 28; V. A., 2663, V, 3; bēlē paḥāti (EN.-NAM.MES), Susa, 2, III, 6.

piḥātu, district, province.

pi-ḥat šarri, V. A., 2663, IV, 14, 49; ana pi-ḥat i-man-nu-ū, C. T., X, pl. VII, 34; piḥātu (NAM), Susa, 2, I, 28, 37; II, 9, 14, 19; London, 103, III, 42; London, 101, I, 6; Susa, 3, I, 52; III, 3, 16, 24, 31; IV, 16, 37, 51; V, 11, 14, 33; VI, 4, 7, 12; D. E. P., II, 112, 7; IV R. 2, 38, I, 2; Susa, 16, I, 4, 14, 6; Neb. Nippur, II, 28; III, 1, 8; O. B. I., 83, I, 15; O. B. I., 83, II, edge; III R. 41, II, 2; III R. 43, II, 23.

piḥūr, gather, collect.


puḫru, assembly.

ina pu-ḥur šu-ul ma-al-ku, V. A., 2663, I, 42.

napḫaru, totality, all.


paṭāru, break, free.


IV, I, ša ri-ki-is-su la iḫ-paṭ-ta-ru Susa, 3, VI, 46; III R. 41, II, 26

paṬru, dagger.


pū, mouth.

ši-il pi-šu, command, Susa, 3, VI, 30; ši-il pi-i-šu, V. A., 2663, I, 14, 31; qi-bit pi-i-ši, Susa, 3, VII, 45; i-piš pi-šu, Neb. Nippur, I, 9 ki-i pi-i, according to the word of, Susa, 3, IV, 13, 34, 44, V, 10; London, 102, IV, 27; III R. 43, I, 10; a-na pi-i ni-i-su, according to the extract, C. T., IX, pl. V, 42; i-na pi-i nišē li-ḫal-li-qu, from the mouth of men, III R. 41, II, 39; London, 102, II, 17; V. A., 2663, IV, 47; qi-bit pi-i, the holding of the mouth, i.e., dumbness, Susa, 3, VII, 38; ša pi-i naḫru Šal-ma-ni, the mouth of the river Š., I R. 66, II, 2.

pi-i.

in the phrase pi-i šu-ul-pi, V. A., 208, 36, uncultivated or pasture land; the opposite is eqšu qaṣ-pu, cf. V. A., 208, 7, 8, 35, 36; išškišu isšuqummur qaṣ-pu u pi-i (ṣul-pi), C. T., X, pl. VI, 24.

pal, reign.

i-na palē (BAL-e) 4Marduk-apal-iddina, Susa, 2; Med., II, 1; ina umē(še) palē-[š[u], C. T., X, pl. IV, 15.

palāšu, fear.

A NEW BOUNDARY STONE OF

ppásu, destroy.
II, 2, up-te-is-iš-ma it-la-qar, Susa, 3, V, 55.

paqādu, govern, establish.

piqdu, government.
puquttu, thorn.


paqāru, raise a claim.

paqru, reclamation.
a-na paq-ri la ra-še-e, I R. 70, I, 20; aš-šu paq-ri la ra-še-e, London, 102, II, 34; a-na paq-ri la bašē(IΓ), V. A., 2663, IV, 52; [pa]-ak(?)-ri šu(kir) it-ši-im-ma Susa, 16, II, 17.

taqūrtu, claim.
taqir-ta ut ru-šu-mm-ma-a, Susa, 3, II, 15.

piru, offspring.

pargāniš, undisturbed(?).
par-ga-niš bašē(e) a-šu-ut-ti, V. A., 2663, III, 18.
purūdu, leg.

pir̄ju, offspring.
pi-re-Iš-šu li-is-su-šu, III R. 43, III, 29.

parāku, lock, bolt.
parku, barred.
ḥar-ra-an-na pa-ri-ik-ta (fem.) li-še-ši-bel-šu, may he cause him to take a road that is barred, III R. 43, IV, 31.

pariktu, violence.
in-ša pa-rīk-ti li-izzis-su, with violence proceed against him, I R. 70, III, 16; i-na pa-ar(-ik)-ti li-izzis-su, III R. 43, IV, 11.
NEBUCHADREZZAR I.

IV, 1, la na-par-ka-a, without fail,
IV R. 2 38, II, 23.

purimu, wild ass.

e-ma imēru purimē gēri li-ir-pu-ud,
Susa, 14, IV, 3; ki-ma imēru purimē (EDIN.NA), III R. 41, II, 18; V. A., 209, V, 11; ki-i purimē (mi), I R. 70, III, 20;
London, 102, I, 47.

parası, decide.


parsu, decision.


parsu, decide, judge.

šarru parše (BAR.SUD.MES)i-šal-ma, the king asked the judges, V R, 55, 50; parše (BAR.SUD) la-bi-ru-ti ilitū šarru . . i-šal-šū-nu-ti, Susa, 16, II, 27; par-su-u nak-šu, skilful arbitrator, V. A., 2663, II, 48.

purussū, judgment, decision.

pa-ri-is purussē (ES.BAR.MES), Susa, 14, III, 7; di-in-šu u purussī (ES.BAR)-šu ai ip-ru-us, London, 102, II, 2; purussū (ES.BAR) kiš-šat nisē, V. A., 2663, I, 38; bēl purussī, C. T., X, pl. VII, 39.

parasu, decide.


paršu, command.

a-na paras (GARZA) šarri, Susa, 3, II, 43; paras ša-kin, Susa, 3, II, 44; parša ma-am-ma, Susa, 3, II, 45.

pasatu, efficacy.


I, 2, šu-mi ša-tu ip-ta-ši-ti, Susa, 3, V, 57.


pātānu, keep off.


patinnu, some kind of dress.


pātāgu, make, create.


pitqu, building.


N, šēnu, sheep.

šibit alpē u ši-e-ni, V R, 55, 55; ina(-šu) ši-bit ši-e-ni(-ši) ma-ki-su a-na alpē la e-re-bi, III R, 45, No. 2, 9; a-la-ad a-me-lu-ti alpē u šēnē (U.LU.ZUN.-MES), London, 102, II, 28.

N, šānu, fill.

