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H. V. HILPRECHT

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BUSINESS DOCUMENTS

OF

MURASHU SONS OF NIPPUR

DATED IN THE REIGN OF

ARTAXERXES I.

(464-424 B.C.)

BY

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PHILADELPHIA

1898
To the Memory

of

His Highness Prince Wilhelm

of

Schleswig-Holstein-Sonderburg-Glücksburg

General of Cavalry in the

Imperial-Royal Austrian Army

in

Reverence, Love and Devotion
PREFACE.

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

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

Notwithstanding there are many points of contact between our tablets and the large amount of contract literature already published, the documents here submitted contain so much new material, otherwise inaccessible, that I do not need to offer an apology for their publication. A number of new words occur in our texts for the first time; other words, forms and phrases receive a new meaning, and Persian loan words appear more frequently than in earlier inscriptions. Many of the business transactions refer to the cultivation of the ground around Nippur, frequently mentioning the different plants and seeds used for orchards and fields; others deal with the lease of canals and facilities for irrigation, or furnish us important information concerning the payment of taxes by the different classes of the population. A large portion of the land is in the hands of Persians, who fre-
sequently do not care to attend in person to their large estates in the hot and malarious Babylonian country, but lease their fields and other property to the firm of "Murashū Sons," and live from their revenues in the cities with their manifold luxuries and attractions. From Babylonian documents we are thus enabled to confirm and supplement what the Greeks tell us about the large number of Persians settled in the various provinces, and from direct and trustworthy sources we can control the statements of the classical writers as to the heavy taxes levied by the Persian kings upon their Babylonian subjects. We get a glimpse of the life and local administration in the richest province of the large empire at the time of Ezra and Nehemiah, and we become familiar with the names and titles of Persian officers—among them the dātabārī known from Daniel 3:21—S—who were stationed all over the fertile plain between the lower Euphrates and the Tigris, to gather the taxes and to look after the interests of their government.

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

The numerous foreign names are characterized by a little asterisk placed before them. If foreign origin seemed doubtful, this asterisk has been omitted. For it seemed wiser to give rather too little than too much in a first attempt to discriminate between the Babylonian and foreign proper names of our inscriptions, especially as comparatively but little has yet been done for the analysis and understanding of ancient Semitic proper names.3 Every-

1 Cf. also Eduard Meyer, Die Entstehung des Judentums, p. 35.
2 For the different ways in which this title is written in the cuneiform documents of this volume, cf. the Introduction, "Proper Names," p. 28, note 1.
3 Greater energy has recently been shown in the investigation of Hebrew proper names. Among the several
one who has occupied himself with their study, is aware of the extraordinary difficulties which are constantly encountered, partly because no satisfactory collections of all the proper names occurring in the inscriptions of the different Semitic dialects have been made, partly because certain words and phrases of which the proper names are composed, are met with in several Semitic languages, partly because accidentally names of entirely different origin may sound alike in languages which have little or no relation with each other. Much remains to be done before we shall enjoy works similar to those of which the different branches of Indo-European philology can boast. And here I acknowledge with particular pleasure and gratitude the valuable assistance which I have received from Justi’s *Iranisches Namenbuch*, a monument of human patience, industry and scholarship, which ought to be in the hands of every Assyriologist. If it had been published a year earlier, when I began my collection of Persian names from the classical writers, I should have been saved considerable time and labor.

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

Books and papers devoted to this subject, which during the last years have been added to the earlier publications of Olshausen, Nöldeke, Nesse, Stade, Schrader, Friedrich Delitzsch and others, I call attention to G. B. Gray, *Studies in Hebrew Proper Names*, and those chapters in Hummel’s *Altsemitische Vorstellungen* which deal with Hebrew and Arabic proper names.

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

The names of witnesses and other persons who left impressions of their seals, seal cylinders (both called *kumakku*), seal rings (*um-gulqu, um-gu ḫurēši* (81: L. E.)), or their thumbmarks (*su-pur, šu-pur - DUBBIN), or seal impressions and thumbmarks (*kumakku ṣupru* (50: R.), *šupru* *um-gulqu* (49: R.), or different seal impressions at the same time (*kumakku um-gulqu* (322: L. E.)), have been published for various reasons with the text
of the documents. They enable us to form a correct idea of the customs and rules observed in connection with the sealing of tablets; they furnish us valuable variants for the reading of proper names and titles (cf. *Ki-na-aplu* (71: 8) with *Kina(DU)-aplu* (71: L. E.), *E-a-
ballit-su* (80: 7) with *Ea(BE)ballit-su* (80: R. E., also li. 2), *mu-lur-bārā-ri* (102: 16) with *mu-lur-ba-ri* (102: L. E.)); occasionally they are accompanied by the names of the fathers not occurring in the transactions proper (cf. 75: 16 with R. or 80: 2, 7 with R. E.); they supplement names and phrases mutilated or entirely broken off in the text (cf. 59: 19 (end) with L. E., 86a: 1 (beginning) with U. E. (*En-ziltishu*), 94f: 12 f. with R., 102: 8 with O., L. E. & R. E., 107: 9 with L. E.) and there are even cases in which persons not mentioned in the text at all left their names and seal impressions on the tablet (cf. 55: R. (*Ardu-Bêl*), 82: L. E. (*Zetti-Nahâ dibadda ša šarratum*), 83: L. E. (*Gil-mădiš-summum*), 92: R. E. (*Duna*), 102: R. (*Aplâ*)), apparently corresponding to such cases in the Neo-Babylonian contract literature in which persons, for some reason present (cf. Kohler in Peiser, *Babyl. Zeitschr.,* p. XLII, § 11, end), are introduced by *inn ashâbi ša, “in the presence of”* (cf. 48: 37). The impression of the seal ring of a woman, *Amul-Bêlît*, is found on 53: L. E.

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

1 Cf. the fuller phrase *gupur wBir-gi'-ni-iir apša šu wMuru-da-a-tiusum kumakku ša šum-da-a-tium, “the
thumbmark (made with the thumb-nail) of B., s. of M., was placed (impressed upon the tablet) instead of his seal.”
Cf. 48: 31. The usual form of the persnitive III of *enmēa* (*shumâdi*) is perhaps due to the preceding *Muru-dâtî*.
We also learn the gender of *gupur* (fem.) from our passage. Cf. also *um-gulqu parzilli* (Const. Ni. 558), *siparri* (563, 582).

2 Still transliterated with *Bêl* by Delitzsch, *Rechtscr zur Assyriologie*, III, p. 391. So far as I know, *4BE*
denotes exclusively *Ea* in the Neo-Babylonian contract literature, as can be shown from several parallel passages in

3 Cf. Brünnow, *A Classified List*, 7608. The sign can be easily mistaken for *pa* in our text. Cf. also p. 28, note 2.
But several boxes of antiquities were presented by His Imperial Majesty, the Sultan, to the undersigned editor in recognition of his services in connection with the reorganization of the Babylonian Section of the Imperial Museum (1893–1897). With the exception of a few specimens retained as a souvenir, I, on my part, presented this collection with other antiquities to the Babylonian Museum of the University of Pennsylvania, where they will be on exhibition as soon as the new building is finished.

A word remains to be said as to the division of work in the present publication. After I had examined and selected the material which was to appear in this volume, my pupil and friend, Dr. A. T. Clay, formerly instructor of Assyrian and Hebrew in the University of Pennsylvania, began the copying of the tablets under my supervision. The experience which he had previously obtained in the exercises of the Assyrian Seminar conducted by myself, and the patient devotion with which he performed his task, enabled him to produce very satisfactory results. When he had finished his work, I examined sign after sign once more critically, comparing his plates with the originals and changing, adding or removing wherever this was necessary. Of especially difficult or effaced passages I furnished the copies myself. Large portions of Nos. 65, 86', 87, 88, 99, 102, the whole of No. 39, which presented exceptional difficulties (cf. the Introduction, Palaeography), and most of the shading in the texts, were added by my own hand, but it will be hard, I trust, to distinguish Dr. Clay’s work from my own. For the names of witnesses and other cuneiform characters on the margin, for the Aramaic inscriptions, for all the critical notes printed on the plates, for the Introduction, Concordance of Proper Names, and Table of Contents, I am alone responsible. As each of us devoted more than a year of continuous work to the preparation of the plates, and as every line was transliterated and translated by myself,1 before the last critical examination of the copies began, we lay this edition before the Assyriological world, with the belief that it will be found entirely trustworthy and prepared with the same care and exactness which secured for the previous publications of this Series such a favorable reception from all the critics.

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

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

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

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

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

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

RUMELI HISAR September 3, 1897.

H. V. HILPRECHT.
INTRODUCTION.

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

After a critical examination of the building itself and of the condition, position and contents of the tablets found therein, it became evident, that the excavated room had been once used as a business archive by the apparently wealthy and influential firm of Murashū Sons of Nippur, who lived in the time of Artaxerxes I. (464–424 B.C.) and Darius II. (420–403 B.C.), in whose reigns the documents are dated. All these tablets, covering a period of more than fifty years and inscribed by many different hands in Nippur and other neighboring places, were made of an especially pure and soft clay and moulded and baked with greater care than is usual in the Babylonian tablets met

1 Situated on the western side of the Shatt-en-Nil. Cf. the map in my first volume, Pl. XV.
2 The reigns of these two Persian kings are given according to Eduard Malher’s “Vergleichungstafeln der Babylonischen und Christlichen Zeitschreibung von Nabonassar (747 v. Chr.) bis 100 v. Chr.” in his essay Zur Chronologie der Babylonier, p. 12, f. (reprint from Denkschriften der Mathematisch-Naturwissenschaftlichen Classe der Kaiserlichen Akademie der Wissenschaften in Wien, Vol. LXIII). I agree with the results reached by Malher entirely.
3 The 130 texts published in the present volume were written by 41 different scribes. Cf. the “Concordance of Proper Names,” I, 3 (“Names of Scribes”).
4 Cf. Pls. VII f., X f., and especially Pl. IV.
with in my experience, which rests upon an examination of over 40,000 cuneiform texts belonging to nearly every century of the last 4000 years B.C. In their regular form and beautiful appearance many of these tablets approach those of king Ashurban-apal's famous library, from which our young Assyriological science has chiefly drawn its material.

From a study of these documents we learn that Murashú had several sons (cf. abéka, 25: 4), Bél-hátin and Bél-núdin-shumun being prominent among them. That these two persons, each of whom is called apla ša Murashú, were children of the same father, although never really designated as brothers, follows with probability from the following considerations: 1. All the seven hundred and thirty tablets excavated were found in the same room, and, according to form, color, contents, names of witnesses and scribes and seal impressions, belong closely together. 2. In all the texts here published, with the exception of Nos. 1, 42, 43, 54, either Bél-núdin-shuma or Bél-hátin (or their sons) transact the business recorded. This can be explained satisfactorily only if these two persons, whose documents were lying together, stood in close personal relation to each other, i.e., if they were brothers.

This result is confirmed by No. 12 and a tablet in Const, in which it is expressly stated that an officer who presents an order to Bél-hátin receives his payment from Bél-núdin-shumun. The latter, being mentioned in all but seventeen of the texts here submitted, was doubtless the more prominent member of the family; the former, who probably was the older brother, seems to have died at an early age (437 B.C. or soon afterwards), as I infer from the total absence of his name in connection with business transactions after Tishritin 13th of the 28th year of Artaxerxes (No. 12) and from the frequent mention of his son Rimít-Ninib (abbreviated Rîmîl, 61: 3; 78: 1) instead of him in the later documents. It is, however, of interest and importance to note that the latter has the apposition apla ša Bél-hátin only in one document (48: 24, U. E.), where he appears as witness of his uncle, Bél-

1 Once abbreviated into Bél-nudin (19: 12), unless a mere mistake of the scribe.
2 A certain Qudin, only once mentioned as a witness (48: 23, U. E.), is also called apla ša Murashu. But there is no reason for regarding his father as identical with our Murashu above.
3 It would be difficult to explain the presence of these four tablets among documents which exclusively relate business transactions of but one family, unless certain persons mentioned in these four texts were connected with this family as bardu, bardu, barmati or the like. For all the four documents such a connection can be proved or made very probable. Bél-sipu-amar, who, according to 1: 2, was bâpupa ša Asar-um, appears later as bardu or bâpupa ša Bél-núdin-shumun (68: 1, 5, 8); Sîgalîšu apla ša Bagâpišu (54: 2) is doubtless identical with Tukkâm bânâr hota ša Bél-núdin-shumun (68: 1, 5, 8); Ribât apla ša Bél-ēux (43: 2, 8) is probably the same person as bardu ša Bél-núdin-shumun (59: 1, 13, R.); and a close personal relation between Murashu apla ša Ishlima-Bél (42: 3) and Bél-núdin-shumun apla ša Murashu results from the phrase ša gâš in 66: 2.
4 His name does not occur in Nos. 1, 2, 3, 5, 42, 43, 46, 47, 54, 61, 73, 78, 87, 90, 91, 98, 108, 109.
5 Bél-núdin-shumun's name is not found in any of the four documents dated before the twentieth year of Artaxerxes I., while Bél-hátin appears active in two of them, and the latter's son, Murashu, in one (Const. Ni. 555).
6 Nos. 2, 3, 5, 12 are the only tablets which show Bél-hátin actively engaged in business.
nadin-shumu. In two tablets, written half a month before, he is called aplu sha Bél-hātin (46: 4; 47: 6) or aplu sha Murashū (46: 2; 47: 3), while in all the other inscriptions in which his name is mentioned he appears exclusively as aplu sha Murashū. It is possible to regard Rimūl-Ninib a. sh. Bél-hātin (46: 4; 47: 6) and Rimūl-Ninib a. sh. Murashū (46: 2; 47: 3, etc.) as two different persons (son and brother of Bél-hātin). But it seems more reasonable to assume that Rimūl(-Ninib) taking his father's place in the firm of "Murashū Sons" after the latter's death, for obvious business reasons retained his father's designation, aplu sha Murashū, generally known to the public. A son of Bél-nadin-shumu originally also mentioned in 26: 1, was called Murashū (101: 4 and Const. Ni. 542), and another son of Hātin (abbrev. from Bél-hātin) was likewise named after his grandfather, Murashū (Const. Ni. 525).

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

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

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

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

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

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

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

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

**PALEOGRAPHY.**

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

1. Owing to the carelessness of certain scribes, a number of similar cuneiform signs became identical at all periods of Babylonian writing. It is, therefore, not very remarkable, that in our own texts the signs for *šu* (80 : 5) and *pa* (48 : 30), for *ma* (14 : 4, 7, 9) and *ash* (14 : 1), for *ma* (75 : 1, 8, 85 : 12; 94 : 6) and *ba* (75 : 2, 5, 11; 109 : 12), for *tu* (101 : 5) and *ga* (109 : 1), for *bar* (54 : 3) and *me* (99 : 2), etc., are frequently written alike. But it is worthy of note and important for the understanding of the degeneration of the cursive writing, that even cuneiform signs which originally bear little resemblance to each other, fall frequently together,¹ in consequence of an abbreviation of certain classes of signs—a peculiarity which becomes more common in the cuneiform texts of the fourth and third centuries B.C. Cf. e.g. *ilu* (63 : 4 : 85 : *passim* : 36 : 1). E. in *Bt* and *bar* (*passim*), *nu* (62 : 12, 16 ; 63 : 6, 14) and *GISI* (＝*lishir*, 17 : 20 end, cf. 26 : 19), *kan* (33 : 14 ; 105 : 15), and *ma* (33 : 15 ; 105 : 15), *kan* (85 : 27 ; 86 : 25) and *šep* (*passim*), *šarru* (85 : 2) and *bi*² (85 : 8 ; *sn* (85 : 24) and *ma* (85 : 11 f.).

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

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

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

a. One perpendicular wedge is written instead of two in the signs for A, used as a phonogr. (a, 31; 7, 16) or as an ideogr. (apla 31; 16), especially in the phrase apla sha (16; 1, 2; 17; 19; 26; 15 ff.; 47; 21; 90; 6; 105; 1 ff., etc.), or apil-sha sha (16; 13 ff.), mé, “water” (16; 3, 9) and the first sign of māra, “river” (16; 9 beg.; 32; 3 beg., etc.), for e (31; 7), in (54; 12), fir (31; 11), sha (36; 1; 104; 11), za (8; 8; 31; 19; 62; 10; 93; 7), ha (63; 7; 86; 6; 87; L. E.; 93; 7; 103; 4), un (81; L. E.), etc.

In connection with this it may be mentioned that a (apla) is written in four different ways, \(\text{ (passim, resp. 36; 1, 13, 14, resp. 36; 14 ff.; 104; 11, 14, resp. 31; 2, 3, 15), two or three of the four forms frequently occurring in the same text (31; especially lines 2 and 16) or even in the same line (36; 13). Of sha the following six different forms are known \(\text{ (passim, resp. 6; 2, 10, 12; 9: 13 end; 14; 11 beg.; 28; 10 end, resp. 36; 3, 6, 11; 82; 16, 23 ff., resp. 6; 11; 104; 2, 12, 15, resp. 36; 1 end; 104; 11 end, resp. 46; 4; 90; 6; 100; 13; 104; 14; 109; 11), of which sometimes two (6; 4 ff., resp. lines 2, 10, 12) or three (44; 3, resp. 8 ff., resp. 22, or 84; 1 ff., resp. lines 8 beg., 14, 16, resp. lines 6 beg., 10, U. E.) or four (36; 18, resp. 1 end, resp. lines 3, 6, 11, resp. 12 ff.) occur in the same text or even line (66; 4; 82; 24, three different forms). Strassmaier, Cyp. 281; 15, is correct (against B. 1, 111, p. 443, note 2).

b. One oblique wedge instead of two in the signs for din (ina-an-din=enamdin, 47; 4; 62; 9), kun (85; 9, R. E.; determ. after numbers, 63; 18; 64; 17; 105; 15), mu (62; 13, 16; 76; 13) and others.

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

1 Cf. also my remarks in I II, Part 2, p. 46, note 2.
One horizontal wedge instead of two in the signs for 𒀀, 𒆜, 𒀝 (47 : 4 ; 85 : 21), ᵇtablet (36 : L. Ez. : 63 : 4 ; 85 and 86 passim), ma (62 : 12, 16 ; 63 : 6, 14), šin (＝D U. 30 : 9 ; 63 : 14 ; 87 : 11), in the second sign of the ideogram for nāru, "river" (7 : 8), etc.

3. Contrary to the peculiarity just treated, we sometimes find a tendency to increase the two wedges of the group ᵇtablet to three, obtaining thereby ᵇtablet, doubtless arisen under the influence of the two corresponding forms for šašu, in use at that time. Cf. e. g. the signs for aršu, "month" (53 : 4, 9 ; 58 : 5, 19 ; 66 : 5, 6, 15), bālu, "gate" (58 : 5, 55 : 3 ; 58 : 8), dān (53 : 6, 9), karpata, "pot" (43 : 3), kip (70 : 4), nādāmu (＝SE, 66 : 7), šismu or nār (47 : 19 ; 56 : 5 ; 57 : 4, 8 ; 65 : 28 ; 79 : 13), G 13 (65 : 10, 13), G 14 (65 : 10, 15, 16), etc.

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

5. In the cursive writing of all periods of Babylonian history we frequently meet with extended and dissevered characters. Sometimes in our own texts single portions of the same cuneiform sign are separated so widely from each other that they appear as independent characters and can be recognized as units only by the context. Cf. e. g. a (15 : 8, 12), bar (54 : 3), DS (82 : 14), istētu (＝ŠE, 35 : 24), ši (7 : 16), in (15 : 19 end), if (85 : 16, 21). KAK (＝šetu, 85 : 9), pi (＝KA, 7 : 24), UR (in kalbu, 7 : 24), SAG (43 : 14), sušu (＝GAL, 83 : 5), and especially šilmu (85 : 1, 11).