I, 1 prec., li-ša-an ka-ra-as-su, III R.
A NEW BOUNDARY STONE OF


šitu, holding, increase.

(1) ši-bit pi-i, holding of the mouth (= dumbness), Susa, 3, VII, 38; (2) revenue, increase, šibiti(BIR) aṭē ṣi-e-nil, V R. 55, 55; ina šibiti ši-en-nil(šen) III R. 45, No. 2, 9.

šubatu, garment.


šabātu, captor.


šādu, chase.


šuḫitu, title of an official.

šuḫitu, title of an official.

h-su-ḫu-ši, C. T., IX, pl. V, 34.

šēḫeru, be little.

I, 1, ul-tu a-na-ku ši-ḫi-ri-ku, since I was little, London, 103, IV, 27.

šiḫru, little.

ištu ši-hir ra-bi, great or small, V R. 56, 29, šiḫru(TUR) u rabā(-a), V. A., 2663, III, 27.

šilu, war.


šilu, protection.

ša ina šišulṭu(MI) beli-ia am-ḫu-ru, C. T., IX, pl. V, 3.
šululu, protection.

eli sābē ki-din-na . . . iš-ta-kan

I. ŠALMU, picture.

ša-lam Amrī-Sibitti, London, 102,
III, 1, 4; ša-lam 'Nabā-mukin-
aplu London, 102, IV, 1; ša-
lam 'Marduk-apal-iddina, V. A.,
1633, at picture, l. 1.

II. ŠALMU, black.

ša-mat (sc. nisē) qaggadi(SAG-
DU), Neb. Nippur, I, 11; ina
nap-har ša-mat qaggadi, V. A.,
2663, I, 22; ša-mat qaggadi, V.
A., 2663, II, 55.

šimmitu, team.

šu-up-pa-a-ti ša 'Na-šas-si-pa-ni,
Susa, 16, I, 31.

šupprī, finger-nail.

šu-pur-rī-ti, D. E. P., II, 113, 7;
šu-pur mIddīnā, V. A., 208, 54;
šu-pur mI-na-eš-šir-īr(-īr), V. A.,
209, II, 26.

širru, opponent.

(Gula) za-ar-rī-ša si-im-ma la-
az . . i-na zu-um-rī-šu iš-ku-
numa, Susa, 3, VII, 18; za-ar-
ri-ša si-im-ma la-as-zu li-še-la-
šum-ma, D. E. P., IV, pl. 16, II,
1.

šīrri, opponent.


šīritu, scepter.

šir-rī ša nakri-šu qa-tu-uš-šu il-

šurrī, heart, mind.

šur-ru šad-lu, of broad mind, V. A.,
2663, II, 49.

qabū, qabū, speak.

I, I pret., ki-a-am iq-bi (um-ma-a),
London, 102, IV, 20; VI, 9; C.
T., X, pl. V, 11; V. A., 209, I,
5; IV, 6; London, 103, IV, 21;
ki-a-am iq-bi-šu, O. B. I., 83, I,
19; a-na šarri i-qi-bi-ma, III R.
43, edge IV, 4; iq-bi-ma, III R.
43, I, 10; Susa, 16, II, 18; la
ba-lat-su iq-[bu-ū], London, 102,
V, 7; iq-bi ina si-it pi-i-šu, V. A.,
2663, I, 31; ki-a-am iq-bu-ū,
D. E. P., II, 93, II, 18; V. A.,
209, IV, 19; iq-bu-ū-ma, Susa,
16, II, 33; prec., la balāt-su iq-
bu-ū, O. B. I., 149, III, 11; Lon-
don, 101, IV, 7; la ba-la-as-zu
[iq-bu-ū], Susa, 16, VI, 24, pres.,
ul na-din-mi i-qa-gub-ū, London,
103, V, 38; London, 101, III, 1;
ul ni-di-it-ti šarrānī i-qa-gub-ū,
Susa, 16, IV, 21; Susa, 14, II, 13;
i-qa-bu-ū, III R. 43, III, 6, 7, 16,
17; edge IV, 3; O. B. I., 149, II,
8; i-gab-ū-ma, III R. 41, II, 7;
I R. 70, II, 18; London, 102, I,
32; IV, 38; Neb. Nippur, IV, 2;
III [32], V. A., 209, II, 4; V. A.,
205, 45, 47; C. T., X, pl. VII,
35; inf., i-na qa-bi-e šār meša-ri,

qabitu, command.

ša a-mat qi-bi-tī-šu-nu, Susa, 3, VI,
21; ša qi-bi-ti-šu, Susa, 3, VII,
45; ša in-nu-u qi-bi-su, D. E. P.,
II, 115, 7; i-na qibit(KA) 4Ištār,
V R. 55, 40; la in-in-nu-u qi-
bī-su, V. A., 2663, I, 16.

qablu, midst, battle.

(1) midst, i-na qabal(MURU)
arr Dāzū, V R. 55, 16. (2)
battle, 4Sū-qa-mu-na u 4Šī-ma-
il-ia iltāni qabli ta-mu, Susa, 2,
IV, 22; subētu ša qab-ū, III R.
41, I, 24; 4Nergal bēl qabli-ū

qabantu, midst.

ina qa-bal-ti āti, V. A., 208, 12.

qabaru, bury.

I, I pres., i-na iršiṭ i-qa-gi-rū, IV
A NEW BOUNDARY STONE OF...


qibiru, grave.
qi-bi-ra ai [u-šar-ši-šu], London, 102, II, 25.

qipu, official.

qāstu, present.
I, i pret., ša dE-a... i-qis-su-u, V. A., 2663, III, 6; qî-ša-at tu i-qis-su-ni-ma, V. A., 2663, III, 34.

qāstu, present.
pl., ir-ba u qi-ša-at i, V. A., 2663, II, 17; qî-ša-at tu i-qis-su-ni-ma, V. A., 2663, III, 34.

qatū, burn.
i, i-pre., i-na šati (i-ša-ti) i-qal-lu-tu, Neb. Nippur, V, 1; O. B. L., 149, II, 12; London, 102, V, 3; C. T., X, pl. VII, 37; i-na šati (NE) šatū́ (ŠU + AS-u), V. A., 2663, V, 29; i-na ša-ti i-qal-lu-tu, III R. 43, I, 34.