6. The stylus employed for writing frequently became worn out, the sharp corners or points becoming gradually rounded, then flat and finally even concave. In consequence of this the impressions made by the scribes in the soft clay became rather indistinct, frequently appearing as double wedges. Examples of this kind of writing are not very rare; they occur in our own texts, cf. 61 : 1, 3, and especially No. 31. At the first glance the latter text seems to have been written in an entirely different cuneiform writing and language. The tablet was returned by my co-worker with the remark that he "could not recognize one character." It would have puzzled even older and more experienced Assyriologists.


of the scribe are faithfully reproduced. For the sake of those who are not familiar
with such palaeographical puzzles I add a complete transcription of this text (No. 3'):
1. [p.⑥] XXIV qa ⑦BAR  2. ishtēn (-en) kertetdu-umu šikiarilya mar-ibni (cf. 50; 2)
3. šašu "Bēl-nadin-shumma apilšu šu "ma-rašši-šu  4. šašu qât "Mašer-ziḫḫ ḫatu-šu šu "Bēl-nadin-shumma
5. ina muḫ-ki "Bēl-ziḫḫ-iddina apilšu šu "Išši
(-en) kertetu-dan-iau malā 8. i-nam-din. 9. qaššu "Sham-iddina apilšu šu "Labaska 10. "Ba-lu-tu apilšu šu "Bēl-sha-na

7. Peculiar is the plural sign mesh after ilu and "Shamash in the transliteration
of foreign Semitic proper names. Cf.  $\text{ša} q(a)q(a)h(i)-ibni $, $\text{Ba-na}-z-ibni $, $\text{Ba-rik}(bi)-ilu $, $\text{Ba-nti}-ih-ilu $, $\text{Ba-da-ar-ni-zi}-ilu $, $\text{Ba-a}-gab-ri $, $\text{Ba-a}-id-rô $, $\text{Ba-a}-i-in-dar $, $\text{Ba-a}-qatar $, $\text{Ba-a}-za-ba(d)-i $, $\text{Na-tan}-ilu $, $\text{Ra-a-bi}(Ra-bi)-ilu $, $\text{Ra-i}-im-ilu $, $\text{Sha-ra}-a-ilu $, etc. and (i) $\text{Shamash} $, $\text{Shamash}-lu-rik-ša $, $\text{Shamash}-lu-da-r̂a $, $\text{Shamash}-lu-da $, $\text{Shamash}-lu-sā $, etc. Comparative few are the cases in which mesh is omitted. Cf. $\text{Ra-a-bi-ilu Ra-bi-im}(\text{bi}-ni)-ilu $ (35; 11; 62; 1), $\text{Shamash}-na-da-ri $. So far as the use and meaning of $\text{Shamash}$ is concerned, a plural is here out of question, and in names like $\text{Ba-na}-z-ibni $, $\text{Ba-da-ar-ni-zi}-ilu $, $\text{Sha-ra}-a-ilu $, $\text{Ba-a}-id-rô $, $\text{Ba-a}-i-in-dar $, etc., where the other element is a verbal form in the singular, the subject cannot
stand in the plural. A similar result is reached by comparing these and other names
containing the element $\text{ilu} $ with the corresponding names in the other Semitic languages.
We find the singular $\text{s} $ in use where the Babylonian scribes as a rule offer $\text{ilu} $. It is,
therefore, evident that in either case mesh cannot indicate a plurality of gods, but must
have been employed for expressing a sound which appeared to the Babylonian mind as
one of their own plural endings. From the fact that in a number of these or similar
names the other Semitic languages have $\text{ili} $, "my god," it may be that the Babylonian
scribes mistaking $\text{i} $, the pronounal suffix of the first person singular, in these foreign
names for their own plural ending $\text{i} $, later pronounced $\text{ī} $, rendered $\text{ili} $, "my god," and $\text{shamši} $, "my sun," by $\text{ili} $ ( $\text{ilu} $), "gods," and $\text{Shamšu} $, "suns." In the Concordance
of Proper Names these two words are transliterated $\text{ili} $ and $\text{Shamši} $.

1. Cf. especially the rich material furnished by the inscriptions from southern Arabia, as recently shown by
Hommel, .Hititologieische Uberlieferung., pp. 81 ff. Compare e. g. $\text{Il-rabi} $ with $\text{Rabbi-ilu} $ above, or $\text{Ho-hari} $ with
$\text{Sharru-ahib} $ above, or such Hebrew names as $\text{Elizur} $ with $\text{Ilu-isti} $ above, $\text{Elag} $ with $\text{Ilu-adur} $ above, etc.
2. The plural of $\text{iba} $ reads $\text{Ilu} $ and $\text{Ilu} $, cf. Delitzsch, .Assyrisches Handwörterbuch., p. 509. The Assyrian plural $\text{Il} $ may also be inferred from the writing of such pure Assyrian names as $\text{Ahuramazda} $ or $\text{Il} $, This can be explained satisfactorily only by assuming that sing. and plur. were pronounced alike.
8. Of other paleographical peculiarities may be mentioned the writing of ḫštēn(-en) alpēstm.1 67: 7 (cf. also II alpē 49: 6) II alpēstm. (34: 2, 11), IV alpēst. (35: 8), XX alpēst. (65: 4), etc., the extraordinary writing of the numeral 162 in 1: 3 and 16 (apparently to prevent confusion with 103),2 the very frequent writing īna-an-dīn = īnāmindīn (54: 9; 62: 11; 78: 7 and often), the cuneiform signs for ḫpj (14: 13) and for ādū(t) in min-āt-ti (tam), 45: 27; 59: 12, etc., in the passage lu i-bat-taql, īna ānum (-ānum) bil-ya īnā lib-ī ib-āt-qa (= ibātaqa, 55: 9) and in the frequent name Ād-dānu-nu. Mašši-šu, "measure,"3 is always preceded by the determin. īna (cf. e. g. 17: 5; 19: 6; 22: 4; 29: 21; 45: 14, 26; 65: 11). The demonstrative pronoun šāvu-nu, frequently occurring in our inscriptions, is exclusively written MUst. = šumātī (cf. šā-ma-ālim, Peiser, Keilschriftt., Aelectioneke, p. 28, l. 26) = šu-pitti = šu-iṭa = ša'ätti, and used even for the plural šāvu-nānu (cf. šeKULpb MUst., 28: 8; 30: 18; for other examples cf. my Assyriaca, p. 6, note l. 10 f.). As I have pointed out in Assyriaca, p. 58, the length of the vowel a (in šu-iṭa) does not necessarily follow from this writing MUst. (against L. A. III, p. 431). We learn from it only that the accent, which in Assyrian may be expressed by lengthening the vowel or by doubling the following consonant (Delitzsch, Assyr. Gram., § 59, c), rests upon the syllable ă, which I regard as short (šu'iṭu) similar to the Ethiopic ṃrē'ūtō (cf. Assyriaca, pp. 55–58).

PROPER NAMES.

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

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

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1 I distinguish between ZUX = alpēst. and MESH = alpēst. for the former is generally used as a mere det. after singular nouns with a collective meaning (e. g. "wool," "food," "dust"), the latter is the regular plural sign. Owing to the close relation between a plural and a collective noun, ZUX takes frequently the place of MESH.

2 That the scribe intended this group for 162 is plain from an addition of the single items. The scribe, however, made a mistake twice in adding the units, for the total sum is neither 1095 (l. 4) nor 1090 (l. 17), but 1095. The numeral 69 is written 6 x 10 in 63: 12; 103: 3.

said as to the transliteration of certain ideograms frequently occurring in the personal proper names of the tablets here published.

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

I. In names consisting of **two** elements the deity (subject) may stand at the beginning or end. The other element, which represents the verb, can be transliterated by the präterite (with or without he), present, participle or imperative. From our own texts only a limited number of examples written phonetically (or in part so) can be quoted, e. g., *Ma-shal-lim-Bél, Ma-she-zib-Bél* (Ninib), *Na-shi-ila,—I-shi-*4Shulâ-rabâ,—Bél-îq-hi, Bél-îqish(-sha), Bél-îqish(-ash), Bél-îshab-hîr, Bél-îshall-lim, Bél(Nabû)-îsh-ziib, Ninib-er-sha, Sin-îk-sur,—Bél-man-tak-kil-[la]. Bél(Nabû)-nu-dîn, Bél(Ninib)-na-šîr, Nabû-ta-ri-ig, Ninibras-nîl,—Bél-ki-šîr, Gâlu-na-sur, 4Shulâ-rabî-shê-ziib. In names like Bél-e-ši-ir it is doubtful whether the verb is an imperative, a participle or the third person sing. past. (cf. Delitzsch, in B. J., III, p. 388). In several cases the particular verbal form to be chosen is determined by the usage of language, as becomes evident from a collection of proper names. More frequently, however, two or three or even four different forms of the same verb occur side by side in the same connection and position. Cf. 4Bél-ka-šîr (Peiser, Babylonische Verträge 61: 19, Strassmaier, Nabûnids 803: 15, Cyrus 188: 26), Bél-lik-sur (Delitzsch, Assyrische Handwörterb. , p. 592a), Sin-îk-šur (cf. “Concordance”), or Ramûmûn-a-bal-liît (Delitzsch, A. H., p. 174b), Nabû-bal-liît (ib., p. 175a), Marduk-man-bal-liît (Strassmaier, Cambyses 303: 14), etc. In view of this condition it is impossible to give a definite rule for the transliteration of certain ideograms. Our decision must remain more or less arbitrary. In order to enable students to find the names consisting of a deity and a verb in the index without difficulty, I call their attention to the following manner of transliterating observed in these pages:

*BA*-sha=-îqisha(-sha); *DIR*-ir=âtir(-ir); *GALIG*-shi=ushubshi; *GI*=ushallim; *KAK*=ibîn; *KAK*-ash=îpush; *KAN*=évîsh; *KAR*=unshêzib; *KAT*=kâišîr (in Bél-kâišîr) or îkšur (in Sin-îkšur); *MU*=îdînîna (at the beginning) or nâdîn (at the end); *PAP*=nâṣîr; *SE*=nûdîn; *SU*=erhâ; *SHE-GA*=anu-ruar; *SHI-BIR*-îq=anummiq (-îq); *SHUR*=âtir; *TIN* or *TIN*-iît=anballît(-ît).

II. In names consisting of **three** elements—subject, verb, object—the deity, which is the subject, may stand at the beginning or at the end of the name. According to the place occupied by the ideogr. of the verb and according to the usage of language the verbal form differs. The names which have the deity at the end, occur comparatively rarely in our texts. Cf. *Âh-iddîna-Marduk, U-bal-liît-su-Gâlu(Marduk) and Beî-ballat-
Bēl-māti. For the last name cf. Delitzsch in B. A., III. p. 389. The following remarks refer exclusively to names where the deity stands at the beginning. We distinguish two classes.

a. If the ideogr. representing the verb stands at the middle of the name, it is always to be transliterated by the participle. Cf. such phonetic writings as Bēl-μα-σχε-ζιβα-λγα, Nabû-μα-σχε-τιγ-αρν, Ninib-μα-διν-σχαμ, Sin-μα-διν-αλγα, Sumas-μα-διν-σζρν. Exceptions of this rule are very rare. Cases like Bēl-μα-σχε-τιγ-αρν-τι (“O Bel, thou hast granted the desire”), Bēl-δουξσρσ-σλα (“O Bel, thou hast called him”), are, however, not exceptions, as Bēl is not the subject but stands in the vocative. If the third element (object) is expressed by a suffix (σσα, μι, μα, etc.), the verb may also stand in the (präs.-) præt. or in the imperative. Alongside of Ninib-μα-τίρ-τισ/ία (or ματίρ = GVR) we find in our text such names as Bēl-μα-τίρ-σλα, Bēl-(Nabû)-ασσρ-σλα, Nabû-κα-σρσ-σλα, Nabû-ιδαμ-μα (“Nabû-idam” “X, saw (chose) me,” cf. Delitzsch, Assyrisches Handwörterbuch, p. 305).

b. If the ideogr. expressing the verb stands at the end of the name, it can be transliterated by the (präs.-) præt. or by the imperative. Cf. Bēl-αθ-ιδαμ-μα, Bēl-κα-σρσ-μα-λμ, Ίαμασ-κα-μσχα-κα (σσα), or Bēl-μα-σχε-τιγ-αρν, Bēl-μα-διν-αλγα, Ninib-αλγα-λατ-σλα. Of some verbs only the imperative is found (μα, γα, ασσρ) or at least in most cases; of others the præt. (ιγα, ασσρασ), while of a third class, to which Bēl-μα-διν-σχαμ (Bēl-mā-din-shuma) belongs, both form is in use. But transliterations like “Ramman-κα-σρσ-σλα,” given by Sayce (Records of the Past, 2 vol. 11, p. 207), and Winckler (Geschichte, p. 102), or Marī-liux(Nabû)-ακιν-απλ(σζρ, which we read in B. A., IV. 111, pp. 410 and 467 (Domath, Ziemer), are an impossibility.

The cases treated under a. need no further comment. As to b., the verbal ideograms have been transliterated as follows: BA-σσα-ιγασρα-σσα (σσα); DU-ακιν; E-ιγα; KAK=ιμα; MU=ιδλιμα; SHESH=ασσρ; TIN or TIN-ιτ=βαλλιτ-ιτ)

If the second and third elements expressing verb and object are written with the same ideogram or with two different ideograms of which each has a double ideogr. value commonly occurring in proper names, the reading must remain doubtful in most cases. Bēl-MU-MU, Ninib-SHESH-SHESH, Nergal-MU-SHESH, Bēl-SHESH-MU, can be transliterated respectively either Bēl-mā-din-shuma, Ninib-mā-girshuma, Nergal-mā-din-shuma, Bēl-mā-gir-shuma, or they can be transliterated Bēl-shum-ιδλιμα, Ninib-αλγα-ασσρ, Nergal-κα-μσχα-κα, Bēl-αλγα-λατ-σλα. In view of the constant syllabic writing of the names Ninib-μα-διν-σχαμ, Sin-μα-διν-αλγα, Sumas-μα-διν-σζρν, etc., in our texts, I have transliterated MU-MU as μαδιν-σχαμ, MU-SHESH as μαδιν-αλγα, SHESH-SHESH

1Sometimes the imperative is also found, if the third element is napishtim, cf. Nabû-ασσρ-απιστιμ (τιμ), Peser, Babyl. Vorträge, 69: 14.
as nāṣir-ahu, and in view of the frequent "X-SHES".MU which must be read "X-abē-iddina (resp. idīn), I have transliterated SHES-MU as abē-iddina. The fact that in all the examples of our texts in which the middle element is surely a participle, we never find the ideographic but always the phonetic writing (mu-din, etc.), may be brought forth in favor of the rejected transliteration (shum-iddina, resp. abē-ugar, resp. shum-ugar). But I regard this fact as merely accidental, because there are examples enough known from other inscriptions where the middle element of the name of the same person (nadīn) is written MU or mu-din. The abbrev. name "MU-MU" has been given as "Sham-iddina.

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

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

1. The name Sha-me-ersa-am = Shamē-rāmū (15:6) is doubtless identical with the Greek Σαμαραζ. I am inclined to identify it also with Σαμοφόρος, the name of a Persian from Babylon, quoted in Chron. Alex. 83:24. Cf. Justi, Ironisches Namenbuch, s. v. Müller (Fragm. IV. 492) regards it as identical with Seiramnes, while Gelzer (8. J. Africannas und die byz. Chron. 1. 77) and Justi (l. c.) transliterate it "der Sumerier." Both interpretations are unsatisfactory, because too arbitrary in regard to the Greek
transliteration and ignoring Babylonian names actually existing. The Greek form is apparently corrupted, but much less than is generally supposed. It is simply due to a very common scribal error in Greek MSS. and inscriptions. Read ΣΕΜΗΡΩΜΟΣ instead of ΣΕΜΗΡΩΜΧΙΩΣ. (Cf. our well-known astronomical term ZENITH, which goes back to the Arabic ZEMT.)

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

3. A name frequently occurring in the contract literature of the time of the Persian kings is Bel(Nabû)-ID-DAN-uu, also written Bel-ID-DAN-ni (Peiser, Babyl. Verträge 72 : 9) and Bel(Nabû)-ID-DAN-uu (Peiser, i. c. 72 : 23; 113 : 29; Keilschriften, Actena-Stücke 13 : 22). These different writings, in connection with the name Nabû-ab-ID-DAN-uu (cf. "Concordance" and Peiser, Keilschriften, Actena-Stücke 17 : 15; 18 : 7; 19 : 7), in which the object is expressed by apa, prove that uu and ni are not the suffixes "us," "me," as in the names Marduk-igisha-sha-an-ni (Peiser, Babyl. Verträge 107 : 22; 118 : 14) and Marduk-igisha-sha-an-an-ni (Peiser, Keilschriften, Actena-Stücke 6 : 30; 7 : 23). The constant doubling of the consonant n indicates, that this name, which (being regarded as a compound substantive) could receive the nominal ending n, i or n, for a very simple reason had the accent on the syllable D.A.N. The name means "Bel (Nabû) gave." That this verbal form, however, cannot be transliterated iddanna, as is generally done, is proved by the Aramaic docket 1 No. 71, where our name appears as Nabû_ittan. The verb, from which ID-DAN-uu is derived, is therefore not madānum, but madāna, which belongs to the "Vulgar-Assyrisch" (cf. Delitzsch, Assyr. Handwörterbuch, p. 488).

4. Of the ἐποξομενεῖν occurring in our inscriptions I mention only sillu-Ninib and Sillai. From the two passages 70 : 13f. (Shum-iddina, s. of Iua-silla-Ninib) and 58 : 2f. (Shum-iddina, s. of Silla-Ninib) it results that Sillu-Ninib is an abbreviation of Iua-silla-Ninib. 2 In view of the writing Sillu-Ninib I have transliterated names composed with

1 The first three words of Nos. 71 and 66 are identical κραοκες κακοι. "Urkunde über eine Landes Sei", κραοκες κακοι. apparently so called in distinction from a royal Sei, can only refer to the XXVI (No. 71) resp. XXV (No. 66) GUR mentioned in the two cuneiform inscriptions. From these two passages it would seem to follow that at the time of Artaxerxes I there was a "se" in use which was equal to 25 or 26 Babylonian GUR—a result differing from what we know from other sources. Prof. Nöldeke kindly promised an article on the two Ar. docket for Z. A.

2 Names which have lau as the first element, drop this preposition frequently. Cf. e. g. E-sau-gal-ba-bi-it (Strassmier, Cyrius 335 : 3, 7, 14, 18) and lau E-sau-gal-ba-bi-it (Strassmier, Comynes 213 : 6), Esgil-šeru and lau-Esgil-šeru, Eshmar shaqiššilina and lau-Eshmar shaqiššilina. For the passages of the latter two examples cf. 1 H., part 1, p. 43, note 2.
25

\[\text{DATED IN THE REIGN OF ARTAXERXES I.}\]

\[a^2\text{M} \text{I by } \text{sil} \text{, instead of } \text{sil} \text{ generally used by Assyriologists. Cf. also Delitzsch's remark on the transliteration of } \text{ardI} \text{ instead of } \text{arad} \text{ in proper names} (B. A., III, p. 387). That } \text{sil} \text{-nîûb \ may be still further abbreviated to } \text{silîn,}^1 \text{ follows from a comparison of two other passages. Two witnesses, } \text{Ea-hullit-su} \text{ and } \text{îi} \text{-ushallîna} \text{ are called sons of } \text{silîn} \text{ in } 83:20f \text{. The same two persons appear as sons of } \text{Ina-silîn} \text{-Esunîla} \text{ in } 80 \text{; R. E. and Lo. E.}.

5. In connection with these names I offer a few remarks about \[a^2\text{BE-epesh(-esh)-} \text{AN} \text{ and } \text{Epesch-AN} \text{ or } \text{Epesch(-esh)-} \text{AN}, \text{ which accidentally are not mentioned in our own inscriptions. So far as we can see, all Assyriologists who transliterated these names wrote } \text{Bêl-epesh-ilu} \text{ and } \text{Epesch-ilu,} \text{ which can only be translated } \text{“Bêl is the maker of a god,” resp. } \text{Maker of a god,” or if we assume that the plural sign is omitted after } \text{ilu} \text{” (as is sometimes the case, cf. Adans-étil-ili for } \text{ilu}^8 \text{), } \text{“Bêl is the maker of the gods,” resp. } \text{Maker of the gods.”}^2 \text{ Very strong reasons speak, however, against such a transliteration.} (a) The ideogr. of the deity, \[a^2\text{BE, as we saw above, does not mean } \text{Bêl, but } \text{Éá.} \text{ In addition cf. } \text{Ea-epesh(-esh)-} \text{AN} \text{ (Strassmaier, } \text{Darius} 266:15). (b) } \text{Epesch, “to do, to-make,” as a rule, is not used in the sense of } \text{banni, “to create, to beget.”}^3 (c) If } \text{ilu} \text{ stood for } \text{ilu}^6 \text{ or } \text{AN-AN} \text{ (} \text{Éá-ni} \text{), we should expect to find either of these two writings at least once in the hundreds of Passages where our name occurs. We have, therefore, to look for another transliteration, } \text{Ea-epesh(-esh)-AN} = \text{Éá-epeshén} \text{ (cf. } \text{e-pišu-} \text{-na, Strassmaier, } \text{Nabonidas} 737:12 \text{, or } \text{e-pesh-ua}, \text{ib. 424:7, or } \text{epesh-ša-} \text{-ua, ib. 456:5 and often, or } \text{e-pesh-ua}^b \text{ (Cumhagis} 61:4; 66:7; 121:6 and often) = “Éá is the artisan” (or something similar), referring to the fact that Éá, who is } \text{bêl nimeq} \text{ or } \text{ba-} \text{an} \text{.}

1The ending } \text{at} \text{ occurs also in the } \text{tsaparatzi} \text{ of Persian names, cf. Nolecke, } \text{Persische Studien}, \text{ p. 29 (also Horn in } \text{Sassanidische Siegelsteine}, \text{ p. 36, 37c.).}

2“Epesch-ilu” was translated even by “Ilu is creating” and used as a strong argument in support of the existence of a god } \text{Éá} \text{ in the Babylonian pantheon. We would better cover this interpretation with the “Mantel der Liebe.”}

3In names like } \text{Shamash-epesh(-esh), Strassmaier, } \text{Nabonidas} 344:18 etc., } \text{epesh} \text{ does not necessarily mean “to create,” but may have the more general meaning “Shamash did (it).”}

41 call attention to a passage in } \text{Ashurbanapal} (V R. 5:120), where } \text{an} \text{, also generally mis-read as } \text{ilu}, \text{ has been explained as a mistake of the scribe (cf. Delitzsch, } \text{J. L.} \text{ and } \text{J. II.}, \text{ p. 547b). The passage must be transliterated } \text{aššap-uxi ig-an kabittu bél bél.} \text{ It is one of the few examples in Assyrian, where the old enigmatic ending } \text{an}, \text{ so common in Arabic, is preserved in a verbal form not followed by a prenominal suffix. Cf. } \text{V R. 1:50 (Variant) illina and the very common } \text{ib-bak-kan, u-ba-bak-kan, i-ba-bak-kan, etc., in the contract literature—cases which must be regarded as doubtful in view of the double value (} \text{kan} \text{ and } \text{kum} \text{) of the sign } \text{KAN.} \text{ Cf. also Hommel, } \text{Sumerische Lexikographie}, \text{ p. 112; } \text{Síbarásiche Chrestomathie}, \text{ p. 25.}

5According to Donath (in } \text{B. A.}, \text{ III, p. 438, Note 2) and Ziemer (ib., p. 489, Note 4) } \text{shu} \text{ was erroneously omitted by the scribe. The frequent occurrence of the writing } \text{epesh-an} \text{ in texts written by different scribes speaks decidedly against this explanation. We have here rather the same syncope of an accented vowel that we find in } \text{umum} \text{ as over against } \text{umum}, \text{ 35:17, in } \text{ùma-as} \text{ as over against } \text{ùma-as}, \text{ etc. Cf. Delitzsch, } \text{Asygr. Gram.}, \text{ § 37c., and Hilprecht, } \text{Assyr. Ézéch.}, \text{ p. 45. After a preceding vowel the first } \text{c} \text{ of } \text{epesh-an}, \text{ as it seems, may be dropped, cf. } \text{a-ni} \text{-sha} \text{-no-sta-anui (Strassmaier, } \text{Nabonidas} 186:5; 213:2; 1029:7 = a-ni} \text{-sha} \text{-ep-sha-anui. Tallquist (l. c.) and Delitzsch (} \text{Asygr. Grundriss der bes. p. 548b.) separate } \text{pishanui from } \text{pishannu}, \text{ leaving the former untranslated.}
BUSINESS DOCUMENTS OF MURASHU SONS.

ku-šu (1 H. No. 83, Rev., li. 16) or ba-an ku-lu-ti (IV R., 56 : 59b) is also the ummānu or 'Qārāz; (= Umma-Ummānu) who taught all handicrafts and arts to mankind. In view of its origin (epesh-an) and of the writing c-epesh-a-ni just mentioned the constant writing of our name as (En)-epesh(-esh)-an instead of E-pi-sha-an or the like (cf. Delitzsch, Assy. Gram., § 17) is not remarkable. The rejection of the final vowel in proper names is also very common. Cf. e.g. Bēl-nasat (Peiser, Babyl. Vertr. 33 : 12), Hīš-Bēl-paššar (cf. "Concordance"), Nī-qad(ih.) and the very frequent Rī-ma-il, etc. Whether in every case Epeshān is an abbreviation of the longer name En-epeshān, as in the passage quoted by Demuth (in R., l., 111, p. 415) is doubtful. It seems just as reasonable to regard "Epeshān as an originally professional name which became later a proper name, in the same way as Ashhaha, Ikkara, Pahara and others. That our interpretation is correct is proven by the fact that in genealogical statements (X. apil-shu-si, Y. apil "Epesh(-esh)-an) this name appears as a rule in the third place, where professional designations are very common, and that at least in two passages we find the original determinative a-adu (instead of "ⁿ) preserved; cf. Strassmair, Darius 257 : 5 (Ubūr, s. of Ardi-Bēl, s. of a-adu-epesh(-esh)-an and 15 (Bēl-muballit, s. of Marduk-erba, s. of a-adu-epesh(-esh)-an).

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

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


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

1 The Hebrew בּוֹ ( Ezra 2: 33, Neh. 7: 55), which is identical with בּוֹ (Euting 861) and the Assyrian Barsbatu (cf. Delitzsch, Prolegomena, p. 243), also contains the god בּוֹ for whom cf. Baethgen, Beiträge zur Semitischen Religionsgeschichte, p. 11. The first element is possibly not the Aramean word for "son" (Gray, l. c., p. 68, note 2), but the god Бе (cf. Bir-Dabbah, רְדֵּד). Parallel names are Barabu (Vogüé, l. c., 73), (Transactions of S. B. A., Vol. VI, p. 439), Honeym, abandoning Müller's erroneous explanation of Euting 861 as בּוֹ (defended in his Anfänge und Abhandlungen, p. 35) recently arrived at similar results.

2 Point בּוֹ נָא (Justi and P. L. R.).

3 Final ל is frequently dissolved in a spiritus lenis, cf. Shachriv (i) and Shachri, Miniamin(i) and Miniamē, Zabin(i), and Zabî, Yamada', etc.

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

It is natural to suppose that men of so many different nationalities living together in a comparatively small country should finally amalgamate and become one new people, to whose language and literature, customs and religion each nation represented contributed its own larger or smaller share. This process of gradual amalgamation is clearly visible in the language (cf. e.g., the Persian words *=nun* *dātabāri,* *=nun* *uz* *barru,* (cf. also *uz-barru,* 28: 1, and *uz-barri,* 73: 1) and proper names of our inscriptions. That captives and slaves without regard to their former position and nationality, as a rule, received a new name from their Babylonian masters, is illustrated by the large number of slaves with pure Babylonian names in the Neo-Babylonian contracts (cf. B. A., III, p. 452). Cf. also Daniel 1: 7. But also Persians, Arameans and other immigrants from foreign countries who had settled in Babylonia adapted themselves more and more to their new surroundings, frequently giving their children Babylonian names. Cf. Ni-dintum-Bēl, son of *Bagūni,* Bēl-ilhamānu, son of *Ushtahazana,* *Afisha-aplu,* son of *Karsakku,* Mardukā, son of Arabak; Bēl-bullitšu, son of A (?) *dhamāništu,* Bēl-ētīr and Shum-iddīnum, sons of *Sharrā'a-ilī,* etc. On the other hand we find Persian, Hebrew and Aramean names borne by children of persons with ordinary Babylonian names. This fact is doubtless due to the frequent marriages between Babylonian men and foreign women, also to fashion and—in the case of Persian names—to the powerful influence exercised by the ruling class in all affairs of public and private life. The following ex-

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1 Written *=nun* *dāt'atu-barri* (82: L. E.), *=nun* *dāt'atu-barru* (84: 11, Lo. E.), *=nun* *dāt'atu-barri* (107: 15), *=nun* *dāt'atu-barru* (83: 18, R.). Identical with No. 2577 (Daniel 3: 2).

2 Written *=nun* *(z)* *tār-barri* (102: 8, O. Lo. E. & R. E., Lo. E.), *=nun* *(z)* *tār-barri* (cf. U. D., not pa)-*ri* (102: 16) *=nun* *(z)* *tār-barri* (1: 29, 30; 50: 11), *=nun* *(z)* *tār-barri* (28: 4). Several times we find *barra* (cf. ... *qim*- *barra* *gām-mar,* 5: 1). *bara* *(il)-ki qi-me sha sharri ba-ra u minma na-du-ma-ti ša bi šarrī, 95: 116), *barra* (XVII mastu *kupu il-ki gāmirtī qim*- *barra* u *minma na-du-na-a-ti* *ša bi šarrī, 82: 11). *bara* *(il)* *mānu kṣapu ā kṣapu qi-me sha šarrī barra u minma na-[du-naa-ti] *ša bi šarrī il-ki gām-[ra-ta], 83: 1ff., 12ff.) or *bara* *(il)* (13: 1; 23: 1; 44: 2) in connection with *qim* "flour" and "all kinds of gifts for the royal palace." This word does not seem to be Semitic. Is it Persian?

3 Written *=nun* *(z)-tār-barri* (15: 4, 8, 16, L. E.).

4 The opposite case happened in No. 48, where a Persian by the name of *Muraḫḫitu* married a Babylonian wife, *Ekas-bēltī,* daughter of *Bēl-bulûttânu.* The fruit of this marriage was a son, who received the Persian name *Bagûmīrī.*
amples may serve as illustrations: Artammara (Pe.), son of Bēl-ibni; Mitra'īn (Pe.), son of Marduk-nādin-shannu; Shatabarzana (Pe.), son of Bēl-ibni; Tiridāta (Pe.), son of Ninib-ētir; Miniamīn (He.), son of Bēl-abu-āšar; Miniamē (He.), son of Bānīna; Hānu (He.), son of Bēlshannu; Igdaliūma (He.), son of Nanā-nādin; Aqqāḥ-ili (Ar.), son of Ah-iddīna; Bēl-barakki (Ar.), son of Marduk-ētir; Shamsi-nūdāri (Ar.), son of Bēl-ētir. (In many cases former slaves who regained their liberty may have given their children names peculiar to their own people from which they were carried away.) Similar examples can be quoted from much earlier times. I remind my readers of Rammarine-shannu-āšar and Marduk-apal-iddīna, father and son of Mill-Shipak, a member of the Cassite dynasty, and of the names Apiš-Sin and Sin-uma-ballit born by members of the so-called first dynasty of Babylon, whose Arabian origin was recently demonstrated by Sayce and Hommel. All these examples, which could be easily multiplied, teach us how difficult and impossible it is to determine the nationality of a person living in ancient Babylonia merely from his name.

The two proper names 𒈘𒉡𒉡𒉡 (71) and 𒅜𒆠𒆠 (66), which do not occur in the corresponding cuneiform inscriptions, have been excluded from the "Concordance of Proper Names" because their reading is doubtful. If 𒅜𒆠 (71) were certain, we should expect the name of a deity in the first half, but a deity 𒆠 is unknown to me. Besides, the two letters 𒆠 do not appear to be quite certain. The last three consonants in the second name represent the Babylonian goddess Bēlit. The first part is perhaps indi-imdi ("support is Bēlit"). The Aramaic transliteration of a Babylonian 𒆠 (scarcely distinguished from 𒈹 in the pronunciation) by 𒈹 would not offer particular difficulties.

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

1 Apil-sha in 13:11 is a mistake of the scribe for apil-shu ša or aplu ša.
2 Cf. Gray, i., p. 5, Note 2.
TRANSLATIONS OF SELECTED TEXTS.

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

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

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

Transliteration:

1. \( ^{d}Bél\text{-}ah\text{-}iddina \) a "\( Bél\text{-}sha\text{-}nu \) ap'le sha "\( Bél\text{-} . \ldots \) 2. a "\( Hu\text{-}tin \) aplu sha "\( Ba\text{-}za\text{-}zu \) a-na \( ^{d}Bél\text{-}nádi\text{-}n\)shuma [aplu sha] 3. "\( Mu\text{-}ra\text{-}shá\text{-}á ki-a\text{-}am iq\text{-}bu\text{-}á am\text{-}na \) a[a]"[a] 4. sha lam\text{-}lu\text{-}ás\text{-}sha bar\text{-}ru\text{-}aq\text{-}tum sha iia \( hár\text{ši\text{-}}shak\text{-}nu\text{-}at \) 5. a-dí XX shamáti sha la mu\text{-}qa\text{-}at sha ba\text{-}ar\text{-}ru\text{-}aq\text{-}tum 6. alta nu\text{-}qa sha hár\text{ši\text{-}}nu\text{-}mu\text{-}shá\text{-}ni. 7. iia \( hám\text{-}(\text{ma}) \) náqit(=RU) bar\text{-}ru\text{-}aq\text{-}tum 8. alta nu\text{-}qa sha hár\text{ši\text{-}}nu\text{-}a-dí la XX shamáti e\text{-}fir\text{-}ti 9. XX mu\text{-}na ku\text{-}shá \( ^{d}Bél\text{-}ah\text{-}iddina \) "\( Bél\text{-}sha\text{-}nu \) \( ^{d}Hu\text{-}tin \) 9. a-na \( ^{d}Bél\text{-}nádi\text{-}n\)shuma i-nam\text{-}din\text{-}a".

Translation:

\( Bél\text{-}ah\text{-}iddina \) and \( Bél\text{shuma} \), sons of \( Bél \ldots \), and \( Hu\text{tin} \), s. of \( Ba\text{žázu} \), spoke unto \( Bél\text{-}nádi\text{-}n\)shuma, son of \( Mur\text{ashō} \), thus: As concerns the gold ring set with an emerald, we guarantee that for twenty years the emerald will not fall out of the gold ring. If the emerald should fall out of the gold ring before the end of twenty years, \( Bél\text{-}ah\text{-}iddina \), \( Bél\text{shuma} \) (and) \( Hu\text{tin} \) shall pay unto \( Bél\text{-}nádi\text{-}n\)shuma an indemnity of ten mana of silver.

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

Lines 15, f.: “Thumb-nail mark of \( Bél\text{-}ah\text{-}iddina \), \( Bél\text{shuma} \) and \( Hu\text{tin} \) instead of (supplement \( ku\text{-}um) \) their seal.”

Annotations: No. 1, L. 1. For the transliteration of the various ideograms for \( Bél \), cf. p. 23. L. 4. For \( tumāši \), “setting” (“Besatz”), cf. I. R. 33, No. 1, 29; more frequent is \( tumātu \) (cf. Delitzsch, A. R., p. 411). That \( u\text{-}qa, “ring,” is fem., is shown by the suffix sha (sha tumāša).—\( bar\text{-}ru\text{-}aq\text{-}tum, ba\text{-}ar\text{-}ru\text{-}aq\text{-}tum \) (l. 5), \( ba\text{-}ar\text{-}ru\text{-}aq\text{-}tum \) (l. 6), “emerald,” known only from this passage, cf. He. 28:23; Ex. 28:17; 39:10, Sskr.
2.

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

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

Transliteration:

1. \(^4 \text{Bēl-ah-iddina} \text{ aplu} \text{ sha} \(^4 \text{Bēl-nādīn-shuma} \text{ aplu} \text{ sha} \) Ma-ra-shā-ū. 3. ki-u-um iq-bi um-ma "Ni-di-im-tum-Bēl\(^4\) \text{ aplu} \text{ sha} \) "Eshe-ēṭīr 4. ahi-ša sha ina bit ki-ša šub-ti ina pēnī-su 5. mausahaan bit-pi-ū-su la-ash 6. sha a-tu Nippur\(^3\) a-na a-shar sha-nam-ma la il-la-ku. 7. Ar-ki \(^4 \text{Bēl-nādīn-shuma} \text{ aplu} \text{ sha} \) "Eshe-ēṭīr ahi-ša sha ina bit ki-ša šub-ti 9. ina pēnī-su an-dash-shīr. Ina ūma-numa \(^4 \text{Ni-di-im-tum-Bēl}\(^4\)) 10. a-tu sha "Eshe-ēṭīr a-tu Nippur\(^3\) a-na a-shar sha-nam-ma 11. il-la-ku ina di-su (written DITAR) a-ra-ga-num 12. \(^4 \text{Bēl-ah-iddina} \text{ Nāma-ka kaspu a-na} \) \(^4 \text{Bēl-nādīn-shuma} \text{ ina-an-din}.

Translation:

Bēl-ah-iddina, son of Bēl-nādīn, of his own free will spoke to Bēl-nādīn-shuma, son of Marashā, thus: Deliver unto me Ni-di-im-tum-Bēl, son of my brother Eshe-ēṭīr, who is held in prison. I shall become bail for him that he does not go from Nippur to any other place. Whereupon Bēl-nādīn-shuma, son of Marashā, granted his request (literally "listened to him") and delivered unto him Ni-di-im-tum-Bēl, son of his brother Eshe-ēṭīr, who was held in prison. If Ni-di-im-tum-Bēl, son of Eshe-ēṭīr, should go from Nippur to any other place without legal process (i.e., without having obtained legal permission), Bēl-ah-iddina shall pay to Bēl-nādīn-shuma ten mana of silver.

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

markata, Targ. -collapse, (ṣ)ā-pa-pāsas, -sha . . . . shakmat (Perms.) instead of sha . . . . shakmati (u. Rel.). L. 7. a ša ša, "before the end of" ("vor Ablauf von"); passages like 19:11:40;5 (u di-l) prove against Delitzsch, A. H., p. 23, that the Assyr. preposition and conjugation adi is not "durchgängig zu adi abgeschlichen" — eχίτι, subst. fem., (no)standing the three prependicular wedges, the first sign is apparently intended for "ε") = "Schadloslaltung, Entschädigung," "indemnity," a word known to me only from this passage and Constant. XI 500:10 (eχιτιου).

Annotations: No. 2, L. 3. ki-a-a, cf. also ka-a-na (43:2) and ka-a-ma (3:5, cf. also shu-num-num "another," 36:10, instead of the common shu-num-num).— L. 5. b(p)u-maštu b(u-šak). cf. b(u)-rā, "I will go out," and Delitzsch, Assyr. Gram., § 39. L. 10, sha ū, "without," very frequent in the contract literature (cf. Z. A. IV, 70), but misunderstood by Pinches (in The Journal of the Royal Asiatic Society, July, 1897, p. 601, No. 5, l. 11) and wanting in Delitzsch, A. H. That DITAR, "judge," must also have had the value dišu, "judgment," becomes evident from its connection with raganum, and from passages like 92:2 (ra-adu diš(i) u-ra-ga-num). The phrase dišu u raganum, so far as I can see, confined to the language of the time of the Persian kings, means literally "entering complaint and judgment," or rather "judgment and entering complaint" (the more important word of the phrase being placed first), describing the "legal process" ("Gerichtsverfahren") according to its two principal features. Cf. the phrase
No. 69, Artax. 1., year 39th, Adar 4th.

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

Transliteration:


Translation:

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

mādîna maḫīn (cf. Turki-k oğuz værike, "Buying and selling," and the similar phrases in Arabic and Persian), "Selling and buying," i.e., "Insine," "Handel, Geschäft" (where also the more important word stands first in Assyrian). Cf. for our expression, dinu u régānum, No. 69: 9 (7: 19) and Peiser, Babylon. Texte, CXIII, 50 (Darius). In the latter two passages this phrase is used for the common single word réggum.
Names of twenty-two witnesses and the scribe. Seals of Udarna and his son, Homaniiroma, who acts as a witness, and of five other witnesses.

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

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

Transliteration:

1. LX gur salappu she = "Bél-múdín-abum
2. "Mu-ra-shá-ur ina makhhi ina "Hiti-Bél-abum-šumma apu she
3. ina Aššu-abshu-ur. Ina aššu Kislimu she shuttu XXVII
4. "Ar-tal-sha-um-shurru salappu mà (A-AN)
5. LX gur ina mu-sha-hu she I pi I qa 6. ina ûn-Shu-sha-um i-nam-din, A-um a-dan-mi-sheh 7. salappu mà LX gur ina id-dan-um ina aššu Shabātu
8. she shuttu XXVII XXVII

Translation:

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

Names of five witnesses and the scribe. Seal of Hiti-Bél-abum.

Annotations: No. 3. L 1. She ina palvr Nippur, i.e., "who (lives) in the aggregation of houses (palvur, "totality") of Nippur." From a comparison of our passage with 87: 5 (â-šu-Bél-um-â-um palvur-ü-ik-ša-shi-du, "until E. arrives there") and 7-8 (în-um-â-um = E. a-ma-palvur-i-kâ-ax-shi-sudu (observe the first in the second) the passages) it becomes evident that ina (una-palvr) is here used as a synonym of ina (una-palvur) and the normal form ish-sha-um-sheh, 87: 6 (ish-sha-um-sheh) and (ish)-še-še-še-še, 3: 11 (â-šk-um-sheh, praes. instead of praetor, ish-sha-um). Cf. also isk-um-sheh, 26: 9, and id-dan-ša-ash, 52: 9, where the suffix ši stands for šu. =-ăwir bištih, "bondslaves," TUR-E, apparently to be read non bišti, to judge from the way in which its plural is written in our text (TUR-E, cf. EPLAX bišti šitu "temples," alongside of bišti šitu, Delitzsch, A II., p. 171). Outside of the inscriptions of Artaxerxes, where TUR-E occurs frequently (mostly preceded by the determinative, =-ša, cf. 16, 13, 15, 3: 11, 43: 30, 50: 7, 13: 59, 7, 8, 15, 68: 2, 83: 9, 15, 84: 4, but also without it, cf. 1: 6, 29, 29 f.), I have not met with this expression except in a proper name (Strassmaier, Cyprex 146: 10), which apparently is not to be transliterated the TUR-E bištiša ("the god TUR-E has given"), Demuth in R. A., III, p. 416, No. 24), but ku-um-bišti šitu ("God has given a new bišti").