III, i šati i-qal-lu, V. R., 56, 36; i-ša-lu ša-qal-[la], London, 103, V, 44.

qatālu, despire.
i, i-pre., šu-ú ia-a-ši la i-qal-la-la, Susa, 3, IV, 29.

qullitu, wrongdoing.
qullitu, wrongdoing.
qullitu, wrongdoing.
qullitu, wrongdoing.

KAN(i)ku, document.


KUNUKKU, seal.


Quppū, poniard, knife.

ul-tu pat-ru i-na ki-Addi-šu i quppū-ū i-na īnī-su, V R. 56, 54.

qasāšu, cut off.

I, 1 pret., [ni-ši]-er she'uzeru ig-uzu-um, O. B. I., 83, I, 14.

Qissatu, curtailing.


Qaggadu, head.

gaggad(SAG)-su li-šam-ri-šu-šu, Susa, 14, IV, 12; qaggadu(SAG) [mar(?)]-zi-ma . . . li-ik-mi-[šu];
A NEW BOUNDARY STONE OF
qarrurtum, torch (?) (Zimmern).

reṭū, shepherd.

reṭūtu, rule.

rīṭu, rittu, pasture.

ramu, (1) love, (2) present, give.
I, I (1) love, imper., kit-ta ra-[am], O. B. I., 83, II, 24.

qatū, complete, end.
I, I prec., ūmi(-mi) i-su-ti ša ba-lat ta liq-ti-ma, IV R. 9, 9, III, 41; liq-ta-a zumur(SU)-su, may his body perish, V. A., 2663, V, 44.
qatū, adv., completely.
i-na qa-ti ma-aq-ti-ma, Susa, 3, III, 38.
qatūnu, a class of farmers.
rebītu, street.
ri-bī-tī allī-šū, Susa, 3, VII, 3;
qattinu, a class of farmers.
rebītu, street.
ri-bī-tī allī-šū, Susa, 3, VII, 3;
NEBUCHADREZZAR I.

43, I, 13; i-ri-mu-šu, D. E. P., II, pl. 20, 6; ša . . . i-ri-mu,
Susa, 3, II, 5; prec., šarru li-ri-

I, 2, ki-ši-ta ir-tam-ma, (who) loves
righteousness, Susa, 3, IV, 53;
qu-ul-ul-ul-ta ir-tam, Susa, 3, V,
21.

rimūtu, grant, gift.

II she'uzeru ri-mut mdSin-bel-
ilānī, O. B. I., 149, I, 2; a-na ta-
bal eglī ri-mut ʿMarduk-apal-
idina . . . van-d-šu i-šak-ka-nu,
V. A., 2663, V, 33.

rimnā, merciful.

[gar] ʿildni it-pi-su rim-nu-i,
C. T., X, pi. IV, 15.

narāmu, beloved.

na-ra-am ʿMarduk, V R. 55, 11;
na-ra-mu-šu, C. T., X, pl. IV, 17.

rūqū, distant.

pl., a-na ʿumē ru-qu-ū-ti, Susa, 3,
III, 56.

rēšū, (1) head, (2) boundary stone.
(1) head, ʾamēlu ša rēšī(SAG) ša
mātāti, III R. 43, II, 2.
(2) boundary stone (cf. p. 197),
reš(SAG) eglī šu-a-tu iš-šī-ma,
London, 103, II, 21; ri-eš eglī
šu-a-tum iš-šū-ma, Susa, 16, III,
6; rēš(SAG) eglāti ša mātī lāmdī
iš-šī-ma, O. B. I., 83, I, 12;
reš(SAG) eglī iš-šū-ma, O. B. I.,
149, I, 20.

rēštu, top.

pl., (ʾŠumālia) a-ši-bat ri-še-e-ti,
V R. 56, 47.

reštū, first.

i-na šaṭti rēšī, Susa, 16, II, 13;
šak-ku-šu riš-tu-ū, Neb. Nippur,
I, 19; ʿNabū [māru] reš-tu-ū ša
E-eq-sagila, London, 102, I, 44.

rabū, great, prince.
daianu rabū, Susa, 2, IV, 13; Susa,
14, III, 3; rabū ma-liš šarrī,
Susa, 3, VI, 2; (ʿṢamaš) rāb
šamēti(-e) u iršiši(-ti), III R. 43,
IV, 10; Anu rabū bēlu rabū, III
R. 43, IV. 30; mar-kā-su rabū(-ū),
Susa, 2, IV, 27; māri-šu rabū(-i),
London, 102, IV, 31; ištu ši-ḫīr
ra-bi, V R. 56, 29; ʿrab u-ri-e,
master of the horse, V R. 55,
53; fem., rabūtu, a-šī-ir-tum
rabūtu ša ʿE-a, Susa, 2, IV, 6;
a-za-gal-lu-tu rabūtu. Susa, 14,
IV, 6; še-ir-ta-šī ra-bī-ta, Susa,
3, VI, 34; i-na am-ma-ti ra-bi-i-ti,
D. E. P., II, pl. 20, 6, and passim;
bēlu rabūti, Neb. Nippur, IV,
20; be-el-tu rabūtu(-tu), III R. 41,
II, 29; ʿNina mārat ʿE-a ra-bū-
tu(-ti), O. B. I., 83, I, 22; pl.,
šarrī rabūti, Susa, 2, III, 16;
IV, 30; Susa, 14, III, 3; London,
103, VI, 1, etc.

rubū, prince.

(ʿEllīl) rubū(NUN) bēl gīm-rī, Neb.
Nippur, I, 2; rubū me-gīr-šu,
Neb. Nippur, I, 23; II, 21;
rubū me-gīr ʿEn-īl, Neb. Nippur,
II, 15; rubū mun-tal-ku, V. A.,
2663, I, 45; pl., i-na pa-ar-
šarrī ū rubūti(NUN.MES) rē,
London, 103, VI, 47; eš šarrī
[bēlī?] ū rubū, London, 101, IV,
12; rubū, D. E. P., II, 97, 14;
rubū na-a-du, V R. 55, 1; V. A.,
2663, II, 31; O. B. I., 83, I, 20;
ʾīš-ṣar be-el-tu ru-ba-ilānī, III W.
41, II, 21; fem., ma-sa-ba ru-ba-tē,
Susa, 2, IV, 26.

rubūtu, lordship.

ul-lu-ul rubū(NUN)-as-su iq-bi,
V. A., 2663, I, 30.