No. 3. L 3. Sâ-ša-ša-ša-ša-ša, "one born in the house," I regard as the Assyrian equivalent for the Latin frater, a "bondslave," in distinction from slaves captured in war, purchased or acquired in another way.

No. 4. L 7. mà (A-AN) or ina, generally translated "in Betrage von," corresponds in its usage rather to "namely" (i.e.) or to our parenthesis cf. 29: 176; 35: 18; 36: 9 f.; 66: 4 f.). L 8. For the river Khušu, if here a river, cf. Introduction, p. 28.
5.

No. 6, Artax. 1., year 26th, Iyyar 7th.

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

Transliteration:


Translation:

Half a mine of fine (?) silver, due from Zér-ákín, son of Dáin-ar-iddina, slave of Artú, to Bél-mādin-shaum, son of Murashú—silver which has been paid to Ašarapáta, the dashišu (officer of unknown functions) of Artú, on the account of Zér-ákín. At the end of the month of Iyyar of the 26th year he shall pay the silver, i.e., half a mine. If at that time he shall not have paid, he shall pay interest at the rate of two sheqels per mine per month (= 40 per cent.).

Names of five witnesses and the scribe.

6.

No. 51, Artax. 1., year 36th, Adar 26th.

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

Transliteration:


Annotations: No. 5, L. 5. SE=nú iddina (for iddina(-i)), Refr. clause of which Bél-mādin-shaum is the subject), unless on he regarded as a mistake of the scribe for Acc ("...which has been paid"). L. 7. ša ša,...iššu, i.e., "at the fixed time," of the similar expression mašša(-a) mašša kuspa(-a) išša šašu (66: 4 f.), "when the silver loaned to him is due" ("wenn die Zeit erfüllt ist, i.e., "der Termin für die Zahlung des Silbers fällig ist"). L. 8. arki, "per month," more common is ša urḫa (66: 3 and Talqist, i.e., p. 10, H. 8).
25,240 ina lib-bi 11000 libbâr̄u\textsuperscript{ad}, ina muh-hi =\textit{Eriba-a, }8. 5700 ina muh-hi =\textit{Bêl-nadin, }4280 ina muh-hi =\textit{Ninib-ah-iddina 9. 4260 ina muh-hi =\textit{Ninib-ana-bitishu.}

\textbf{Translation:}

Twenty-five thousand two hundred and forty adobes (sun-dried bricks) to be paid by \textit{Eriba}, son of \textit{Ninib-nadin}, \textit{Bêl-nadin-aplu}, son of \textit{Bêl-nuballît, Ninib-ah-iddina}, son of \textit{Arûl-ekallu-rabû,} and \textit{Ninib-ana-bitishu}, son of \textit{Lû-iddina}, to \textit{Bêl-nadin-shumu,} son of \textit{Marashû}, through his slave, Ïtti-\textit{Bêl-pashur.} In the month of Tammu of the 37th year in the town of \textit{Ninib-aparishu}(?) they shall make the adobes, \textit{i.e., }25,240, accurately count and deliver them at the brickshed. From the 25,240 adobes 11000 adobes are due from \textit{Eriba}, 5700 from \textit{Bêl-nadin, }4280 from \textit{Ninib-ah-iddina}, 4260 from \textit{Ninib-ana-bitishu.}

Names of ten witnesses and the scribe.

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

\textbf{Transliteration:}


\textbf{Annotations: No. 6, L. 1.} \textit{Liûṭe-tumm,} not \textit{Liûṭi-tumm.} Cf. the instructive passage Strassmaier, \textit{Nabon,} 256, ii, 1 (H M \textit{Liûṭi-tumm}) with ii. 6 (H M \textit{Liûṭi-tumm}). As stated above, p. 20, note 1, \textit{Zû} \textit{Yû} is principally a mere determinative after nouns in singular with a collective meaning. It is also frequently placed after substantives like \textit{alpû,} "ox" (67: 10), \textit{Liûṭi-tumm,} "brick," which in themselves are no nouns with a collective meaning, but often occur in a larger number (herd, school, etc.). Substantives commonly counted, such as \textit{sulû,} \textit{kîṣûdâ,} \textit{alpû} (49: 3), \textit{Liûṭe-tumm,} etc., stand in singular after numbers, as in Hebrew, except they are to be taken individually (IV \textit{alpû}=\textit{IV} \textit{alpû}, 35: 8).

\textit{L. 6, ina kî-sî i-šum-ma-nû i-iš-šum-dî-nyû, }"they shall count them with the \textit{kisû}" or "at the \textit{kisû}?" As to the writing of \textit{kî-sî} another partly effaced passage is of importance (Strassmaier, \textit{Cyrus} 255: 10 c, left untranslated by Demuth in \textit{B. A.}, III, p. 432), which is to be restored as follows: \textit{ina} \textit{kî-su} \textit{i-šum-ma-nû} \textit{u} u-na \textit{=Arûl-ekallu-rabû} \textit{[i-iš-šum-dî-nyû].} The precise meaning of the word \textit{kisû} must remain undetermined for the present, it can, however, scarcely be separated from another word used in connection with bricks, Strassmaier, \textit{Nabûdušia} 254: 1 c: IV \textit{šulû} \textit{kî-su} \textit{u-na} \textit{ka-si-a} \textit{sha} \textit{Liûṭe-tumm.} In view of such expressions as \textit{ina} \textit{kûrû} \textit{i-nam-dû}, "be delivered (the dates) at the storehouse," I am inclined to see in \textit{kisû} the place where bricks are delivered, counted and stored, \textit{i.e.,} "the brick shed," deriving it from \textit{kûrû,} "to cover." All sun-dried bricks had to be protected from destruction by rain and apparently were stored under a shed in the same way as they are stored with us before they are baked.
BUSINESS DOCUMENTS OF MURASHU SONS,

1. "Bé-lú-ná-din-šuma kšášú(-u) sha-nam-ma ina muḫ-ḫi 9. ut iš-šat-liš u-li m2N-
2. Bé-lú-ná-din-šuma 10. kšášú-su in-zi-ši-ir. Ishšèn(-en) b(p)ut šanu(-i) na-shú-u sha
3. ki-rib if-šir.

Translation:

One hundred and thirty-nine gur of dates, due from Šhamash-shumu-igīsha, and
4. Bélání, sons of Kidin, to Bél-ná-din-šuma, son of Muralšù. In the month of Tishri of
5. the 29th year they shall deliver the dates, i.e., 139 gur, in the storehouse according to the
6. measure of Bél-ná-din-šuma. Their orchard, their bit-qashitu, situated on the bank of the
7. canal Harrāpiyantu, is held by Bél-ná-din-šuma as pledge for the dates, i.e., 139 gur.
8. No other creditor has power over it until the claim of Bél-ná-din-šuma has been satisfied.
9. One is secure (responsible) for the other that the debt shall be paid (literally "that he
10. will repay the loan").

8.

No. 48 (cf. Pl. iv, No. 5), Artax. I., year 36th, Tishri 24.

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

Transliteration:

1. "Bu-qa'-mi-ri-ma šurru šu "Mi-il-ra-da-a-ta imu šu-it šu-šu a-na m2Bé-1-
2. ná-din-šuma šurru šu. "Mu-ra-shù-u ki-ša-an iš-ši amu-ma ekér-nù-a zaq-pu a pi

Annotations: No. 7. L. 5. Ḥaṣar has been translated differently, "pflücken()" by Peiser, "viel, der
13. Ort der Pahmenpflanzung" (Deitzsch), but that it may be situated in a gate (for Ḥaṣar šu in Ḥašar Ubiquo). In all
14. probability, therefore, it denotes the storehouse of the dates in general. L. 6. ḤašarU šuqa, i.e., ḤašarU pahmen-
15. nutu šuqa (cf. Strassmaier, Nabonidus, 116:2; 178:1; 994:1 f.). Bit amšu.BAX (81:2, cf. also 13:2, and bit amšu.BAX (19:8; 31:8; 37:7 and often) and, most frequently of all, bit amšu.BAX (8:2 ff.; 12:2 ff.; 74:2 ff., etc.), expressions wanting in the earlier language, occasionally found in the
16. contracts of the sixth century, and very common at the time of Artaxerxes I. and Darius II., seem to have been
17. introduced into Babylonian with the Persian conquest. They are synonymous terms, in all probability applying to a
18. piece of land subject to a certain royal tax and military requisition generalized under the technical term of (bit)
19. qashitu "a property (subject to the requisition) of the bow." For bit šuqa as a synon. of bit esher cf. 30:3
20. with 45:9 f. In what this royal tax consisted we learn from texts like 5:1; 13:1; 44:1 f.; 92:1 f., 83:1 f.; 95:
21. 11 f. (cf. p. 29, where these passages were transliterated, except 44:1 f., which reads: IV. ma-na ka-pa il-ki guva-
22. va û u-a a mim ma ni-di-tum šu bit šarrri). According to these passages it consisted of men (soldiers),
23. flour, bāri and different other gifts, varying according to the size and value of the taxed property. As in the case
24. of lands held in šef, perhaps originally the term (bitqashitu applied to certain property allotted by the crown
25. (Persian kings) to certain persons under the condition of furnishing a fixed number of bowmen (gulē qashitu) and of
26. rendering other military service. Cf. the frequent expression bitqashitu (8:2, 11:10:4; 12:4; 35:4; 60:10,
27. 18, etc.). L. 7. mašša-kurru, "pledge, security," plural mašša-kurrit (cf. mašša-kurriti (35:9), mašša-kurriti
28. (60:6), mašša-kurriti (82:11)); the length of the second vowel, mašša-kurru, inferred from the Aram. šapšip, is

Translation:

Baga'miri, son of Mitradatu, spoke of his own free will to Béî-nádiš-shuma, son of Maraská, thus: My orchard and uncultivated land and the orchard and uncultivated land of Rusuandatu, my deceased uncle (literally “brother of my father”), situated on the bank of the canal Sin and (on the bank) of the canal Shililatu, together with the dwelling houses in the town of Galúia, on the North adjoining the property of Nabá-ahé-iddina, son of Ninib-náni, and (adjoining) the property of Bananaé-érish of Nippur, on the South adjoining the property of Miú-ni-Béî-lína, son of Balátu, on the East the bank of the canal Sin, on the West the bank of the canal Shililatu and (adjoining) the field of Rusuandatá, secretary (?) of Artarému—all I will give to thee for sixty years for rent
and for planting it with trees, hold thou the orchard for a rent of twenty *gur* of dates per annum and the unencultivated land for planting it with trees. Whereupon Bél-nâdin-shuma, son of Murashû, accepted his offer (literally “hearkened unto him”), and for sixty years he took over (literally “held”) the orchard and the unencultivated land, his (*i.e.* Baga'mirî’s) portion and the portion of his deceased uncle Risshandûtu, the orchard part for a rent of twenty *gur* of dates per annum, and the unencultivated part for planting it with trees. Each year in the month of Tishri, Bél-nâdin-shuma shall pay the twenty *gur* of dates to Baga'mirî, as rent of that property.

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

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

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

L. 37: In the presence of Ekur-bélît, daughter of Bél-balûtu-ittanu, mother of Baga'mirî, the writing has been written.

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

**Annotations:** No. 8, L. 2. The orig. meaning of the phrase *(cefu or šeziēr)i ṣ̄̄shulpa*, plur. *šeziērîup, pi šulpa* (SP: 2 f, 15), is not quite clear (cf. also Peiser, *Kleinbischriftliche Aktenstücke*, 101), although it often occurs in our texts, either alone (*e.g.* 3: 3; 40: 2; 89: 2 ff; 88: 2: 192: 1 ff.) or more frequently in connection with *cefu or šeziēr*-zaqpu (*e.g.* 9: 6: 10: 1: 28: 1: 31: 8: 32: 2: 72: 1). That it is to be transliterated *pi shulpa* (Peiser) not *shulpa* (Ziemer in *B. L.*, II, p. 456, No. 8) is settled by Strassmaier, 4 12, p. šulpa. As to its general meaning there can be no doubt that it denotes a piece of land which at the time of the transaction is not under cultivation (“unbebaut, brach liegend”). This may be inferred from the manner in which it is used in connection with *šeziēr*-zaqpu (and *cefu*, above l. 8), from which it is carefully distinguished, and from different references made to *(šeziēr)i pi shulpa* in a number of texts. In our text the *šeziēr* pi *shulpa* is given to a man *man*-zaqpiptu (lines 7, 9, 12; cf. also zaqpiptu, Strassmaier, *Nabuchodonosor*, 155: 12, l. 9, “to be planted with trees” (cf. above, p. 36, annot., L. 6). In 10: 4 ff. we read *šeziēr*-zaqpu *man*-bāmēl-argentu pi *shulpa* *man*-irishtu . . . iššiḏu, “they gave the orchard to be taken care of” (“zu gärtnерischer Pflege,” Delitzsch, *B. L.*, III, p. 386), “and the uncultivated land to be cultivated.” In 101: 5 *šeziēr*-zaqpu *man*-bāmēl-argentu . . . iššiḏu “that piece of land he gave to be taken care of”) bāmēl-argentu was likewise originally written with reference to *šeziēr*-zaqpu (l. 1) only (cf. 99: 1, 4), for *pi šulpa* was added above l. 1 after the contract had been written. We have, therefore,
9.

No. 49, Artax. 1, year 36th, Tishri 5th.

Contents: Three years' hire of two trained oxen with their implements (of irrigation) and a certain quantity of barley for sowing by three brothers, who are each and severally responsible for the repayment of the debt.

Transliteration:

1. "Bēl-it-ta'ū-an u4 u4 Bēl-na-pīr Marduk mākē ša\Š. Mu-us-īlī iwa la-ud liš-bi-sha-anu 2. u\Š. ga\Š. Bēl-nādīn-shaannam apla ša\Š. Mu-ra-shā-ū kī-anu iq-ba-ū na-ma H aqma an-nu-anu n ā-an-tiš-sha-an 3, ā VII gur šk-BAR anu kā\Š. ševēn i bi-in-an-nish-shim iwa ša\Š. LXNV gur šk-BAR a-dī IIIš\Š. še\Š. šumātī iwa āšu\Š. Ua-ug-sī-ś-tū ša\Š. Kāl-ba-ū ša\Š. la-nu-li-bī Āvr-ki u4 Bēl-nādīn-shaannam ish-me-sa-shā-an-li-ma 6, H aqma an-nu-anu n ā-an-tū ā VII gur šk-BAR a-nu kā\Š. ševēn a-nu 16š-BAR a-dī IIIš\Š. šumātī āa-oš, BAR a-dī IIIš\Š. šumātī, ina ša\Š. LXXV gur šk-BAR iš-dash-sha-an-tī. Ina ša\Š. ina ašš-ū Īrum 8, šk-BAR ma\Š. LXNV gur ina āšu\Š. mašši-ba ša\Š. āsī-ši-šum sa\Š. Bēl-nādīn-sha-an\Š. IIIš\Š. ina āšu\Š. Ua-ug-sī-š-tū ša\Š. Kāl-ba-ū ša\Š. ina mu\Š. li-bī Āvr-ki pi-šu-qat īā, ša\Š. mu\Š. li-bī Īšhūn-[u]n-ba (p) a-ti ša[n]i (i) mašša-ū ša ki-rīb išš-BAR allim\Š. a-nu-[t]ū ša-šur 11. Īlu u4š Simānu ša\Š. LXNV āšš-ša\Š. IIIš\Š. šumātī ina pāni-sa-[a]-nū.

to supplement "u4 na-ša-rāšātā" at the end of 1, 5. Cf. also 3:10:1: ševēn sha\Š. ša\Š. (that is ševēn pi šalāma, 1, 6) . . . . alpa anu-ši-ša . . . . [šašā] "that piece of land (an uncultivated field) [and a number of] oxen for cultivating it [he gave]." No. 68 is especially instructive; Several pieces of land, designated as ševēn pi šalāma, are leased with seventy-two trained oxen for eighteen works of irrigation (four for each) and with several kinds of seeds to be sown upon those fields, in addition to 150 gur of šk-BAR given extra for digging the necessary canals carrying the water over those fields (cf. lines 11, 19: anā šeša-taša). Cf. also Nos. 88, 89 and other texts of the present collection. L. 3, miššur (cf. also l. 11), "deceased, dead," instead of the common miššur, so far as I remember, known only from this inscription. L. 4, hitāši šubat alli "houses, dwelling places of the town," i.e., "dwelling houses situated in the town." The apposition (šubat ali), as a rule, stands in the singular, cf. Delitzsch, Assy. Gram., § 124. L. 7, kalā : kalā-an-Alma, "all (that is specified in the previous lines) I will give unto thee," Kāl-ba-ū = Hebrew kalā, instead of the common form, kalātan, is confined to the later Babylonian, cf. also 69 : 8. L. 9, kal-ba, "hold," imper. I1 - kil + n, the vowel a being added to avoid a monosyllabic word in the pause. In l. 12 we read the preterite H1 (a kil - akil) of the same root 32l, for which cf. Delitzsch, J. H., p. 319. Cf. also 30 : 11, lik-ki-il -bekil -lu + akil, "I will hold." In view of the fact that a form likkil would be without parallel in the Assyrian grammar (in connection with the 3 of the first person H1, etc., never appearing as i, cf. Delitzsch, Assy. Gram., p. 355), I regard the first sign of this verbal form to be rather lu, than likkar, reading therefore bikil. L. 13-19 contain the statement that Bēl-nādīn-shaannam paid to Baga'-nīrī the unusually small rent for sixty years in advance, the latter guaranteeing against any loss of the former. Our document is therefore a lease and a receipt combined, differing in this regard from other documents of the same kind in the present collection, cf. Nos. 72, 88, 165, also 63, 67, 89, etc. L. 19. For the meaning of marīqa, generally found in H1 (cf. ū-ma-raq-qa an-nu, 82 : 18), but also in 1N3 (ū-ma-riq-ka-ku-an, 64 : 9; cf. Straussmäger, Nisībdina-maṣar 64 : 22) cf. Feiser, Babylon. Vertr., p. xii, § 11, end.
Translation:

Bēl-ittannu, Bēl-nāṣîr (and) Mardak, children of Ahu-ul-idi, spoke of their own free will to Bēl-mādin-shanna, son of Muršakā, thus: Two trained oxen with their implements (of irrigation) and seven ġur of barley for seed give us, and every year we will give thee seventy-five ġur of barley as rent for three years in the town of Ḥuṣṣeltu-sha-Kalba, situated on the canal Ḥarrēpiqanda. Whereupon Bēl-mādin-shanna accepted their offer and gave to them two trained oxen with (their) implements and seven ġur of barley as seed for three years, for a rent of seventy-five ġur of barley yearly. Every year in the month of Lyyar they shall give the barley, i.e., seventy-five ġur, according to the standard measure of Bēl-mādin-shanna in Ḥuṣṣeltu-sha-Kalba on the canal Ḥarrēpiqanda. They are each and severally responsible for the repayment of the loan of barley, oxen and implements.

Names of thirteen witnesses and the scribe. Prints of the thumb-nails of Bēl-ittannu and Mardak, accompanied by the seal impression of Bēl-ittannu.

Annotations: L 2. H alpam umâmen “two oxen, umâmen,” (apposition), i.e., “two trained oxen,” i.e., “oxen trained for irrigation,” cf. 35: 8 ff., 17 (IV alpam man-un-nu, še lu Bēl-ettannu, “four trained oxen for two works of irrigation”), 86: 9 ff., 17 (LXXII apestal. um um nuna še lu XVIII ġurabu 4 bettu a dī a-na tiššarum gamir-tim, “seventy-two trained oxen for eighteen works of irrigation, four for each, with all their implements”), 88: 4 ff., 10 (IV alpam man-nu nuna iššēnu (cf., one perpendicular wedge omitted by the scribe) ġurabu a dī a-na tiššarum gamir tim (I I: gamir), “four trained oxen for one work of irrigation with all their implements”). These works of irrigation (“Besässerrungsanlagen,” called ġurabu, cf. Delitzsch, J. H., p. 618, and apestal., cf. Strassmaier, Cambyses 316: 1, 6) varying in size, were worked by two (19: 2; 35: 8 ff., 17), four (86: 9 ff., 17; 88: 4 ff., 10), six or eight oxen respectively. Cf. K. 2014 and Delitzsch, Assyrische Miscellen (Abhandl. der Kon. Sächs. Gesell. der Wissen- sch., 1893, pp. 193 ff.). Probably they resembled the present niwār of Western Asia, being worked by means of wheels turned by oxen. Where there was enough current to turn the wheel, as along the banks of the upper Euphrates today, no oxen were needed. While in Babylonia 1 noticed two other simple methods of irrigation, doubtless also employed in ancient times. 1. An ox walks up and down, lifting and lowering a large skin (or several sewed together), fastened at one end to a beam and at the other to a long rope passing over a pulley and drawn by the ox. As soon as the ox approaches the canal, the rope being slackened, the skin dips into the water. By turning away from the elevated embankment, the ox draws up the other end of the skin filled with water, emptying it into a wooden box, from which it flows out in wooden troughs to the irrigation channels. 2. The other kind of irrigation is practiced by the poorest class. Two men standing close at the edge of a canal, each holding the end of a skin with both hands dip it into the water, bring it up filled and empty it into a trough, from which again it is conducted into the irrigation channels. L 3. annišuzur, not “for a field,” but “for seed.” That šeziur is to be understood literally in this connection becomes evident from passages like 86: 10, 17, where notwithstanding the fact that several fields are leased, še Bāll. šanninšum, etc., are asked annišuzur (eng.), i.e., “for seed” (no “for the fields” = annišūrāb šu’idu, šu bi-ni-na nāšir-shim iš bii-ninšišinu, “O, give us!” The particle i, on which cf. Hilprecht, Assyriaca, pp. 48-53, is almost always found in connection with biš in our inscriptions, cf. 40: 6 (bi-bi-in-nun-ma), 65: 5, 10; 89: 3 (bi-bi-in-nun-ma), 43: 6 (bi-bi-in-nun-ma), 16: 5; 86: 12; 199: 4 (bi-bi-in-nun-ma-nun-ma), 88: 7 (bi-bi-in-nun-nun-shim), 45: 14 (bi-bi-in-nun-shim), etc. L 8. ina tartsuššu iššišim (53: 6, 11; 52: 4; 65: 6, 11, 18; 67: 5; 89: 4, 7, etc.), or ššišimšumu (29: 21; 30: 24) is an expression like annuššu šu inilti (Strassmaier, Nabûmidûd 162: 2; Nabûnûmidûd 436: 10), annuššu šu uštak (Strassmaier, Cambyses 61: 1; 62: 1), annuššu šu uštak (58: 7) or annuššu šu uštak (32: 6). Cf. on inilti and uštak Delitzsch in B. A., III, pp. 380 ff., and on tarpš above, p. 29, note 3. Uššimša, dissimilated from uššimmu, is derived from uššinšu, “to fix, to establish, to found;” annuššu šu uṣṭak ša B is “the measure fixed by B,” i.e., “his standard measure.”
No. 46 (cf. Pl. III, No. 1), Artax. I., year 36th, Elul 15th.

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

Transliteration:


Translation:

From the rent of a field for the thirty-seventh year, which belongs to Alushanna, son of Nidinti, and is leased to Rimút-Ninib, son of Muraskú—from it Alushanna, son of Nidinti, has received four sheqels of silver from Rimút-Ninib, son of Bél-hatín, he has been paid.

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

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

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

Transliteration:


Translation:

Twenty-six Šer of dates, rent of a field lying (partly) in the town of Bit-Zabín and (partly) in the town of Gaddíbatum, for the thirty-eighth and thirty-ninth years, (a field) which belongs to Nábá-ittanna, son of Shiskku, and is leased to Bél-nádín-sharwa, son of Murshú, Nábá-ittanna has received from Bél-nádín-sharwa, he has been paid.

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

For the Aramaic docket cf. p. 24, note 1, and p. 29. I translate it "Document concerning a sea of land (i.e., a common Babylonian sea) of Nábá-ittanna charged to the account of (Aramaic translation of the common Assyrian ana mudhí or ana cíl) 2-barakku (to whom Bél-nádín-sharwa apparently had sublet the field of Nábá-ittanna).

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

No. 66° (cf. Pl. VIII, No. 11), Artax. 1., year 36th, Tisri 19th.

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

Transliteration:


Translation:

Twenty-five gur of dates and one jar of the best date wine, one lamb, sixty qa of flour, rent for half a field and a stable for horses, lying in the town of Bil-Balūṭsu, for fields, canals, different kinds of seeds, machines of irrigation and oven to work them. All the objects, etc., desired are specified by the person or persons who apply for them. Whereupon the owner "ish-tem-sha-as-sun melili shu Bareteina [-un] shikan "Ar-ki li-ka, salki usi-i, shu imu mah bi-pi, olpi'l a IV amun for amunam - amunam through synoegue, (cf. above p. 23, note 5) shu Hûta as-sa-pu, SHAG-EX: u as-dix-si-a-disk-sha-as-si-tanu," i.e., "accepted their offer and gave them the canal of 357 in the town of Kulurnia, that field which lies on it, the oven, i.e., four, trained for two works of irrigation, (and) the SHAG-EX: i.e., for sowing." (33: 15ff.; cf. also 26: 9f.; 29: 16f.). SHAG-EX represents here all the different kinds of seeds asked for by the applicant for sowing, and including cereals (preceded by the determin. shub, "grain") and vegetables like ši'mun, "onion," etc. It is evident that in this connection SHAG-EX must be regarded as a general expression for seeds, corresponding to the German "Säenrechen," or, as we shall presently see, more closely to the Greek σάιμα (Plut., Symph. 4, 3, 2). 2. More frequently it is found in the same class of contracts after gur in passages where the total number of gur of the different kinds of cereals and vegetables offered and to be paid as rent to the landlord, is quoted. The different names of cereals and vegetables instead of being repeated are designated by one word as SHAG-EX. Cf. mepheb HCLV gur SHAG-EX. . . mudd-nun-kr (35: 14f.) or lusan-emil-nu. (35: 22f.), "totally 255 gur SHAG-EX. . . . we will pay unto thee," or "they shall pay." Cf. also 26: 8, 16f.; 29: 15f.; 21f.; 30: 16f.; 23f.; 52: 11f.; 65: 6f.; 11f. 14ff.; 67: 5ff.; 9f.; 86: 14ff.; 21ff.; 80: 8f.; 14ff. Here it corresponds to the Assyrian bālūṭu, "produce," the German "Ertrag," and to the Greek σάιμιν in the sense in which it is used Soph., Phil., 700. 3. In the passages quoted under No. 2, and particularly in No. 71 above, the meaning of "produce" is about to go over into that of " Breed," "rent." It denotes not "produce" in general, but "a fixed portion of the produce." "Twenty-six gur of dates of the produce of a field," stands for "twenty-six gur of dates, rent of a field," SHAG-EX being used as a synonym of im-BAR (for which cf. Peiser, Babyl. Veritàges, pp. XXf.). There is no English word exactly corresponding to SHAG-EX with its different meanings, "produce," or "revenue," being perhaps nearest to it.
the thirty-ninth year of Artaxerxes, king of the countries, belonging to Mushšizib-Bêl, son of Eribâ, and leased to Bêl-nâmûn-shuma, son of Murashû, Aršîna, slave of Eribâ, in accordance with an order bearing the seal of Eribâ, father of Mushšizib-Bêl, and Mushšizib-Bêl, has received from Bêl-nâmûn-shuma, son of Murashû, he has been paid. The dates, i.e., twenty-five ger, one jar, one lamb, and the flour, i.e., sixty ge, the rent for half a field, which Aršîna, slave of Eribâ, has received from Bêl-nâmûn-shuma, he shall leave with Eribâ and Mushšizib-Bêl delivering the same for Bêl-nâmûn-shuma.

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

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

12.

No. 83, Artax. 1., year 40th (month and day broken off).

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

Transliteration:

1. [I] ma-na kaspurnâ šiš sharri ki-me sja sharri bar-ra ṣa mimm-na na-d[a-na-u-b]  
2. sja hit sharri il-ki gam-ya-ta a-dî ki-it ṣu-a Addur  3. sja šattu XL  

Annotations: No. 11, L. 2. Instead of ishtehimmara, "one lamb," we read ishteh(e) en ye a, "one sacrificial lamb," in the same connection 289: 2. Cf. also 43: 166 (242). H alpana. sja riš šumma a XX VI ARADUSH rii'î tum with 86: 15 (23), ishteh(e) en, XV zikar, from a comparison of these two passages we learn that zikar alone may be used in the sense of L.VARADUSH (i.e., ismerzakara) "tam."  1. 4. observe the three different ways in which the cuneiform sign for sja is written in this line (with two wedges, three wedges and one wedge), cf. p. 17. In Strassmaier, Cyperus 281: 156. (sja eš ibršaara sja šumma) and in other passages of his editions of contracts sja is written with one wedge as frequently in our own inscriptions. Demuth's conjecture (p. A., III, p. 433, No. 33, note 2) is therefore out of place.  1. 6. eši šipir-tum a šumma (cf. 75; 46). "in accordance with the message and seal," i.e., a message or order (in other words, a cuneiform tablet) which bore the seals of Eribâ and Mushšizib-Bêl. Šipir, šipirtu and nashpertu are synonyms, nashpertu being most commonly used in the contract literature. As nashpertu is used alongside of nashpertu (cf. 53; 5 and Strassmaier, Cambyses 338: 19) we find šipirtum (32: 1) alongside of šipir-tum (47: 11). The peculiar writing in-nāšiš ši pâr(pir) tum (Strassmaier, Nabanitas 56: 8), which Tallquist apparently regarded as a proof of the correctness of his reading in-nāšiš-rit-tum (Die Sprache der Kontrakte Nabanûta, p. 108), is evidently due to a little mistake of Strassmaier, who wrote ši instead of the similar sign for pî. I read, therefore, in-nāšiš(pir)pârtum, cf. in-nāšiš(pir)pârtum (Strassmaier, Cambyses 127: 5). The sign pâ (pi) is not written erroneously (Zimmer, in H. J., XI, p. 467, notes 1, 4), but is the phonetic complement of pâr (pir) placed before the polyphonic sign UB, PâR, PîR, L.àf, etc., to secure its correct pronunciation. For the correct definition of the Assyrian phonetic complement cf. Hilprecht, Assyriken, p. 76, note 4. Delitzsch's definition (Assyr. Gram., § 23, end) will have to be abandoned, if examined in the light of the large material at our disposal. More on this subject in Assyriken, Part 2.  1. 10f. supplement "e. "namely," "et cetera," after šuma, immara and qima.  

12. ma šašir instead of sja šašir.  1. 13. The phrase ilî šu nûshazzur-nu ana ši Y inaddî is found in a number of our inscriptions where a slave or officer receives rent or taxes for his master. We can translate the two verbs best by one "he shall deliver to X for Y" ("ableihen für jemanden an einen andern").  

Cf. 12; 10F; 44: 196; 50: 91; 59: 90f., etc.
Translation:

One manu of silver, a soldier for the king, flour for the king, barra and all kinds of gifts for the royal palace, the entire taxes until the end of the month of Adar of the tenth year of King Artaxerxes from the governor of the slave? Unanmshsha and all his household in the town of Bilt-Ba... tum, from the qashtu of Ea-alanna, from the qashtu of Nabû-apâšši, son of Shamash-erba, Be‘ânu, son of Kalbi-Bau and Hashabi, son of Nabû-râššu, in Larak—the silver, i.e., one manu, Unana, overseer of the shushami (a certain class of slaves) of the treasure house, servant of Manushânu, márbiti (of the king), son of Artavêna, has received from Bîl-nûš-a-shûnu, son of Murashá,....

Annotations: No. 12. L. 1. On the different ways in which bar-ra (meaning unknown) is written, cf. p. 28, note 2. L. 2. ìlkš in our inscriptions seems to be used exclusively for royal taxes resting upon property designated as (black) imqashtu, in distinction from šuBA:R, the rent which may be paid to any person leasing or letting a field or something else to another. For passages cf. p. 28, note 2. L. 4. biš-nu-âti (cf. also 31: 14) and biš-nu-at-ti (without det. anti) (cf. Delitzsch, J. H. p. 338) adds the plural endir ani to the feminine t of the singular (cf. Delitzsch, Assy. Gram., § 90 note), biš-nu-nu-ti (4:3; 22:7) and biš-nu-at-ti (45:6; 106:5)—kini-nu L. 8. The meaning of bar-ša-nu-e is unknown. biš-sha-nu-a (81:11; 94:3) or biš-sha-nu-a (12:5; 8), i.e., bišshuanu, plur. bišshuanu (written biš-sha-nu-a, passim, cf. below), or biš-sha-nu-a (81:11; 94:3; once biššah-ša-nu-a, 83: R. E., and once biššah-sha-nu-a, 44:17) occurs frequently in our inscriptions in the genitive plural, after biššahan (passim) or bišṭu (written ba-nu-e, cf. 82:10; 94:3, 94:2; 95:4), “Asscher,” cf. 7:4; 8:15; 44:17; 73:5. It denotes, therefore, apparently a class of persons occupying a low position in life. Frequently we find another genitive or an opposition or a coordinate substantive (connected by a) after bišshuanu. Cf. biššanu (written biš-ša-nu-a, 12:5, 8), biššu (written biš-ša-nu-a) (107:9), biššu (ba-nu-e) (121:9), biššu (ba-nu-e) (81:11; 82:10 R.), bišṭu (written bā-ša-nu-a, 94:14, 43:4), biššanu (bišt-i-tu) (23:14, R., cf. also 1:9 and 5:4, R, for the latter word). From all these passages in connection with our own above we learn that the bišshuanu were employed for various kinds of menial service; were therefore, in all probability a certain class of slaves or persons who had formerly been slaves. This assertion is corroborated by the fact that in Strasmarier, Darieus 212:9 (a document referring to the sale of a slave) we meet with the abstract noun bišshu-nanu in connection with biššu-tu biššt-i-tu arad-šarru-ta a mîr-bîš. The abstract noun bišshu-nanu is also found in the interesting text Con. XI, 560, which is dated in the third year of Darieus II. It refers to the sale of four slaves closing as follows (lines 12-19): 12. biššt-i-tu biššt-i-tu biššt-i-tu
he has been paid. **Ummatu**, the overseer, shall leave the silver, *i.e.*, one *mana*, the soldier for the king, the flour for the king, the *barra* and all kinds of gifts for the royal palace, the entire taxes until the end of the month of Adar of the fortieith year, with **Mānuššānu mār bīli** (of the king), son of **Artarēmu**, delivering them for **Bēl-nādin-shaunu**, son of **Marduk**.

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


kamēnti tu sha'da impi (DA-TAR'lu) 18. u-mēre-qaqum-ma 19. ona = Ri-mut,š[Ninib] in-anu-dīn (the last three words of li. 16 and the first of li. 17 were erroneously repeated by the scribe in li. 17). The word **šaššaanu** being so far found only in contracts dated in the time of the Persian kings we would infer that it was not used in the Babylonian language before the Persian conquest.
Concordance of Proper Names.

Abbreviations.

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

Ar., Arabian; Bi., Biblical; He., Hebrew; Na., Nabatean; Pa., Palmyrene; Pe., Persian; Ph., Phenician; Sr., Sabean.


Determinatives: d., dens, d.; f., feminae; h., hominis (omēnā); m., mas; pl., plural.

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

I. Names of Persons.

1. Male Names.

*Ab-da.*† (Cf. Ar. Na. 7722)

1. s. of *Aurrumītar,* 101: 2.
2. s. of *Abdi*, 45: 5.
3. 70: 5.

*Ab-ādī-an* (Cf. He. Pa. 722)

1. f. of *Aubbī,* 32: 10.

Abu-ul beli ('I do not know the (my) father'), f. of *Bēl-
ittanna, Bēl-nāṣir and Marduk,* 19: 1.

also (H)āubbī(ya)*ga.*

*A(?)-dā-mu-ma-ē-ṣti(-ta) Pe. , f. of Bēl-bullītu,* 102:
8, O., Lo. E. & R. E.

*Ad-am-nu* (Cf. He. 78 Ezr. 2: 59 and 178 Neh. 7: 61)

1. s. of *Anamu-zērdīdākīr,* w., 82: 26.
2. s. of *Abdi, hu-UN.SAR-SHE-GA,* w., 75: 10, O. | 79: 10, 12, L. E. | 102: 16.
3. s. of *Bēlānu, b. of Bēl-nāṣir-bēlānu,* w., 70: 15.
4. s. of *Bēl-nāṣir, w., 73: 14.
5. s. of *Bēl-bēlānu,* w., 46: 8 | 47: 15 | 89: 33.
6. s. of *Dādīna,* w., 46: 10.
7. s. of *Gīsha-aplu,* 56: 2 | 86: 33 (w.).
8. s. of *Nālibīna,* w., 75: 14.
9. s. of *Qūdā, w., 39: 11.
10. s. of *Ubīr, sc., 109: 16 | 103: 16.

11. *kši-a, f. of Babītu, 32: 2 | 60: 29, R. —f. of Bēl-
naṭum-shanna,* 59: 22, R. E. | 79: 10 | 74: 15
[64: 6] —of Bēl-agurēmu, 39: 4 —of Marduk-

† *Abelu* is loanword in Assyrian.
† Name of a place in Babylonia, apparently called after a person, cf. *di-namHambari,* etc.
BUSINESS DOCUMENTS OF MURASHU'S SONS.

12. f. of Bel-Adada-nu-hallitu, Bel-dir, Bel-hallitu, 76; 13, R. E.
13. f. of Bel-dirish, 8; 29.
14. f. of Lidhati, 73; 16.
15. f. of Ninib-gardu, 88; 15.
*Abdi-ia [(without det. m.)
  1. in aunu-Addia, 10; 4.
  2. in aunu-Iddia, ai (adjunct. rel.), 36; 16 | 37; 6, 18 | 38; 6, 18.
*Addi-una-una (Ar.), 70; 3.
*Addi-una-una and na (Ar., cf. He. 37; 79, which should be pointed 77; 79, 8), s. of Nebudru, 65; 24 (w.) | 67; 1, 11, 12, R.
Addi-una-shu, s. of Bel-dirish, 75; R.
1. s. of Addina-aplu, w., 52; 13 | 67; 17.
2. s. of Nadin, sc., 8; 22 | 28; 16.
*Abdi-du-ra (Ar.), s. of Ez-zittihu, 88; 1.
Abdirish, Abdiri
1. f. of Bel-malallit, 28; 13.
2. f. of Belunta, 58; 5.
Abdirina
1. s. of Bel-malallit, w., 19; 17.
2. s. of Rkhdina, 43; 1.
3. s. of Rkhdina-Bel, w., 11; 15 | 33; 17 | 94; 16 | 95; 17.
4. s. of Ninib-malallit, b. of Ardil-Ninib, w., 48; 23.
5. f. of Apkabib, 10; 29.
6. f. of Lbshd and Bel-nadin, 10; 24.
7. f. of Shamash-abdirina, 41; 22.
8. f. of Shamashlami, 43; 19.
Abdirina-Marduk (C.Makrid.), f. of Ashurban, 1; 29.
*Abdiri (Pe.), cf. Apkabib, 74; 3.
Abdirnu
1. f. of Belkanna, 109; 11.
2. 39; 2.

† Written dM. Cf. Hilprecht, Assyricon, pp. 76-78, especially p. 78; Winckler, Alttestamentliche Untersuchungen, pp. 68 ff.
‡ Against Baer, Beiträge zur Semitischen Religionsgeschichte, p. 66, who proposes to read 77; 79 or 79; 79.
§ Without det. d. The god, Adda, had been received into the Babylonian pantheon, cf. Hilprecht, Assyricon, p. 78, note 2.
* Status absolutus, the final vowel having been rejected and auxiliary 4 inserted between the second and third radicals. Cf. Lehmann, Shamashdumkina, p. 19.
§§ Not infrequently written Abdir-saha.
DATED IN THE REIGN OF ARTAXERXES 1.

11. f. of Ninib-ahī-ballit, 41: 14.
13. 2: 2, 8 | 44: 8.
Aḫu-šūr, f. of Shimaššu-šēr, 3: 14.
*Ar-a-as (cf. He. 3: 32), s. of Bēl-kīnu, 75: 4.
Am-a-šu, f. of Bēl-ša-ru, 16: 16.
Amēl-Bēl (c. EV-LI, and d'L).
1. s. of Galdāna, 23: 5.
2. s. of Šīlīm-Bēl, sc., 81: 13.
3. f. of Arē-di-šēkha, 17: 3.
4. f. of Siu-šūris a-du, 66: 12.
Amūr-ka-ki, and contracted into Uruš-ki (Pe.?), s. of Tāgētartā, šakakū ša šakedaumū nārī īr-irīši, w., 81: 11 | 82: 20, 21, L. E.
A-nu-šēr, s. of Išshabišik (?), 85: 4.
A-nun-makī-a-šu, s. of Amūr-ka-ki-a-šu, 65: 27.
A-nu-šēr, f. of Adaš, 104: 3.
1. s. of Ašša-idina, w., 31: 16.
2. s. of Arē-di-Ninib, 96: 2, L. E.
4. s. of Bīšu-na=šur, w., 82: 25.
7. 99: 14 | 102: R.
8. s. of Bēššina, w., 68: 6 f. c.
9. s. of Bit-ta, 76: 3, 7.
10. s. of Bēšītu, w., 9: 14 | 31: 16.
11. s. of Ešבע, w., 42: 11.
12. s. of Adašša-šīr, w., 19: 17.
13. s. of Lābšī, 44: 12.
14. s. of Nābī-šēr-nā=šīrī, šakakū ša ma-kištu, 5: 4, R.

| Cf. Addu-re' in-ash-ša. |
BUSINESS DOCUMENTS OF MURASHĪ SONS.