šurbū, sublime, glorious.

f., ʿGu-la bēlu(-tu) šur-bu-tum,
Susa, 3, VII, 15.

rabbāšu, crouch.

I, 1 pret., i-na ka-ma ʾāli-šā aši ir-bi-
šu, O. B. I., 149, III, 8.

III, 1 prec., iš-šar-ši-su-šu-ma, Susa,
16, VI, 17.
A NEW BOUNDARY STONE OF

rabîsu, demon.


tarbaṣu, court.

bitu šalu la-raba-su, V. A., 209, II, 29.

David, ragâmu, raise a claim.


III, 1 pres., i-šar-ga-mu, London, 103, V, 35; Susa, 14, II, 11.

rugummû, reclamation.


I. nēri, ridô, march.


II. nēri, ridô, drive, lead.


ridò, leader, captain (cf. p. 176).


ridûtu, government.

Bit-ma-na-na-mi-is-su-ak la ri-du-ti, IV R. 38, I, 15.

hār, rēšu, helper.

ri-su-šu-ma, D. E. P., VI, 47, 21.

raḥâšu, flood.

I, 1 pres., ša ru-ub-aši a-bu-bu, whose destruction (or perhaps anger, 3C) is a stormflood, Neb. Nippur, IV, 22 (cf. p. 182).

rēnu, rēnu, remaining.


rakkabu, saddle(?).

rak-kab šieš, III R. 41, I, 16; rak-kab imêru amurrû, III R. 41, I, 18.

narkabtu, chariot.


rakkasu, hitch up, attach.


rikasu, bond, hold.


markasu, band.

mar-ka-su rabâ(-u), Susa, 2, IV, 27.

ramâku, pour out.

I, 1 prec., ki-ma mê li-ir-mu-uk, Susa, 3, VII, 25; kima mê li-ir-muk,
NEBUCHADREZZAR I.


ramānu, ramnu, self.


rānunu, rānunu, self.


štā, ršānu, whining.


štā, ršānu, lie down.


šēru, ršū, wide.


riqu, ṣā-ni, gardener.

hrīqu šā ili rabbī, V. A., 209, IV, 17.

(For the ideogr. cf. Clay, B. E., XIV, List of Signs, No. 129.)

rašī, raśubbu, powerful.


rašū, take possession, have.

I, I pret., ai ir-šu-ā ni-da a-bi, may he not have a resting place, Susa, 2, III, 27; pi-ri ai ir-šu,
A NEW BOUNDARY STONE OF

K4t, sattu, eternity.
še'u, seed.

Only found as a determinative for she'uzeru, seedfield, Susa, 2, I, 14; Neb. Nippur, II, 25, III, 7, etc., and in she'uBAR, London, 103, III, 18, 19, etc.


šīlūtu, decision.

šāru(IM) I, IV, A., 2663, III, 44; IV, 15, 23, 35; šāru(IM)II,V.A.,2663, III, 47; IV, 14, 25, 36; šāru(IM) III, V. A., 2663, III, 54; IV, 11, 30, 41; šāru(IM) IV, V. A., 2663, III, 50, IV, 6, 28, 38.


šībīrutu, purchase price (Hebr. יִבִּיר, buv), V ṣiqlu šībīrutu(AZAG.PAD.DU) mahīri(KI.LAM) im-bi-e-ma, V. A., 209, III, 25.

šībirru, staff.
ši-bir-ru mušal-lim nišē, V. A., 2663, I, 35.

šEBAR, barley.
(definition of this word is definitely determined by the rendering יִבִּיר pl., which found in the Aramaic endorsements of the Murashu tablets, according to Prof. Clay), London, 103, III, 18, 19; Susa, 3, 11, 49; London, 102, IV, 27.

šaggulu, palm grove(?).
pl., šagirē u šagagulāni(SAG.- KAL, cf. Br. 8046), parks and palm groves(?), V R., 55, 60.

šīgaru, lock, gate.
muš-ši-ḥi-id ši-gar-šu-nu, who fills with the bloating of the body, V. A. 2663, V, 44.

šēru, punishment.

šētu, leave, escape.
I, 1 pres., ar-ra-a-tum an-na-a-tum ... la iš-il-ta-šu li-ik-šu-da-šu, may these curses not miss him, but overtake him, Susa, 3, VII, 50.

šābuṭu, the month Shebāṭ.
I R. 66, I, 2; II, 17; V. A., 208, 30.

šA.BAL.BAL, grandson, descendant.
Neb. Nippur, III, 14; Susa, 2, I, 3; IV R.² 38, I, 25, II, 3; C. T., X, pl. IV, 12 (cf. p. 174f.).

šābāru, break.

šībīrutu, purchase price (Hebr. יִבִּיר, buv).

šībirru, staff.
ši-bir-ru mušal-lim nišē, V. A., 2663, I, 35.

šEBAR, barley.
NEBUCHADREZZAR I.

with plenty their gates, V. A., 2663, II, 4.

sadādu, draw, drag.


siddu, side of a field, passim.

šiddu(UŠ) elū and šiddu(UŠ) šaplū.

saddu(1) mountain.

ša-li-ti šadē(KUR-MES) el-ti, mistress of the shining (i.e., snowclad) mountains, V R. 56, 46.

(2) east, passim.

šadū(IM.KUR.RA).

sadlu, wide.

šur-ru šad-tu, of broad intelligence, V. A., 2663, II, 50.

sumdulu, magnificent.

ša, he.

ša-ma, he is, Neb. Nippur, IV, 26;
ša-mi (emph. mi), Susa, 16, II, 32; šu-ū, he, Susa, 3, IV, 28; V, 8; used as adj., amelu šu-ū, Susa, 3, IV, 52; V, 20; VI, 1; gaq-ga-ru ši-ū, V. A., 209, I, 5; pl., eqlati ši-na-ti, these fields, III R. 41, II, 2; ar-ra-a-ti ši-na-a-tī, Susa, 3, V, 45; Susa, 16, IV, 23.

šāmu, boundary, limit.

be-el šu-ū-mi ū ku-du-r-rī, Susa, 3, VII, 7.

šēpu, foot.


šēpitu, foot end.


masāru, wheel.


šātu, south, passim.

šātu(IM.ER.LU).

šētū, genitive particle, of.


ši-hi.

šititu(DA) ši-hi ša še(INB) (Peiser proposes the reading papahī(-hi), which cannot be substantiated thus far), V. A., 208, 39.

šātu, march.

šī-iš-ša šī-ta-ka-an, a march he made, V R. 55, 15; šišh(?)-fa ina muḫ-iš-si-nu i-pu-uš-ma, an expedition(? he made in their behalf, C. T., IX, pl. IV, 7.

šaštī, submissively.


šātī, šahtar, fear, reverence.

I, 1 pret., bel ilāni [ša]-hu-fu (cf. the adj. ša-ah-tu, Delitzsch, H. W., 651a), V. A. 2663, II, 21.

šahtar, Neb. Nippur, I, 8.

šuṭarru, tremble.


šāṭaru, write.

I, 1 pret., ša-ṭar-ma, Susa, 2; Med., I, 4; II, 11; ša-ṭar-ma, Susa, 3, III, 51; ša-ṭar-ma, Susa, 3, IV, 10, 24; as-tu-ramu, Susa, 3, IV, 42; V, 1; V, 23, 34; il-tu-ramuši-ni-ta, London, 103, IV, 39; il-tu-ramuša, D. E. P., II, pl. 20, 7; il-tu-ramuši-un-ma, London, 103, V, 16; pres., ša-nam-ma i-ša-ta-ru, I R. 70, III, 6; inf., i-na ša-a-neša-ta-ri ū ba-ra-me, London, 102, IV, 41; part., ša-ta-ši ša-ṭar abnu-yu, V. A., 208, 28, 52; V. A., 209,


I, 1 prec., lu a-na ʾiš ša a-na ruḫ(?)
i-ša-ṭa-ra-ma, IV R. 2, 38, III, 25.

šīru, writing.
ki-ma ši-ṭi-ir ša-ne (e), IV R. 2, 38, II, 27; ʾabnumunuk ši-ṭiš šumi-ṣu šik-nu-uk-ma, V. A., 2663, IV, 53.

šītu, bloating(?).
in a ši-ḥat štī li-qā-ta-a zumur(-šu), V. A., 2663, V, 44.

šāmu, fix, determine (cf. Hebr. šāmu).

I, 1 part., mu-šīm ši-mat ʾilāni, who determines the fate of the gods, Neb. Nippur, IV, 5; bēš mušim-mu šim-ti, V. A., 2663, V, 41.

šīmtu, fate.

tasīmtu, wisdom.

II, šāmu, price (cf. Talm. šāmu).

šīmu, price.

šāi(a)mānu, taxer, valuer.

šakkū, law.

šāmu, šāmu.
NEBUCHADREZZAR I.

zu-um-ri-šu liš-šum-ma, I R. 70, IV, 7; ina zumri-šu liš-šum-
(ŠA)-ma, Neb. Nippur, IV, 21; su-qa-a u ni-ib-ri-ša liš-šu-na-šu-
šum-ma, may he bring want and famine upon him, I R. 70, IV, 18;
ḫu-ša-ḫa liš-šu-um-
ma, V R. 56, 43; pres., ni-šir-ta ki-za-ta išak-ka-nu, who shall
cause dismemberment and diminution, Susa, 2, III, 15; cf. I R. 70, II, 12; III R. 43, III, 22; C. T., X, pl. VII, 35; Susa, 16, IV, 17; III R. 41, II, 6; a-šar la a-ma-ri iša-ka-nu, places it in an invisible place, Neb. Nippur, V, 4; I R. 70, III, 8; Susa, 16, V, 1; a-šar la a-ma-ri išak-kanu (ŠA.MES), V. A., 2663, V, 31; išak-ka-nu ū-šu-um-
šu, who puts his mind to, III R. 41, I, 36; V. A., 2663, V, 23, 35; išak-ka-nu ū-šu-um-
šu, V. A., 211, III, 6; a-na ra-ši-šu išak-ka-nu, puts it to his own use, I R. 70, II, 12; III R. 43, III, 19; inf., ni-ši-ir-ta u gi-ša-ša la ša-ka-ni, Susa, 3, II, 11; nu-šur-
ra-a la ša-ka-ni, Susa, 3, III, 5; ša-bat amelu la ša-ka-nu, V R. 56, 5; perm., a-na bit ša m-Be-la-ni ša-ak-
šu, it had been placed, London, 103, III, 10; bitu ša a-na US.ŠA.DU-šu šak-nu, V. A., 209, I, 18; na-ra-a ša i-na egli ša-šu ša-ak[-nu], D. E. P., VI, 45, V, 10; ša a-na bu-tuq-ti šaknu (ŠA-nu), which had been exposed to flooding, Neb. Nippur, II, 26; a-na me-te-ig mi šaknu(-nu), Neb. Nippur, II, 51.

šaknu, governor.

šak-nu, V. A., 2663, V, 20; often followed by name of city or country, ša-kin . . . , Susa, 16, II, 6, 22, 25; III, 3; Susa, 14, II, 4; D. E. P., VI, 43, II, 18; D. E. P., VI, 44, I, 7; IV R. 38, II, 33; V R. 55, 52, 55; V R. 56, 10, 18; Neb. Nippur, II, 20; III, 9; O. B. I., 83, I, 11; II, 4, 6, 7; O. B. I., 149, I, 4, 17; C. T., X, pl. III, 25; V. A., 209, I, 2; I R. 66, II, 7; this title occurs also in the list of officials, lu-ša-kiš lu-šu bit pahūti, O. B. I., 149,


I, 2 pret., i-ša-tu-lal makkāra(SA.-GA)-šā, he carried off as spoil its possessions, V R. 55, 43.