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Arđi-Ninib (d BAR)


2. s. of Kitti (or U pārī<yīr>) Bel, sr., 78: 12.

3. s. of 죵ia baru, w., 2: 3 | 9: 17.


5. f. of Ḫushnāna, 62: 15.

6. f. of Abīna, 96: 3.


8. f. of Ebla Bel, Bel Ab ḫidīna and Xārid Ninib, 21: 11 | 33: 3, 12.


11. f. of Ninib-mallalī, 63: 7 | 34: 2.

12. f. of Su mallallī, 96: 2.

13. 14: 5.

*Ar-shar-an and Ar-šu-a-an (Old Pe. Ḡarašna, Ḡarašna (Xenoph.), Ḡarašna (Herod.), m. of Ḡer-şu-a-anīr, 1: 2, 6, 19. Cf. also the Babylonian patron, nom. Aššu-una-ud, 74: 8.

*Ar-tu-a (Pe. et. Arpa and Ḡarašna (Herod.), m. of Zer-ār, 6: 3, and of Assur-pada, 6: 5.

*Ar-tu-ba-ri, Ar-tu-a-um-a-ru, Ar-tu-a-an-a-ru (Pe. =*Ar-ta-ba, Ḡarašna*).

1. s. of Belūni, 82: 16.

2. m. of Īlūhū, 14: 7 | 15: 3, 11.

3. m. of Ībgū, 13: 4. (Apparently nos. 1–3 the same person.

*Ar-ta₂-a₂-shu-ur (Pe. Ḡarašna-ur, Ḡarašna-ur, m. of Belušsuna, 1: 3.


Arđi-Ekal-ba-nṭi


33: 28 | 40: 17.


Arđi-Gula (dūtu lo or d'NE ME)

1. s. of Ninib-ṭiû, 17: 18 | 19: 11 [94: 167].

2. f. of Durannah, 3: 7, [18].

3. f. of Kūtin and Bel-sham-ibû, 2: 5, 16 | 8: 7.

94: 2.

4. f. of Ninib-ah-idīna, 3: 3.

5. f. of Ninib-Ṭiû, 6: 12.


Arđi-ba and Arđi-inā


2. s. of Ehi-apat, w., 45: 17.

3. s. of Idīna Bel, w., 28: 6.

4. s. of Mushallīn Bel, 37: 3, 17.

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

6. s. of Sīn-Ṭīr, w., 47: 18.


8. s. of Ubar, b. of Lībīn, w., 19: 18 | 26: 15 | 38: 12 | 69: 25.

9. f. of Lībīn, 54: 12.


11. x-gal-lo-nu Eblī, 66: 6, 12, 15.

12. in in Bel Arđi, 63: 2 | 94: 3, 6 | 107: 7.


†According to Ktshas, Pers. 38, Ḡarašna-ṣu was the name of the half brother of Arta-axēri, 1, satrap of Babylon.

‡*Kassuhi* (from Arta₂₂shu, abbreviated from Ḡarašna-ṣu = Ḡarašna-ṣu) according to Justi, *Iranisches Namenbuch*, p. 34, b. X. regards this explanation as doubtful.
DATED IN THE REIGN OF ARTAXERXES I.


Also written

*Ar-tāk šā-ās-sē, 3 : 27, or
*Ar-tāk šā-ās-šēk, 69 : 1, or
*Ar-tāk ša-ni-šēk, 39 : 16 | 70 : 2, 17, or
*Ar-tāk ša-šū-šēk, 31 : 1, or
*Ar-tāk ša-tu-šē-k, 32 : 16 | 78 : 14 | 98 : 15, or
*Ar-tāk šēk atū, 34 : 9, 23.

*Ar-ta-a-mar-ru (Ar.) (Pe.), cf. Ar-ta-bān-iši, Ar-ta-bē-us (Ar.) (Pe.).

Ar-ta-a-mar-ru (Ar.) (Pe.), f. of Mār-bē-us, 83 : 10, 15 | 84 : 1.

2. m. of Dālān, 72 : 11 R.; of Lūkā, 39 : 3; of Reskūn-pāl, 48 : 7; and of Zēlēk, 89 : 1, E. | 83 : 18 | 106 : 17, (Ident. with No. 1.)


*Ar-ta-shē bē-su-hū, s. of Ḫubādēt, w., 18 : 8.

Ashār(?) Ḫa-šā-bān (Pe., 82 : 8)., Ḫubādēt šēk wa Bēl, Ḫubādēt, w., 1 : 30, R. E.,

Ashār(?) Ḫa-šā-bān (Pe., cf. name: Ḫa-šā-bān, 82 : 3).

*At-ša-i-nu (cf. Pe. names like Ḫa-šā-bān, 82 : 3), s. of Bāg-āmarī, Barā'īn, or with 69 : 16, R. Perhaps: 169 (PH). "Me, erst durch," N.

*At-ša-nu (cf. Pe. names like Ḫa-šā-bān, 82 : 3), s. of Bāg-āmarī, Barā'īn, or with 69 : 16, R. Perhaps: 169 (PH). "Me, erst durch," N.

*At-ta-a-mar-šē-k (Pe., cf. name: Ḫa-šā-bān, 82 : 3), s. of Bāg-āmarī, Barā'īn, or with 69 : 16, R. Perhaps: 169 (PH). "Me, erst durch," N.

*At-ta-a-mar-šē-k (Pe. For the second element (margā = "meadow,"?) cf. Ar-ta-a-mar-šē-k, 32 : 3.

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*At-ta-a-mar-šē-k (Pe. For the second element (margā = "meadow,"?) cf. Ar-ta-a-mar-šē-k, 32 : 3.
BUSINESS DOCUMENTS OF MURASHÛ SONS

86: 30 | 88: 23 | 89: 13 | 91: 11 | 99: 15 |
102: 18 | 106: 14, Lo. E.
4. s. of Ia-li-a, w., 67: 15.
5. s. of Iri-dar-šîr, 92: 3.
6. s. of Ninib-galitu, w., 89: 29.
7. s. of Shammaš-nadin, 17: 4.
8. s. of Tiri-nam, w., 64: 12 | 75: 11.
9. f. of Illûm-Bel, 89: 14 | 94: 15 | 95: 16 | 96: 17 |
99: 17.
10. f. of Lôbabiš, 64: 17.
Ban-pan-û, Balantu, s. of Ninib-âlu ballû, w., 22: 15 | 31: 18.
*Ban-pan-li'i (cf. Sa. 182, also He. 71, 72), f. of Balûmuš, 25: 1 | 45: 1, E. E.
Ban-an-âridak, *Ban-an-âridak, *Ban-ânûrâshik
1. f. of Bel-û, 10: 20.
2. f. of Ribû, 56: 17.
3. huwr Nippar, 49: 5.
Ban-û, (26: 15), Ban-û, (48: 22), Baniâ (or iâ), Baniâ (11: 11) (cf. He. and Pa. 177).
1. s. of Ame-û, 45: 3.
3. s. of Dûnuma, w., 87: 14.
4. s. of Lôbabiš, w., 11: 11, Lo. E. | 23: 17, R. E. | 27: 8 | 39: 8, L. E.
5. s. of Ninib-êdûlu, w., 4: 12.
6. f. of Mûnumi, 45: 34.
7. banatam uh Bel-ânu-pû, s. of Ashšuša, 47: 11.
Ban-ûu-šu
1. s. of Iddina-Bel, w., 7: 7.
2. f. of Bel-û, 23: 19.
3. f. of Bel-nalû-samitu and Addanna, 70: 15.
*Baq-âmâqu-âmân (Ar.), f. of Adînana, 75: R.
2. s. of Sha-û, w., 31: 20.
*Barûki-du, Barûki-ûli, Barûkikû ili (cf. He. 3272)
1. s. of Belkara, f. of Nadin, 73: 4.
3. f. of Belû-ezdûr and Zabedû, 95: 2.
4. f. of Belû-ezdûr, 32: 16.
5. 23: 11.
*Barûkikû (Barûkikû) Shanashi (ut Ubû)
1. s. of Belû-nalû, b. of Ninib-û, 7: 24.
2. f. of Iddina-Bel, 82: 5.
3. f. of Ninib-û, 8: 11 | 7: 2, 11.
4. bardu uh Bel-nalû-samitu, 21: 3.
5. 44: 20.
*B(ê)ur-nû-nû-tû (Ar. or Pe.), bardu uh Bagiâg(u)n, 11: 3, 7, 19.
*Barû šu-šu-nû-ši, b. of Gunûla, 31: 2, 27.
Ba-ânûlu-dû, db Hûmû-nalû
1. f. of Belshana, 7: 7.
2. f. of Shaddabû nûdû, 108: 15.
Ba-za-û
1. f. of Bitûn, 41: 2.
2. f. of Ninib-û, 28: 10.
Bel-ânu-šu
1. s. of Amarn, w., 16: 15.
2. s. of Kîkî, 89: 1, 9, R. E.
3. s. of Ninîtem-Bel, b. of Bitû-û-nûrû, 75: 5.
4. f. of Apû, 82: 25.
5. f. of Iddina-Bel, 40: 15.
6. f. of Mûnumi, 14: 11.
7. f. of Zabûdi, 32: 13, 14.
8. bardu uh Ribû, 90: 2, 4, R. E.
9. in mûReba-û, 63: 2, 14, [20], 22.
Belû-ad-dûlu-ballû, s. of Addanna, b. of Belû-èzdûr and of Belû-ballû, w., 70: 12 Lo. E.

† For Bašâ (by the side of Baniâ, cf. Bâlu-a, Delitzsch, Assyrische Handwörterbuch, p. 179b). Kabû-tû (Strassmaier, Nebuchadnezzar 25: 9), Ebu-î-tû (q. e.), Lu-nu-û (q. e.), etc., and even Kambuzî (Strassmaier, Cuneyûs 35: 22 | 100: 2) and Môrê (Pa. Mûriâ). Cf. also âû Galiâ and âû Gâû.
‡ Cfr. Vogüé, L. c., 34.
§ The Palmyrene form of the common Semitic god is Bel. But he was also worshiped under the name of Bel, Bêzô, cf. Waddington, Inscriptions 2505a). This latter cult was introduced from Babylonia. Cf. Baethgen, L. c., p. 86.

Vogüé, L. c., 2.
* In the transliteration of Bel the following rule has been observed: Bel = 9EN, Be = 9EN LE, Be = 9L.
DATED IN THE REIGN OF ARTAXERXES I.

Bel-a-su 4-4
1. s. of Nebú 4-4-hat-tammu, w., 36: 13 | 37: 12 | 38: 12.
Bel-ātir (er), s. of Nebú u-ūdum, 82: 7.
Bel-balat-šu tan un, f. of Elākê-bēl, 48: 37.
Bel-ba-šu, (Ar. 82272)
1. f. of Balatu, 36: 10.
2. f. of Erbu, 13: 2.
Bel-bēs (Ar. 553)
1. s. of Jip[.(.)]ma mān[.],, b[.][.][.]
2. of Bel-admišum-dušu, 102: 7, 9, 12, O. Lo. E. & R.
Bel-bēs, b. of Bel-adammu-bušu and Bel-šētir, w., 79: 12, U. E.
Bel-bēs, w., 98: 13.
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Bel-bēs, w., 98: 13.
1. s. of Ribat, w., 61:12.
2. f. of Donu, 78:7.

Bel-Shina, f. of.

Bel-Shina, n. of.

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Dated in the reign of Artaxerxes I.

Bel-bashizib
1. s. of Bel-tamihun, 85 : 3 | 80 : 20.
2. f. of Bel-uagir, [7 : 1], 24 : 14.

Bel-zir ibni
1. s. of Ashur-nadin, 82 : 3.
2. f. of Zubadi, 68 : 8 f, e. | 72 : 14 | 80 : 15.

Bel-zir ibn tam, s. of Ishi-Shad-e-rabu, 57 : 5. L. E.
Bel3. . . s. of Silliu ibn, 43 : 18.
Belit Está, f. of Ishtar-ittin, 63 : 4.
Bel-šurul, f. of Ninhēshir and Barīk-Shamsi, 7 : 25.
Bel-ushabshibshi, s. of Gushīr, sc., 83 : 26 | 86 : 24.
Belit-šašim, f. of Bel-ushūzib, 85 : 4 | 89 : 20 (w.).

Belu, Belu-a (cf. Bl. 72)
1. s. of Bel-tamihun, b. of Bel-tamihun, 100 : 2.
3. 70 : 3.
Beluwa, f. of Ninda(-šul) and Nini-ibni, 7 : 3.
Bel-kikniz, f. of Linkush, ba'ir biti ša Ninib-paššir, 14 : 12.

Belraš't, s. of Sharv-šaša, w., 7 : 23.

Bel-Aš (cf. Bi. 72)
1. s. of Mālākuw, w., 38 : 10.
2. s. of Kashekeš, Ṣpalipūhaya, 15 : 4, 8, 16. L. E.
Bel-šat'a (cf. Pa. 72), cf. also Insil-šat'a, f. of Ḥlā, 50 : 3.

Belatša, Bel-šat'a, (37 : 4)
1. s. of Bel-šul-tašq, w., 22 : 16.
2. f. of Ḥš-šul-tašq, 14 : 16 | 17 : 17.
4. f. of Bhel-šul-tašq, 47 : 34.
5. f. of Bel-ubiršabšibšibani, 44 : 24.
6. f. of Ninidu, 51 : 11.

Bel-šatuššebani
1. s. of Yabū-tamihun, w., 12 : 14.


Ruski (Xt 1G. G.A) Bel, f. of Ninib-aššubšišina and f. Ḥamit-šida, 60 : 10 | 26 : 16 | 53 : 11, 13.

*Be . . . ., s. of Uskuluši, 54 : 4.

Desnu
1. s. of Milhibiššu, 42 : 2, 0.
2. f. of štānušu, 46 : 11.
3. f. of Nilišrīti, 15 : 19.

Dätig-aššubšišina, f. of Zir-šul, 6 : 3.

Dūr-luš-
1. s. of Ninibēšir, hurdu ša Artušūm, w., 72 : 11, R.
2. s. of Šuš-tišši, 38 : 2, 15.

Danna(a, e), ašš-
1. s. of Bel-šušir, w., 78 : 7.
3. s. of Līššuššuši, 82 : 9.
4. s. of Šušin, sc. & w., 7 : 12 | 41 : 12 | 81 : 9 | 86 : 27.
6. f. of Ninibēšir, 85 : 3 | 86 : 3.

Danna-at-Bel, s. of Ishšubšišina, 23 : 7.
Danna-negel, f. of Ninibēšir, 35 : 3 (cf. li 19).

Di-ar-šaššuši (P.r. Darmahku), f. of Pāltišku, 74 : 6.
Di-dīj-e, f. of Ardī Bel and Sheridišina, 88 : 1, 3.

Diššuššuši, f. of Ninidim and Ramsiššuši, 22 : 17 | 26 : 3.

Dī-mu-sụnu, 47 : 2.

Dīmuddiššuši, 57 : 5 | 80 : 22.
Dī-niššuši, f. of Ninidim and Ramsiššuši, 22 : 17 | 26 : 3.

Dī-su-nu, 47 : 2.

Dī-su-nu, 87 : 15.

Diššuššuši, f. of Ninidim and Ramsiššuši, 22 : 17 | 26 : 3.

Dī-su-nu, 47 : 2.

Dī-su-nu, 87 : 15.

Dī-su-nu, 47 : 2.

Dī-su-nu, 87 : 15.

Dī-su-nu, 47 : 2.

Dī-su-nu, 87 : 15.

Dī-su-nu, 47 : 2.

Dī-su-nu, 87 : 15.
DATED IN THE REIGN OF ARTAXERXES I.


*He-an-na, He-an-naa* (cf. He. [279])
1. s. of Ardi-Gala, 3:7.
2. s. of Minābhan, w., 20:16.

*He-an-a* (cf. He. [227])
1. s. of Belšanu, w., 8:17.
2. s. of Xinib-nāhāhī, gs. of Ardi-Xinib, 63:7.
3. f. of Ḫādī, 14:6 | 15:2, 11.

*He-an-an-an-an-naa* (He. [72], 'Anšāz), s. of Ubarān, w., 69:20, L. E.

*He-anu, cf. Ūnunārī.

*He-an-an-sha-an-ani* (= He. *šē'ām, 'he (God) has renewed me'). s. of . . . , 23:10.

*He-an-an-an-ani* (different from the He. name of a place [379].) Tell el-Am. 'Ummātun, s. of Nābā-nāhēkahāš, 90:7.

*He-an-an* (cf. He. [327]), s. of Belšanu, 87:1, 6, 8, 9, L. E.

*He-an-an-an-an* (identical with Appānā, q. r.), f. of Nābā giria, 32:12.

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3. f. of Ḫaddû, 43:1.
5. f. of Bel-bêl and Zabûlî, 10:2.
7. f. of Ḫaltû, 3:2.
8. f. of Mardû-šîlî, 57:12.
9. f. of Nûl-naṣî, 73:15.
Iddiîn-Asîr (cf. ILT), f. of Bel-bêl, 83:25.
Bêl-Bêl (RBIT), f. of Iddiîn-Asîr.
2. s. of Bel-bêl, w., 49:15.
3. s. of Bel-bêl, 62:2 | 78:2, 5.
4. s. of Darûm-bêl, w., 60:21, R.
5. s. of Bel-bêl, w., 58:14.
6. s. of Nûl-Bêl, w., 17:18.
7. s. of Nûl-bêl, 32:16.
8. s. of . . . . , 7:5, 13.
12. f. of Arûlû, 78:8.
13. f. of Beîtû, 7:8.
15. f. of Belû, 103:2.
16. f. of Kišînû, 29:5.
17. f. of Mîkû, 42:4 | 66:3.
18. f. of Nûl-bêl, 31:21 (cf. No, 9).
21. karda the Bel-bêl-shàmu, 25:1, 11.
Iddiîn-Marchû (cf. AMAR-UD)
2. f. of Nûl-nanûmû, 41:11.
Iddîn-Nâbû
1. s. of Nûl-bêlû, w., 18:12.
2. s. of Shàmu-belû, w., 16:15.
4. f. of Bel-bêlû, 79:5.
6. f. of Nûl-bêlû, 10:25.
Iddiîn-dûshû-nabû, s. of Dûshû-nabû (cf. Gilgâmûsû), 85:5 | 86:23.
I的时间里. I的时间里. “His only one”
1. s. of Nûl-bêlû, 85:24 (w.) | 86:5.
2. f. of Belû, 58:15.
*Idû-ib-kûnû (He. 42'7, 1), s. of Nûl-bêlû, 43:4.
Belû, in &sBel-Belû, 75:6.
*Belû-belû (Ar.), s. of Nûl-bêlû, 75:5.
*Ilû-gubû (cf. Edom, Qeṣṣ-gubû), f. of Natûnû, w., 67:15.
*Ilû-ilû (Ar., He. 42'7, 1), s. of Appûnû, w., 69:2.
*Ilû-dûlû (Ar., He. 42'7, 1), s. of Marchû, w., 67:13.
*Ilû-nûnû (Ar.), s. of Marchû, w., 32:16.
*Ilû-zânûa, Ilû-zânûa (He. 42'7, 1), f. of Apûlû, w., 43:32 | 75:13.
Ilû-zânûa-shûmu (71:4), f. of Belû-zânûa-shûmu.
In-bûrû (Ar.,
2. s. of Shàmu-belû, w., 23:20 | 32:19.
In-bûrû (Abbreviated), f. of Belû, 67:15.
In-bûrû (cf. also Bi-dûrû, cf. cf. Bi-dûrû, f. of Shàmu-belû, 66:8.
In-sûla-Eṣṣ-dašûmû, f. of Belû-belû, 89:12, L. E., and of En-bûrû, 89:5.
Iaâ-sîtil-Xâlib (dBAR), and abbreviated Sî-lu-Xâlib (dBAR)
1. f. of Aâhâkum, 55:17.
3. f. of Shum-îdinâa, 53:3 | 70:14.
Ia-â-â-sî-ti (abbreviated), f. of Ilîlî, 34:1.
Iqish (= Iqish, ‘He (a deity) presented’), s. of Kûsîr, b. of Nâsîl-âq-îdinâ, w., 47:17.
Iqish-sha (short aplu)
1. s. of Bâl-îqîshî, 8:4 | 9:2.
2. s. of Kûsîr, w., 76:12.
4. s. of Zâgguôn, 8:8.
5. s. of , , 3:20.
6. f. of Iddânâ, 56:3 | 86:33.
9. f. of Kûsû-aplu, 55:3.
11. f. of Tâkkû-lûmûn, 31:12.
13. 8:7 | 44:8.
Iqîsh (cf. Aqîsh and He, 2102).]
1. s. of Kûsîr, w., 5:12.
2. f. of Lûkîshî, 23:3.
Ib(2)yu, hâdîn shî A.ârtâhûrî, 13:4, 0.
Ish-û-ti, hû-a-rû, c. of Mûhî-bû-tû-bû.
Ishû (dShûlî-rû-bû, ‘(0, Sh, lift up’), f. of Bêl-sûrubû, 3:5.
Ishû (dDîh-B.A.T) it-ti-à, f. of Bêl-ëtû-têrî, 63:3.
Ishû-nam-mûsrû, w., of Mûshûkûm-Bêl, 1:31.
Išti-Bêl-û-bûshû (‘With B, I shine’), hâdîn shî Aštâr-shûr, 4:3, R.
Isti-Bêl-û-bûshû (abbreviated)
1. s. of Nâsîl-nûlûn-shumûn, sc., 39:11.
2. s. of Nâsîl-nûsîr, sc., 43:21.
3. f. of Kutâlûl-Xâlib, 50:16.
Išti-Bêl-pa-shûr (‘With B. is redemption’ = pashûr, hâdîn shî Bêl-nûlûn-shumûn, 31:2.
Išti-Xâlib-hûnu, s. of Aâhâkum, 11:2, 6, 20.
Išti-Shamûsh-bûshû
1. s. of Aâhâkum, w., 37:14 | 38:14.
2. f. of Aqîsh, , 3:3.
3. f. of Nâsîl-al-ûdinâ, 73:3.
Isû, cf. Iqish.
Kolî-bû-u (dDûba)
1. f. of Bîqî-tû-têrî, 44:17.
2. f. of Kûlû, 83:8.
Kol-bû-û (cf. also Kol-bû-û), f. of Nâdînûtû, 61:11.
*Kol(nu)-an(nu) (Pe.,) f. of Bêl-apûtur and Tîlûtu, 74:7.
Kar(ê)-an, (w.,) f. of, , 39:7.
*Kar(ê)-an(ku) (Pe.,) cf. names like Râyasânû, Mûshûtûm, etc., f. of Iqish-a-plû, 76:12.
Kûsîr (‘[A deity is] preserving’)
1. s. of Nâsîl-nûsîr, w., 17:15.
2. f. of Bêlsûrubû, 44:24.
Kûsîr (abbreviated)
1. s. of Arâlû-tû-têrî, b. of Bêlsûrubû, w., 2:4, 15 | 8:7 | 94:2, E.
2. s. of Bêl-ëtû-têrî, w., 7:10 | 8:20.
3. s. of Bêlsûrubû, w., 32:17.
4. s. of Nâsîl-nûlûn-shumûn, w., 39:12.
5. s. of Têtû, 8:5.
6. s. of , b. of , zîr(ê)-û-bû, w., 3:23.
7. f. of Bêlûnû and Shamûsh-bûshû-kû, 17:3.
8. f. of Bêlsûrubû, 83:23.
† Cf. the well-known name of Iqish, doubtless derived from the same Aramaic stem 2102.
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Ki-ši-šu, b. of Iš-šu, 102: 4.