šulu, in pi-i šu-ul-pi, uncultivated or pasture land, V. A., 208, 7, 36; C. T., X, pl. VI [24]. Its opposite is eqlu zaq-pu, q.v.

šalai, third in order. māri-šu šal-ša-ā, following māri-šu robi(-i) and māri-šu kul-tin-nu, London, 102, IV, 32.


šumu, name, passim. The most common phrases are: šūm abu-nāri an-ni-i, Neb. Nippur, heading 1; šumi(-mi) na-ri-e, Susa, 2, IV, 33; šûm ku-du[-ri] an-ni-i, London, 101, I, 1; cf. III R. 41, I, 3; šûm-šûnu za-ak-ru, D. E. P., VI, 43, IV, 9; Susa, 3, VII, 29; Susa, 16, VI, 10; London, 103, VI, 22; III
III, 1 part., mu-šam-mi-ḫu ni-ši-šu, who makes prosperous his people, V R. 55, 4.

šammu, plant, herb.

šumma, if.
Susa, 3, IV, 52; V, 20.

šašu, šammu, oil.
40 (ga) šamni(NI), III R. 41, I, 22.

šamšu, šammu, sun.

šatru, year.

šattišam, yearly.

šangu, priest.
šangū(EMAS) dEr-ia, C. T., IX, pl. IV, 2, 18; V, 30; šangū dENGUR u dNinā, O. B. I, 83, I, 16; šangū dMarduk, V. A., 208, 52; †EMAS dA-e, C. T., 209, IV, 27; †šangū(SID) dRammān, V. A., 2663, IV, 40.

šanu, change.

šanuš, šamāḫu, be prosperous, luxuriating.
I, 1 pres., ṣa ni-ši-ŠŠ ša-a-ši Ša-ša-an-mu-šu, may thorns grow luxuriantly, I R. 70, IV, 13.
A NEW BOUNDARY STONE OF


ša-ru, the second.

\( \text{ša-ur} \) (cf. Br. 4821), Susa, 16, III, 18; C. T., IX, pl. V, 34; and perhaps also I R. 66, I, 4.

ša-na-a sa it-ti-su, the companion that was with him, V R. 55, 33; ma-am-ma sa-ni-im-ma, III R. 43, II, 5; London, 102, I, 31.

ša-nam, any other.

ša-na-a ša it-ti-su, the companion that was with him, V R. 55, 33; ma-am-ma sa-ni-im-ma, III R. 43, II, 5; London, 102, I, 31.

ša-nam, any other.

ša-na-a ša it-ti-su, the companion that was with him, V R. 55, 33; ma-am-ma sa-ni-im-ma, III R. 43, II, 5; London, 102, I, 31.

ša-nam, any other.

ša-na-a ša it-ti-su, the companion that was with him, V R. 55, 33; ma-am-ma sa-ni-im-ma, III R. 43, II, 5; London, 102, I, 31.

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ša-nam, any other.

ša-na-a ša it-ti-su, the companion that was with him, V R. 55, 33; ma-am-ma sa-ni-im-ma, III R. 43, II, 5; London, 102, I, 31.
NEBUCHADREZZAR I.


šaqū, irrigate.
la mi-ki-e-ri u la ša-qi-e eqmlu šu, Susa, 3, III, 12.

šiqītu, irrigation.
mē nār ši-qi-ti-šu, Susa, 3, III, 4; ši-qi-xu ub-ba-lu, Susa, 16, V, 8; ši-qi-lu, Susa 3, III, 9.

mašqū, drinking place.
bu-ut tu-qua maš-qu-i, the drinking place was cut off, V R. 55, 19.

mašqītu, place of irrigation.
ina nārī maš-qi-ti-šu, Susa, 3, III, 6.

šiqūl, shekel.
Susa, 14, I, 12; London, 102, III, 25; IV, 23, 25, 26; V. A., 209, I, 6, 15, 21; IV, 5, 19, 20, 32, 33.

šaqummatu, majesty (cf. p. 166).

šukuzu, cap (?) (Zimmern).
šub-tum u šu ku-zi șa A-num, Susa, 2, IV, 1.

šaqāsu, destroy.

šaqāstu, destruction.

šiqītu, bloodshed.
inu ši-qit-ī it-bal-lu-ma, with bloodshed they had taken away, V. A., 2663, III, 16.

šerū, vegetation.

širiš, fruitful.

mešrēti, limbs.

šurītu, terror.
pl., xvi šur-ri-pa ša ilāni rabāti, Susa, 2, IV, 29.

šaraḫu, be exceedingly large.
I, 2 perm., par(-)?-su šu ši-ru-šu, whose law is powerful, Neb. Nippur, I, 18.

II, 1 pret., ba-nit ilāni u-šar-ri-šu nab-nil-su, (Bēlit) the creator of the gods made glorious his birth, V. A., 2663, II, 53.

šarāpu, burn.
I, 1 pres., i-na šātīt(NE) i-šar-ra-pu, I R. 70, III, 4.

šarāpu, present, give.
A NEW BOUNDARY STONE OF


šarqu, gift.


šeriqtu, gift.


šarqu, bright red blood (cf. p. 182).


šarru, king, passim.


šarrūtu, kingdom.


šarūru, glory.


šarušu, root.

ši-qi-am-me šur-ši-šu, Neb. Nippur, IV, 27.

šuššu, a soss, sixty.

šuššu(I SU) še'uzōru, Susa, 2, II, 1; šuššu(KU) šurāšī, London, 102, IV, 25.

šatammu, a title of an official, perhaps overseer.


tišṭu, equipment(?).

I isšar ba-liššu a-di ti-i-ti-ša, III R. 41, I, 15.

tāmu, tāmtu, tāmdū, sea.

u-la-la tāmdū(A.AB.BA) u la mu-da-a, Susa, 14, II, 16; ina
NEBUCHADREZZAR I.


hTu bitī, a title of a class of priests.

mA-qar-dNabu hTu bitī, C. T., X, pi. III, 2; TU dLa-ga-ma-al, V. A., 208, 26; hTu bit dLa-ga-ma-al, V. A., 208, 33; hTu [bit] . . .


tebu, tabf, come out, rise.