Ki-šu-aš, b. of Iš-šu, 54: 10.

Ki-aš, b. of Iš-šu, 18: 15.

Ki-šu-šarrum, b. of Iš-šu, 76: 10.

Ki-šu-šarrum, b. of Iš-šu, 103: 10.

Ki-šu-šarrum, b. of Iš-šu, 103: 10.

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Ki-šu-šarrum, b. of Iš-šu, 103: 10.
Maruduk (abbreviated), s. of *Abur-šušî, b. of *Bel-litu-
na and *Bel-nišir, 49:1, R.

Maruduk (cf. He. *1777-7, Mapêqeq)
1. s. of *Abur-šušî, 82:7, 7.
2. s. of *Abur-šušî, 81:2, 2.
3. s. of *Bel-litu-bullû, 82:8.
4. f. of Minu *Bel-šušî, 60:4, 4.
5. f. of Shamash-šunnezid, 67:14.
6. barda sha *Bel-nišir-shuma, 29:1, I, E.

Maruduk-nišîr
1. s. of *Bel-litu-bullû, 92:4, 7.
2. s. of Shamash-šunnezid, 92:4.

Maruduk-nišîr-shuma
1. s. of *Bel-litu-bullû, 72:2, R.
2. f. of *Hutana, bûrê bût šia Addahan, 59:6, 8, 15.

Maruduk-nišîr-sûrum, f. of *Magars, 87:15.

Maruduk-nišîr-sûrum, s. of *Bel-šumâ, 81:12, U, E.


*Marsûl-tir-ri, f. of *Dûlitû, 42:3.

*Marsûl-hê-hi-ina (He. *2772), f. of *Išûni, 20:16.

*Marsûl-ânce (final a being dissolved, He. *2222), s. of *Rûnitû, w. | 45:33.

*Marsûl-ânce (He. *2222), s. of *Bel-šumâ, 14:11.

Mi-ansûl-*Bel-šumâ (or *da-nu)
1. f. of *Bel-šumâ, 48:3.

2. s. of *Maruduk, 60:4, 7, 12, 15, 16.


*Marsîl-rua, Mi:*ir-*ru-anai, *Marsîl-*ru-an (Pe. Mâshrahû), MHz (âpû)(zâbûru), s. of *Maruduk nišîr-sûrum, banûltûnî shu inninâ ash mûšsîa, 59:6, 8, 15, R, | 60:20, R, (w).,  


Magarsûš ("Be favorable unto him")
1. s. of *Maruduk-nišîr-sûrum, w. | 87:15.
2. s. of *Ninibâd-bullûn, w. | 58:16.

Makkû-apû, f. of *Kassû-apû.

Makka-nu, s. of *Nabû-šušî, 62:3, 3.

Mar-a-nu
1. s. of *Hutana, 42:3 | 66:3.
2. in daši-niš-èsûm, 9:2 | 25:3 | 30:4, 7 | 44:9, 10 | 94:1.

Marashah-anu (d)
1. s. of *Bel-nišir-shuma, gs. of No. 3, [26:1] | 101:4 (mentioned also Const. XI, 542).

4. f. of *Qadû, 48:22, U, E.

5. f. of *Rûnit-*Nîtû, 46:3 | 47:4 | 73:3 | 87:2 | 90:3, 92:2 | 108:2 | 109:3, 2, abbreviated *Rûnit: 61:3, 78:1, (in 46:4 | 47:6 (cf. 48:24, U, E.) the same *Rûnit-*Nîtû is designated as the s. of *Bil-hûta (No. 2). Properly speaking Marashah therefore was the grandfather of *Rûnit-*Nîtû, Nos. 2, 3, 5 are the same person; No. 4 is possibly a different man.

Marsûš (2T75)*apû, f. of *Hûtîn, 86:6.

Mashâbush (2T75), f. of *Arû-i, 85:1.

Mashâbi-*Bel (*Billû)
1. f. of *Arû-i, 37:3
3. 70:4.

Masha-zîb
1. s. of *Ninibâd-bullûn, 66:3, 3, E.
2. f. of *Eru-*Bel, 3:2.

† Cf. Yôgû, l. c., 22.
BUSINESS DOCUMENTS OF MURASHĪ SONS,

**Meshezib-Bél**
1. s. of Eriba, 66:4, 7, 8, 13.

**Meshezib-Nabû, Meshezib(K.II)-Nabû**
1. s. of Ḫunu-iddina, 23:4.
2. in Ḫunu-Meshezib-Nabû (without det. m.), 17:8, 11 | 106:6.

**Nabû-Bél (K.I.7)**
1. s. of Lamaniša, 108:1, 7, Lo. E.
3. f. of Ḫunu-Bél, 17:18.

**Nabû-Nabû**
1. s. of Aššu-Nabû, husband of Ḫunu-Bél (53:12).
3. 64:7.

**Nabû-Shin, f. of Ḫunu-Bél, 2:17.**

**Nabû-šu-šipak, barda ša Bel-nādin-shama, 55:2, 14.**

**Nāširu-Du-šarru (cf. Ellùt-Šarru), s. of Nīlimu-Bél, 85:22 (w.) | 86:4.**

**Nabû-iddina, s. of Ḫunu-Bél, 83:18 | 86:17.**

**Nabû-iddinu-anu, f. of Bel-šuma, 36:13 | 37:12 | 38:12.**

**Nabû-iddina**

*Nabû-nasiru-riššu, f. of Ḫanna-Bél, 105:4.


**Nabû-šu-šarru**
1. f. of Melke, 62:5.
2. 23:5.

**Nabû-šarru-anu-kāššu (Z.TIME), f. of Apla, 5:5.**

*Naḫi-šarru, s. of Ḫapapânu, w., 32:12.*


**Naḫi-šarru-su, f. of Bel-nādin, 10:24.**

**Naḫi-nabû-šarru**
1. s. of Apla, w., 79:11, O. & Lo. E.
2. f. of Ḫapapânu (?), 92:3.

**Naḫi-nabû-anu-šarru**
1. s. of Apla, w., 79:11, O. & Lo. E.
2. s. of Rašma, w., 67:14.
3. s. of Shidkā, 71:3, 4, U. E.
4. f. of Bel-ballitšu and Nabû-nadina, 3:1.
5. f. of Rašma-nū, 12:14.

**Naḫi-nadina-su, f. of Bel-nādin, 10:24.**

**Naḫi-nabû-šarru**
1. s. of Apla, w., 79:11, O. & Lo. E.
2. f. of Ḫapapânu (?), 92:3.

**Naḫi-nabû-anu-šarru**
1. s. of Apla, w., 79:11, O. & Lo. E.
2. s. of Rašma, w., 67:14.
3. s. of Shidkā, 71:3, 4, U. E.
4. f. of Bel-ballitšu and Nabû-nadina, 3:1.
5. f. of Rašma-nū, 12:14.

**Naḫi-nadina-su**
1. s. of Apla, w., 79:11, O. & Lo. E.
2. s. of Rašma, w., 67:14.
3. s. of Shidkā, 71:3, 4, U. E.
4. f. of Bel-ballitšu and Nabû-nadina, 3:1.
5. f. of Rašma-nū, 12:14.
Dated in the Reign of Artaxerxes I.

Na-bu-ri'u-ušu-ana†

1. s. of Shamash-erba, 83: 5.
2. f. of Bēl-erba, 79: 14.

*Na-bu-šar-ra (cf. Sa. Bēl-šarrā (Hah. 142)), s. of Salmanu-āšu, 82: 5, 6, 8, 10, 12, R.

Na-ba-tu-ri'-iq, f. of Bēl-itiwannu, 12: 15.

Na-bu-ú-qur shu, s. of Belāqār, w., 80: 15.

Na-bu-ú-she-tiž

1. sardu šu Bel-šar-tiž-shum, 65: 7, 23, R.
2. sardu šu Shamash-šar-tiž, 73: 4, 9, Lo. E.


Na-ba-ú-šē-biš, f. of Rabh-iti, 80: 1 | 72: 14 | 80: 16.

*Na-ab-šu-ča (cf. He. Šu₂₂), f. of Nimapu, 82: 5.

Na-dānu

1. s. of Bēl-šašu, w., 5: 11.
2. s. of Dišqiq, b. of Rimš-Bēl, w., 22: 17 | 26: 3, L. E.
5. s. of Nīnib-šē-šu, b. of Šaši-nu, w., 18: 9.
6. f. of Arītu, 8: 22 | 28: 16.
8. f. of Bēl-šašu, 42: 8.
14. f. of Sin-iksur, 64: 11.

*Nabā-asu (abbreviated, cf. Pa. Ṣu₂₂₂₂), s. of Bar-šu-šū, gs. of bākku, 73: 3, 9, Lo. E.

Na-dub(?)-šašu-anu, s. of Bēlšašu, b. of Nīnib-šē-šu, 7: 2, L. E.

Na-nu-ma-šu, s. of Shamā-mu, bālišu, 73: 6.

*Na-nu-ma-šu, s. of Nīnib-šē-šu, w., 50: 21.

*Na-nu-ma-šu-šu (cf. Hūdūrī), s. of Salma, 20: 5, 7, 10, 12, L. E.

*Na-nu-na-šuši

1. s. of Ṣalma, w., 27: 11.
2. f. of Ḡārātī, 63: 6.
4. f. of Igīlāšu, 45: 4.
5. f. of Nīnib-šē-šu, 46: 8 | 47: 15.
6. f. of Ribšu, 35: 3.

*Na-nu-nun-šu, s. of Nabū-šē-šu, w., 94: 16.

1. in mār ܡܢܘܢܘܢ ܐܢܓܘ ܢܷܒܘ-ܒܪ̣, 86: 7 | 9, 15, 23.
2. in mār ܡܢܘܢܘܢ ܐܢܓܘ ܢܷܒܘ-ܒܪ̣ ܫܫ, 85: 7-8.

*Na-pērī-[ma], Nu-pērī-šu, Nu-pērī-šišu, (Pe.) s. of Alu-mun, w., 18: 11 | 28: 14 | 74: 2, 10.


Napishānum-(tim), f. of Bēl-nāšu-šē-št̄u, 78: 11.

Na-ṣīr

1. s. of Išišu-šu, 62: 13.
2. s. of Nīnib-bablišu, 8: 9.
3. s. of Rimš, 8: 2.
4. f. of Bel-šašu, 57: 15.
5. f. of Nīnib-abu-gar, 31: 5.
7. in mār ܡܢܘܢܘܢ ܐܢܓܘ ܢܷܒܘ-ܒܪ̣, 92: 7-8 | 102: 2.

Našī-šu, s. of Labaši, w., 31: 17.

*Na-ta-šu (He. 7842, Nabāšu), f. of Il-šu-tišu, 67: 15.

*Na-ta-nu (ez₂ ܢܬܘ), —Cf. Jišišu, /*jišu (= Donatus), N. 1. s. of Shālimmu, 45: 5.
2. in mār ša Nāšiši, 65: 7, 16, 20, 23.

Xaragāššišu, s. of Nabāšu-maššē-tiš, šašukšu ša šašukšu, 7: 4, L. E. | 8: 15, L. E.

Xaragāššišu-šu, f. of Arītu-Bēl, w., 68: 6 f. c. | 98: 12.

Xiu-dū-tu (= O'my gift!), s. of Kališišu, w., 61: 19.


Xiu-dū-tum

1. s. of Dādišu, w., 15: 19.
2. f. of Aššubuna, 75: 14.
BUSINESS DOCUMENTS OF MURASHU SONS,

3. t. of Urn-dis-us, 84: 6.
4. sum dikkib.B. B.i. 3ak mérre irrigum (umé-Saru),
   80: 2, 7, 9.
Ninib-ti-it, t. of Ninib-nudin, sc. 1: 32.
Ninib-tum-Bil (RB(7)).
1. t. of Bega'na, 76: 2, 7. Lo. E.
2. t. of Eshqat, nephew of Bēl-ah-idilum, 57: 3.
3. 9.
3. s. of Telzkush, 33: 1, 18.
4. f. of Bel-kush-nager and Ilu-Bil-bi-riqar, 75: 5.
5. f. of Bel-kush, 60: 1, 7, 15. E.
6. f. of En-nudin and En-ana-kussi-shu, 105: 3.
8. f. of Labahih, 32: 19.
9. f. of Min-nakki-nudin, 86: 5.
10. f. of Nin-ti-Nurni, 85: 23 | 86: 5 (Nos. 7, 9 and
    10 probably same person, father of three sons).
11. 8: 15 | 44: 11.
Ninib-ahushur
2. s. of Ninib, w., 76: 9.
3. s. of Nin-ani, 31: 3, 27.
4. s. of Ninib-nudin, w., 53: 19.
Ninib-ahil deity
1. s. of Ardi-katullam-rabbi, bpaqad sha aballi Sabhi-
   Tarkib, w., 48: 31 | 69: 19 | 84: 14: no w.,
   54: 3, 8.
2. s. of Ardi-Gaba, 3: 3.
3. s. of Bel-nukhkhum, w., 71: 8.
5. s. of Bēl-rabbi B. Bel, b. of flaib-Bel (married to
   Nin-ahilat, s. of Ardi-Ninib), w., 6: 10 | 26: 16: no w.,
   53: 11 (13).
7. s. of Iddin-sumu, 79: 3.
8. s. of Nin-ani, b. of Iqath, w., 17: 17.
9. f. of Arthu, 88: 23 | 106: 14, Lo. E.
10. f. of Labahih, 4: 12.
11. f. of Maguras, 58: 17.
12. f. of Shu-palkih, 39: 11.
13. f. of Zabah, 85: 8.
Ninib-ahilat, t. of Ninib-ahilat-(a’il)
1. s. of Urn-sumunu, w., 41: 14.
4. f. of Bēl-kush, 6: 12.
5. f. of Rihritu, 70: 15.
Ninib-balki-ani-shu, s. of Bēl-nudin, bpaqad sha uballi Gub-
Ninib-apon-iddina
1. s. of Ardi-iddina, 96: 3, 2. E.
2. f. of Kindu, 39: 12.
Ninib-bil-bil, Ninib-bil-bil (SU)
1. f. of Barik-Bil, 21: 5.
Ninib-eshir (RB(7), d XV-B, 12: 13)
1. s. of Barik-Sumunu, 7: 2, 11 (w.) | 8: 11.
2. s. of Besu-ur, w., 28: 10.
3. s. of Bēl-kush, w., 21: 8.
4. s. of Bel-nudin, b. of Barik-Sumunu, w., 7: 24.
5. s. of Dunmu, 85: 3 | 86: 5.
6. s. of Dunmu-Nergal, 33: 19.
7. s. of Idtana-Nabbi, w., 10: 25.
8. s. of Labahih, 38: 3, 16.
10. s. of Sinum, w., 13: 20.
12. s. of Zabah, w., 21: 10.

(Cf. Nergal-ata-bi-ata-sha (Strassmaier, Cambyses 261: 13), and En-ana-kussi-shu (above). Abbreviated, supplement something like likrub.)
BUSINESS DOCUMENTS OF MURASHĪ SONS,

Niūb-nādi-aḫu, s. of Niūb-nāǧir-aḫu, 19: 4, R. E.

Niūb-nāti-aḫu-nāti-ša-mu
1. s. of Ubalīšu-Marduk, b. of Niūb-nattirrisu, w., 71° 7’ 8’ 18’ 5’ 14° 15’ 19’ 14’ 24° 12’ 35° 16’ 26° 16’ 27° 8’ 28° 5’ (no w.) 29° 27’ 30° 29’ 32° 15’ 33° 6’.
2. f. of Ṣu-ti-Bēl-balatu, 39: 11.

Niūb-nāšir, Niūb-nāgīr (PAP)
1. s. of Ardi-Bēl, g.s. of Niūb-nāšib-baši (48° 35’), b. of Bēl-kishir (55° 25°), sc. & w., 33° 11’ 37° 18’ 38’ 18’ 41° 17’ 48° 35’ 49° 19’ 50° 19’ 51° 15’ 52° 18’ 52° 14’ 53° 25’ 60° 24’ 65° 29’ 67° 18° 72° 16° 89° 17’.
2. s. of Bēl-pi-ša, 17° 4’.
3. s. of Ḫub.nu, w., 9° 17° 18° 21°.
4. s. of Ḫub.nu-Bēl, w., 42° 9’ 60° 22°.
5. s. of Nīnā-hē-aḫi-liššu, b. of Niūb-nattirrisu, w., 48° 25’ 52° 13° 52° 11° 59° 19°, Lo. E., 60° 22’ 66° 18’ 70° 17° 70° 11° 72° 15° 78° 10° 82° 23° 88° 29° 86° 27° 89° 12° 94° 15° 94° 13° 97° 11° 103° 14° 104° 12° 105° 12°.
6. f. of Bēl-mu-ša-aḫu, 96° 17° 99° 17’.
8. f. of Ṣu-ša-Bēl-balatu, 43° 21’.


Niūb (ŠĒŠ-ŠU)-aḫi-pal-ḫi, m. of Bēkka, 14: 13.

Nippur (ME.Y.LI.KI), s. of Nīb-eš-katu, 92° 3’.

Ni-geš, Ni-nu-tu (cf. Bi, 9772)
1. s. of Niūb-ḫi-tu, w., 66° 11’.
2. f. of Niūb-nāti, 101° 16’.
3. f. of Ribat, 7° 20° 24° 13° 25° 18° 26° 16° 29° 26° 30° 27° 60° 16° 81° 9°.

Niīn-nu-Bēl, s. of Bēl-bānu, w., 9° 16°.

*Nīn-nu-a* (cf. He, 797), s. of Erḫu, w., 4° 12°.

*Nūr-um-mātī-Bēl* ("B. is the light of the country"), s. of Ardi-Gaba, w., 6° 11°.