I, I part., si-im-ma la te-e-ba-a, Susa, 3, VII, 20; is-ru-ba-a la te-ba-a, III R. 41, II, 16; mi-iq-ta la taba-a, a fall without rising, Susa, 14, IV, 7.


tibu, approach.

pūtu šarpū ti-liš ăša-sa-na'ki, O. B. I., 149, I, 12.

tibdu.

tab-da-a a-na la e-ri-ši, III R. 45, No. 2, 10.

tabāku, pour out.

I, I prec., ki-ma mê lit-bu-uk, Susa, 2, III, 35.


tabālu, take away.


I, 2 pres., eqlu a-na zēri-ia aš-ru-ku la it-ta-bal, Susa, 3, IV, 56; V, 28.


tabalu, land (Hebr. 725) (cf. p. 178).


ša, tabnu, straw.

lu-ū tabnu(IN.NU) lu-ū SE.BAR, Susa, 3, II, 49.

tāru, return.


I, 2, ša ed-li qar-di pu-ri-da-šu it-tu-ra, the legs of the strong man turned, i.e., failed, V R. 55, 21.

II, 1 prec., a-na pihdīti u-te-ir, to the crown he returned, O. B. I., 58, I, 15; šu-im-šu u-ti-ma, his
A NEW BOUNDARY STONE OF


tahāzu, battle.

tahši, ram (Hebr. taš). štr(UZU) taš-ši-e štr šāmi(UR), mutton, V. A., 208, 5.


talāmu, present.

III, I pret., ša-si-sa pal-ka ušat-límu-su, the wide understanding which he imparted to him, V. A., 2663, III, 7.

talimu, twin brother.

tamū, speak, call.
I, I pret., it-ma, spoke, London, 103, I, 45; perm., ilāni qabli ta-mu, Susa, 2, IV, 22 (according to Zimmern = tu'amû, twins).

tamāju, take.

tamāru, hide.
I, I pres., ina egni la a-ma-ri it-tam-mi-ru, V R. 56, 36; O. B. I., 149, II, 13; i-na e-ši-ri it-tam-me-ru, Neb. Nippur, IV, 30; III R. 43, I, 33; i-na epiri(IS) i-te-[mi-ru], O. B. I., 150, II, 3; i-na epiri (IS.ZUN) i-tam-mi-ru, I R. 70, III, 2; V. A., 2663, V, 29; i-na qaqqar a-ta(!)-im-me-ru, Susa, 16, IV, 34; i-na iršiti i-tam-mi-ru, III R. 41, II, 12; (ina) a-šar la a-ma-ri i-tam-mi-ru], London, 102, V, 5.

I, 2, i-na qaqqar-i it-te-mi-ir, Susa, 3, V, 52.


tamirtu, environs of a city.
ta-mir-ti aš ... , D. E. P., II, 97, 2, 3, 6; ta-mi-ti aši, Susa, 3, I, 9; a-na ta-mi-ti-ššu, Susa, 3, III, 19, 44; pl., ta-mi-ti-aššu li-mi-la-a pu-qut-la, III R. 43, IV, 4.
taptû, cultivated field(?) (perhaps from ḫarrû, to open, cultivate).

.tapû, pay homage (cf. p. 162).


turpu’tu, tumult.

.tarâšu, stretch out.

taršu, direction.
a-na tar-ši ālu Na-ba-ti, towards, V. A., 2663, IV, 17.

tiršu, stretching (of the hand).
i-na ti-ri-iš qa-ti, Susa, 3, VI, 37; ti-ri-iš qa-ti-šu, guided by his hand, V. A., 2663, I, 26; III, 38.

turtu, blindness.

Tašritu, the month Tishri.
London, 102, IV, 11.

titurrû, bridge.
harrûna u ti-tur-ra . . . la a-ma-ri, Susa, 3, III, 22; a-di ti-tur(!)-ri mi-ti-lg-ti šarrî, Susa, 14, I, 3; ti-tur-ra la e-pî-šî, V R. 56, 2.
ADDITIONS AND CORRECTIONS.

p. xxii, No. XXIX. "Perhaps Nippur."—There seems to be some difference of opinion as to the place where this stone was discovered. While the author of the official catalogue of the Royal Museums (Verzeichnis der Vorderasiatischen Altertümer und Gipsabgüsse, Berlin, 1889, p. 66, No. 213) assigns this boundary stone thus: "Aus Nippur (heute Niffer) in Südbabylonien," and while nothing is known of any authorized change in this designation, yet according to information received from one of the officials of the Museums more recently (June, 1905), the statement in the Catalogue rests solely upon what the dealer, who sold the stone to the Berlin authorities in 1885, said. Moreover, according to the records of the Museums, the stone was not excavated by the dealer, but purchased by him. In view of this, and in the absence of any internal evidence, it seems that an attitude of reserve is advisable.

p. 5, l. 2, and p. 10, l. 15f. For duppu read tuppu; see Glossary, s. v.

p. 11, l. 2. The "scaling" of the boundary stones is evidently a stereotyped phrase, derived from the period when clay tablets were still in use. Only in one case we may possibly have an instance of an autograph signature. The name of King Meli-Shipak is scratched under the inscription on Susa, No. 2.

p. 27, l. 2 from below. Instead of "sojourners," see Glossary under qattinu.

p. 58, l. 2 from below. For lilamman read lilammin. "Br. 9946, MIN has the same phonetic value also in Assyrian, which is required grammatically in the above passage. Cf. also Delitzsch, A. G.?, p. 40" (Prof. Hilprecht). The same correction also on p. 66, l. 16; p. 192, II, 23; p. 199, ll. 10, 11.


p. 78, note 10. For "fig. 124, p. 29," read "fig. 124, p. 30."

p. 92, l. 20. For "London 106" read "London 105," also p. 137, last line.

p. 92, l. 22. For "London 105" read "London 106."

p. 97, fig. 31. Alongside of the figures found on the Babylonian boundary stones may be placed the figures on an unbaked cylinder which was recently found by Mr. MacAlister at Gezer, in débris belonging to the El Amarna period, and published by him in the October number of the "Quarterly Statement of the Palestine Exploration Fund," p. 262. It shows two bands of figures in relief, made by the rolling of a seal cylinder over the clay. The complete design appears twice in each band. It represents certain constellations, some of which certainly belong to the zodiac, but (as on the Babylonian boundary stones) they are not arranged in regular order. Beginning at the left hand corner of the lower band we find, after a partial picture of the sun, what
NEBUCHADREZZAR I.

looks like a tree, but is probably intended for an ear of grain and thus represents spica, the most prominent star in the virgo. Below it is the scorpio; alongside of it an upturned vessel, most likely the amphora, a name for the aquarius. Then follows a ladder with an upturned vase on top. The next figure is a horned animal, perhaps the aries. Immediately above it is a small animal which cannot be identified. Alongside is a bird with a little triangle. It reminds us of the walking bird on the Babylonian boundary stones. Over the three last figures is a curiously ribbed animal, perhaps intended for leo or taurus. This is followed by an animal which looks like an antelope. It is perhaps meant for the capricorn. Beneath it is a figure, resembling an inverted T, which may stand for the libra. Above the antelope is an indistinct, clumsy figure, which the artist intended perhaps for the cancer. Between antelope and lion is another T-shaped figure. Next comes a serpent, perhaps the hydra. Near its tail is a star, most likely Venus. Alongside of it is the crescent and the sun, beneath which are the clear figures of a fish and a scorpion. In all there are eighteen figures, of which the little triangle under the bird and the upper T-shaped figure are perhaps only inserted to fill out space. Of the remaining figures we can clearly recognize the sun, moon, Venus star, fish, scorpion, amphora and ear of grain, while the ram, capricorn, lion, balance and cancer are less clearly represented. Finally the ladder with inverted vase, the small animal between ram and lion and the bird with the triangle under it are still unclear. But they may stand in some relation to the sagittarius, taurus and gemini, which are not otherwise represented.

Fig. 52.—The zodiac tablet from Gezer.

p. 105, last line. Franz X. Kugler in his excellent work, Sternkunde und Stern- dienst in Babel, I. Buch, Münster, 1907, shows, pp. 261-263, that in the late (Arsacide) period the star of Gula corresponded to our waterman. This can hardly be applied to the picture of the goddess Gula on the boundary
stones, which is always associated with the dog. Now the “great dog,” called UR.GU.LA (evidently also a play on the name of the goddess), is identical with leo, the zodiacal sign of the month Abu; hence the goddess Gula on the boundary stones is either an explanatory addition to the symbol of the “lion” or stands for the next zodiacal sign, the “virgin.” In the lists given by Kugler on p. 229 the zodiacal sign for the month Ulu[tu is either called AB.SIM(šer(u) or SU.PA(namu), which is identical with spica or a virginis (Kugler, p. 251). Thus far, however, the picture of an ear of grain has not appeared on the boundary stones. It is, therefore, possible that the picture of Gula represents the “virgin.” That the Babylonians associated a goddess with the month Ulu[tu is evident from the list of months with their patron deities, where we read: 􀅰Ur-ulatu Iš-tar be-lit. . .

p. 106, l. 13. For NIN.IB read Nergal.
p. 106, l. 14. For Nergal read NIN.IB. The investigations of Kugler (Sternkunde und Sterndienst in Babel, pp. 215–225) have shown that the names of the Babylonian planets and the gods associated with them were not exchanged, as has been argued by Hommel and Winckler.
p. 209, Col. II, 17. Instead of Nabû-[ērīš](iš), Prof. Hilprecht suggests Nabû-[gu]-mil as the preceding name. The form Nabû-[ērīš](iš) had been chosen in view of Ilu-ērīš(PIN-iš), Ramman-ērīš(PIN-iš), Sin-ērīš(PIN-iš), Samaš-ērīš(PIN-iš), etc., found in Clay, B. E., Vols. XIV, XV.
p. 213, Col. II. Instead of dšir-ap-pi-š, Prof. Hilprecht suggests the reading dšir-ap-pi-š(LI) as a possibility. LI is ideogram for ellsu, therefore probably also for alātu, “to be shining”; hence “O Sir, make my face shining,” i.e., “joyful.”
p. 248, l. 6 from below. For drānu read idranu.
p. 264, Col. II, 19. For GU.JEN.NA see also Clay, B. E., XIV, 39 : 1; 136 : 1.
p. 277, Col. II, after l. 5 insert:
kālu, magician, priest.
p. 277, Col. II, after kallatu insert:
imar KIL.DA, III R. 41, I, 19.
p. 295, Col. II, l. 22. For mahu-pa-gu-mu read mahu-pa-gu-mu.
p. 299, Col. II, after pašuru insert:
pitu(bitu), in the phrase p(bit)i-imit-ši šarrī, V R. 55, 26, 36, perhaps with Muss-Arnolt, Dict., p. 853a, to be rendered: “In front of the right hand of the king.”
p. 309, Col. I, l. 13. In support of the identity of šadā, mountain, and šadā, east, which I owe to Prof. Hilprecht, he remarks: “(1) Cf. Hebr. ד', (a) sea, (b) west. (2) In 1900, while at Nippur, I convinced myself by repeated observation that on clear days the eastern mountains beyond the Tigris are easily visible in Babylonia at the latitude and longitude of Nippur.”
p. 312, Col. 1, l. 3 from below. Prof. Hilprecht explains a-na šá-li-i differently. "In view of the fact that elá in the contract literature is also used of the 'emporschiesse, aufgehen, wachsen,' of plants (ina qaqqari) and of fruit on trees (ina gišimmarré), I propose to translate šálu, standing here in connection with zérû, as Inf. III, 1 of elá: "May they destroy his name and may (= so that) his seed not have (find) a resting place where one lets it grow up."
ADDITIONAL CORRECTIONS.

p. 169, l. 4. For pani9s read pdnl4su.
p. 182, l. 6. For “consumptoin” read consumption.
p. 184, l. 11. For ú-ša-aš-ša-ma read ú-ša-aš-šu-ma.
p. 281, Col. I, l. 11 from below. For lu read lillu.
p. 283, Col. I, l. 7 from below. For ṣa read ṣu.
p. 308, Col. II, l. 12 from below. “is” has dropped out.
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