Nūr-tasz-kur-Bēl, f. of Ḫabī, 47° 19°.

Niūb-nādi-aḫu
1. s. of Ardi-Gaba, sc., 6° 14° 9° 18° 11° 17° 12° 16° 14° 15° 13° 21° 17° 19° 20° 17° [23° 23°] 24° 15° 23° 21° 29° 29° 30° 31° 34° 26° 45° 35° 55° 26° (w.).
2. s. of Ardi-Gaba, w., 13° 11°.

Niūb-nāših-baši (Shu-U), f. of Ardi-Bēl, g.f. of Niūb-nāšir, 48° 35°.

*Pa-ud-ta-a-nu* (48° 35°), s. of Bēl-aḫi-n, b. of Bēl-aḫi-n, 25° 18°.

*Pa-di-dur-e-ri, f. of Bašī-ur-nu, 28° 5°.

Parrā-li (cf. He, 7972), Gen. 32° 31°, f. of Ta, 3° 12°.

Pa-pa-ku (Pe, Pāpāk, Arab. Babak, Ḥajṣāṣāṣāṣ), f. of Bāyūtûn, 11° 2° 6°.

Pa-ur-ī-ri (Median), f. of Bāyū-šāṭem, 76° 12°.

*Pa-li-ša-tu-a-nu* (Pe, Pāču-tia-n, "Holding the position of a lord"), s. of Darmakku, 74° 6° 12°.

*Pa-ta-aḫ (abbreviated, cf. He, 7972), f. of Šām, 84° 5°.

Pa-li-ša-tu-a-nu (He, 7972), s. of Bēl-bānu, 14° 4° 9° 34° 24° (w.) 45° 33° (w.).

Pa-ūḫ-ḫu-nu
1. f. of Ardi-Bēl, 19° 3°.
2. f. of Bēl-bānu, 6° 11°.

Pa-ūḫ-ḫu-nu-a, m. of Ḫumāṭanu, 55° 6° 9°.

Qa-ad-a-tu-a, s. of Labah, 75° 2°.

*Qā-ḫi-tu, 70° 7°.

*Qā-ḫu-ru*, cf. He, 7972, Similite (Arab.), Ḥāḫu, and (Ar.) Ḥāḫu, "bold."—N.)
1. s. of Ňūb-ḫa-bu, w., 85° 21° 86° 18°.
2. f. of Bēl-ḫi-tu, 15° 19°.

Qada-nu, Qudā-nu
1. s. of Marāsh, w., 48° 23°, U. E.
2. f. of Adanu, 32° 11°.
3. f. of Šu-ta-Bēl-balatu, 16° 2°.

In view of the writing Bel-ul-pal-SAR (q.v.), which can only be read Bel-ul-pal-hir, I reject Delitzsch’s Bel-ul-šar (Assyrisches Handwörterbuch, p. 320 b.), substituting the reading above.

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

‡ Cf. also the previous name.

§ If the name is to be read as restored above (Nīkṣa-nādīn).

* Cf. Līnhīb-bihi-ll, Strassmayer, Cambyses 268° 15°.
Dated in the Reign of Artaxerxes I.

1. s. of Sinsh... 98: 2, 6.
2. f. of Luandu, 36: 11 | 37: 10 | 38: 10.
4. f. of Udurnu, 59: 17 | 69: 1, and of Zabdiu, 65: 28 | 69: 3 | 3. (of the previous No.)
5. s. of Sinsh-ahiluitt, 70: 15.
7. s. of Shamashiti, 107: 15, U. E.
8. s. of... Bel, b. of Bel-nindina-shama and Sham-
         7: 3, L. E.
9. f. of Bel-kittuwa, 60: 23.
10. f. of Ninamidu, 58: 16.
11. barlu sh a Bel-nindina-shama, 52: 1, 13, R.
12. m. of Bel-abucaru, 90: 2, 6.
*Bel-katu(?)-ilu, s. of Bel-ar-kiddana, b. of Shamashiti, 109: 1.
Rimam-an-Bel, s. of Ahi-nirur, 39: 11.
Rimam-an-El, s. of Shilla-u, 82: 24, U. E.
Remut (abbreviated)
1. s. of Belshana, 58: 13.
2. s. of Mahazki, 61: 3 | 78: 1 (abbreviated from
Rumit-Ninu, q. c).
3. f. of Bel-kegui, 61: 12.
4. f. of Bel-nindina, 31: 2, 15.
5. f. of Ninir, 8: 2.
Remut-Bel, s. of Dingally, b. of Ninua, 26: 3.
Remut-Ninu and abbreviated Remut (61: 3 | 78: 1)
2. s. of Mardik (i. e. grandson of M., and identical
with No. 1.) Cf. p. 15, 46: 2 | 47: 3 | 72: 2, 7, 10.
3. f. of Ninua, 90: 3 | 4 | 92: 1, 6, 8, 10 | 108: 1, 5, 7.
5. s. of Remut-pata-ti (Pe. * Remshu-pata), kispir
sha Artaxerxes, 48: 7.
6. Bel-... Bel-ah-iddina, (Pe. * Remshu-naita),
  48: 3, 10.

† For other proper names containing the god Qos, cf. Kas-dana (above), Qossh-malaka, Qossh-gubri (Schrader, K.A. 7, p. 159), Bi. ḫa-ki-nū ṭeššepkān (Entling, Nieh. 12, 1), Konzagpas (cf. Baethgen, l. c., p. 11).
‡ The corresponding Babylonian name would read Remunni(i)-ilu.
§ Cf. Riti-Marduk (Hilprecht, Freibrief Nebukadnezars I, col. 1, 35, etc.
¶ Sin-KAI, which may also be read Sin-kegui.
¶* Cf. Tallquist, Die Sprache der Contraete Nabâ-nai'di's, p. 147.
Sin-nadin
1. f. of Ḫanada', 82: 4.
2. 70: 6.
Sin-na-di-ḫa-bu, f. of Zabālit, 97: 2. Cf. also the following name.
Sin-nādi-ḫa-bu, s. of Ardi-Bau, se., 22: 18 | 68: 4 f. c. | 75: 17. (In the latter two passages SESH is not followed by pl.)
Sin-nādi-ḫi, s. of Ṭribanni, 11: 13.
Sin-ta-qun (cf. He. .PO), 70: 6.
Sin-
1. s. of Sin-bilȫtu, 86: 7.
*Sin-ha-* 1. s. of Ḫušur-ša, 98: 2.
Sin-ba-ri-iš, f. of Ṭabā-sharrū, 32: 6, 7, 8, 10, 12.
*Shaddi-bel (cf. He. .PO), f. of Sattara, 45: 3.
*Shadda-ba-li, Shadda-šut (cf. He. .PO)
2. f. of ... deshā-Un, 86: 1.
("Shadda-rabi-ḫi")
1. s. of Ṭribannu, 68: 3.
2. s. of Shadda-rabi-Ḫaidīnā, 16: 1. U. E.
("Shadda-rabi-Ḫa-bu")
1. s. of Ṭam-Ḫa-bu, w., 108: 15.
2. f. of Ḫiddīr-Ḫa-bu, 16: 15.
3. f. of Shadda-rabi-Ḫa-bu, 16: 1.
("Shadda-ra-li-du-ta-an, s. of Ḫiddīr, 16: 1.
("Shadda-ra-li-du-bu")
1. s. of Ḫe-līlētu, 84: 6.
2. s. of Ḫe-šilī, 86: 8.
Shadēkātu, Shu-ŠESHI)
1. s. of Ḫa-šut, Ḫa-bašu ša Ḫab, 70: 8, 0.
2. f. of Barikki, 31: 20.
Shēzidu-an, cf. Šākidī-anum.
Shē-zun-ḫa-ia (He. HU), s. of Ḫa-dītu, b. of Ṭe-bi-nu, Ḫa-dītu and Pabannu, 45: 2.
Shamaš-ḫa-li-a, f. of Ḫa-bi-ši, w., 31: 21.
Shanash-ḫa-li, f. of Rēḇi, 167: 6, 15, U. E.
2. f. of Rēḇi-ṣu-ṣu, 19: 18.
Shanash-ši-ti, s. of Ḫa-ma-bi, w., 31: 11.
Shanash-ši-ša-bi, s. of Ḫa-ši-ša-bi, w., 43: 19.
Shanash-ši-bil-li-la-dī (cf.
2. f. of Rēḇi-ši-bil-li, 11: 15.
Shanash-šu-ṣu-ṣu-ṣu-ṣu
1. s. of Ṭi-ba-an, m. of Ṭabā-ṣu-ṣu, 73: 5, 6.
2. f. of Ṭebān, 17: 4.
Shanash-šu-ṣu-ṣu-ṣu-ṣu-ṣu-ṣu-ṣu (s. of Ḫa-šu-ṣu-ṣu-ṣu-ṣu-ṣu, w., 17: 2.
*Shamēnōa-pui-er-ri (without det.), 101: 2.
*Sha-as-ša-an (cf. He. Ḫa-ši-ši, LXX Ṭa-ṭāšā, apparently ša-ḫa-ša Adhanna (cf. also Bēbanna), 61: 6.
*Shamēnē-rē-ba-ši (Ar. 87, Ṭabāši, s. of Mo-ri-ński, 83: 6.
*Shamēnē-ta-aš (Ar. 87, Ṭabāši, s. of Amīn-ižaš, Ashurbanipal VIII, 13), s. of Donā, 56: 3.
*Shamēnē-ta-ši (Ar. 87, Ṭenāši, s. of Bēlêšata (cf. also Bēlêšata), 109: 2, 2. s. of Ṭennu, 94: 5.
3. s. of Ma’ṣhalu, w., 67: 13.
*Shamēnta-aš (cf. Pa. 87, 87), s. of Ṭe-bi-i, 93: 3.
*Shamēnta-aš (Ar. 87, s. of Sin-ta-aš, w., 49: 18.
Shamēnta-aš (s. of Pa’ta, 84: 5, 0.
Sha-Ni-ba-ša-bi
1. s. of Ḫa-ši-ša-bi, w., 12: 15.
2. s. of Kirbā, b. of Ḫe-bi-ši-ba, 33: 3.
†Cf. also Kutting, Sinnäische Inschriften, 157.
‡Possibly the god was pronounced differently, cf. Hilprecht, Assyriaca, p. 76, note 2.
§Cf. Šākidī-anum (SHA-1-1-1-1-un), Strassmaier, Catalogues 287: 12, 16, etc., and Lulu-Nabû (above).
| Cf. Sachau, l. c., p. 742; Vogüé, 93.
Shalman-mur-a, Shalmanu (cf. Hi. Ḫepšù)
1. s. of Bēl-mašu-ili, b. cf. Bēl-mašu, w. 32: 20.
3. s. of Zab ślù, 92: 4.

Shum-ūl-ili
1. s. of Aclia, w. 40: 19 | 45: 34 | 48: 29 | 50: 16 |
2. s. of Iṣânān, w. 7: 21.
3. s. of Bēl-mašu, w. 10: 25.
4. s. of Bēl-mašu, w. 24: R. | 99: 18, R.
5. s. of Iṣânān, Ninā, w. 85: 25 | 86: 22.
7. s. of Kūrī, w. 5: 11 | 11: 16 | 18: 9 | 19: 19 |
| 26: 17 | 27: 12.
8. s. of Lōmâ, w. 3: 9.
9. s. of Ninīa, w. 16: 17.
10. s. of Ninīa, Ninā, w. 69: 18, U. E.
12. s. of Sha-pa-kal, w. 20: 13 | 27: 11 | 72: 7 |
| 89: 16, U. E. | no w. | 52: 1.
13. s. of Shār-i-iddi, w. 16: 16.
14. s. of Tāma, husband of I Bēl-an, 58: 4.
15. s. of Beš, b. of Bēl-mašu-shanu and Ribā’t, 7: 3.
16. f. of Bēl-an-annu, 2: 12.
17. f. of Bēl-mašu, 99: 18.
22. f. of Iṣā, Ninā, 80: 34.

Shum-ūl-dina
1. s. of Arū-šu, b. of Kūm-banu, w. 7: 10.
3. f. of Zēr-šaṭù, 17: 17.

Shāz-ba, s. of Ninīa-Bēl, w. 94: 14 | 55: 15 | 99: 17.
Shāṣitu (cf. Desire), f. of Shum-ūl-dina, 58: 4.
Sīlu-um (abbreviated, cf. Introduction, p. 24)
1. (Abbr. from Iṣâ-ṣigilla-Eniša), f. of Bēl-𝑧ašilitina and Išdušilu, 83: 21.
2. f. of Iṣā, Ninā, 82: 24, U. E.

† Be and Sharru are made identical in No. 85; cf. l. 8 (Zubû) with l. 28 (Sharru).
† Cf. brabšiš-šu-ka (Strassmaier, Cyrra 74: 8).
6. s. of Sin-nadin-ahu, 97: 2, L. E.
8. f. of (?) Bēl-ittanna, b. of Udarna', 69: 3, 6.

*Za-bib-shā-a (cf. Pa. 87'201)
2. s. of Iddina-apollo, b. of Bēl-bashnu, 10: 2, 31.
*Za-bi-mi, Za-bi-im, Za-bi-li
1. s. of Ninni-bād-iddina, 85: 8.
2. in ŉa-Bēl-Ze-bin, 71: 1 | 81: 2 | 105: 5, 7 | 106: 3.

*Za-bi-na-as (cf. Bi. 80'29), s. of Ku., w., 31: 19.
*Za-bi-du (cf. He. 732), f. of Ninni-bē-ti, 21: 10.

†Za-ma-ma-erīš
1. f. of Bēl-bēl-bēn and Zammam-nadin, 95: 3.
2. in ŉa-Bēl-Za-ma-ma-erīš (same person as No. 1, apparently owner of a large estate called after him), 26: 3 | 79: 2 | 95: 4, 7.

‡Za-ma-ma-matā
1. s. of Zammam-a-erīš, b. of Bēl-bēl-bēn, 95: 3, L. E.

2. Female Names.

†Aalat-Bēt (d'NY-L.L), d. of Bashi-bēl, s. of Ninib-ah-bābin, w. of Nī'ēb-bī-nīb (s. of Aldi-Ninib), 53: 13 (11), Lo. E.

§Ami-stē', 39: 2.

3. Names of Scribes.

†A-ša-ša-nu, s. of Ubar, 100: 16 | 103: 16.
A-agā-r, s. of Nī'ēb, 8: 22 | 28: 16.
A-ša-ša-nu, s. of Siš-ma-ūb, 57: 17.
Aalat-Bēt, s. of Silūm-bēl, 81: 13.
Aalat-"a
1. s. of Sīa-īq-bi, 61: 13.
2. s. of . . . . . 24.
Ardi-Nīnib, s. of Ritt(u) Upaddika-Bēt, 78: 12.
Bēl-ittannu, s. of Apilu, 87: 16.
Bēl-Nīnib-shamun, s. of Taddanna, 13: 12.

† Sachau, Palmyrinenische Inschriften (in Z. D. M. G., Vol. XXXV), p. 746 (a very common name).
† Final n having been dissolved, as often, cf. Shakhriš, Shalširi, Shāšri (for passages cf. B. A., III, p. 394).
§ Cf. Es-sag-ilo-bel-lit (Strassmaler, Cyrus 337: 5, 7, 14, 15, 18) and Ina-Es-sag-ilo-bel-lit (Cambyses 215: 6).

2. Inšu-ša-batu, 98: 4, 6, 7 (probably identical with No. 1).
Za-nu-ga-nu, f. of Uguha-apollo, 8: 8.
†Za-tu-ma-as, f. of Ninibuk, 45: 30 | 50: 13.

Zir-šištir
1. s. of Daus-sm-oddina, šugga ša Artuš, 6: 2, 5.
2. s. of Sham-ša-bi, w., 17: 17.
†Zi-nu-as (Pe. Zewaś = Zē Fawas?), f. of Baga'ina', 76: 4.
Zim-na-as (cf. He. 731), s. of Bēl-bēr, w., 50: 14.
Zun-kaia-nu, f. of Bēl-bēr, 75: 11, L. E.
Zun-kaia
1. f. of Ḫa-baš-ūnu, 86: 32.
2. f. of Ḫa-baš-ūnu, 87: 14.

Dated in the Reign of Artaxerxes I.
BUSINESS DOCUMENTS OF MURASHÛ SONS,

Nāṣib-ga-mil

1. s. of Bīl-mādin, 16: 18.
Nisāuh-bāhilīt (c.t.), s. of Zerīn, 10: 26.

Nisāuh-nādīm

2. s. of Māγugš, 54: 14 | 63: 17.


Sīn-šeqar (possibly ṣeqar, written K.1T.), s. of Nādīn, 31: 13.
Shanash-bāhaš-ṇābī, s. of Benun-bāh, 4: 14 | 5: 18.
Shum-šclidna, 32: 21.

Üba-tur


II. Names of Places.

Ad-dēšt-ai (cf. also Ḫuṣq[t]i ašu Addiarr), 36: 16 | 37: 6, 18 | 38: 6, 18.
Bēbîhî (written Bībî and D.L.Y. PIRI) in Šhulam-Bēbîhî, 44: 14, 15, 20 | 70: 5.
Bū-niškha, 28: 2 | 50: 5.
Bāt-ga-ta, 58: 2 | 50: 4.
Bit-ta-Muširi, 79: 1.
Bit-ta-Niški, 86: 8.
Bit-ta-İb-pa, 33: 4.
Bit-ta-Ad-ri-ia, 63: 2 | 94: 3 | 6 | 107: 7 (without det., etc).
Bit-ta-Brasi-šša-ti-i, 65: 3.
Bit-ta-Gur-ti, 69: 3 (cf. 7: 22).
Bit-ta-Gur-ta, 45: 6 (cf. also Gīrā').
Bit-ta-Ḫur-ru, 107: 5.
Bit-ta-Iṣ-ri ... šan, 53: 4.
Bit-ta-Kiški, 86: 8.
Bit-ta-Ma-uša, 2: 2 | 3 | 4 | 3 | 50: 3 | 7 | 44: 9, 10 | 94: 4 (without det., etc).

†Preceded by the det., etc, unless otherwise stated.
Dated in the Reign of Artaxerxes I.

Abulla Gatu, 48:32.
Abulla rubb, 49:9.

Ⅲ. Names of Gates in Nippur.

Abulla Gatu, 48:32.
Abulla rubb, 49:9.

1 Mistake for det, "i".

2 The 12th edition of Gesenius, Hebrews Wörterbuch, derives סֵפִּי and the female proper name סֵפִּית from שֵׁפִּי, "to lie."
### V. Names of Deities Contained in the Proper Names.

- **A'nu**, d'A'nu-nun, cf. the male proper names under A'nu.
- **Ashar**, written d'HI, cf. the male proper names under Ashar.
- **Attar** = 777, cf. the male names under Attar, and Baetghen, l., e. p. 69ff.
- **Bau** (written Bau). Bau, cf. the male proper names under Bau and Ardi.
- **Ban-an, d'Ban-an**. Ban-an (without det. d), cf. the male proper names under Ban-an.
- **Bel**, (written d'EX, d'EX-LIL, d'L), cf. the male proper names especially under Bel and Ardi, cf. also d'Shadi-rohù.
- **Belit** (written d'XLV LIL, and d'GASHAN), cf. the male proper names under Belit and d'Ban-un Belit.
- **Ban-un**, cf. the male proper names under Ban-an.
- **Ea**, d'E, d'BE (cf. so 2 with so 7), cf. the male proper names under Ea.
- **Gula** (without det. d in aballu Gu-la), d'ME-ME, cf. the male proper names under Ardi.
- **Ina-gi-is, Ina-igu, Ina-igi** (without det. d) = 777, cf. the male proper names under ina-gi-is, and Hoffmann in Z. A., XI, p. 340ff.
- **Ina bitili** (the god of Bethel, 78372), cf. the male proper names under Ina-bitili and Hommel, Die allsrsadischle Uberlieferung, p. 196, i. 6.

* Every name is preceded by the det. m'mn.
* Written Nar-Sipparaki Nippur'ri.
* "Carrying away" (of waters), cf. m'hashal, "gutter, channel."
* "Discharge" (of waters).
DATED IN THE REIGN OF ARTAXERXES I.

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

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

*Ki-us* cf. *Qe-us*.

*Lamassu* (written *KAI-KAI*), cf. the male proper names under Lamassu.

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


*Mol-liti-re-shu, *cf. Mol-liti-shu, the male proper names under Aridi.

*Nabû* (written *AG* and *P1*), cf. the male proper names under Nabû.


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


*Nusku* (written *P2-KU*), cf. the male proper names under Nusku.

*Qe-us* (written *Ku-us, without det. *I*). Cf. *Ku-us-du-nu-ua*. If a deity at all, identical with the following god:


*Sin* (written *XXX* and *EN-ZU*), cf. the male proper names under Sin and *A-nnur, also *Namurara*.

*Shadur-rabi, *cf. the male proper names under Shadur-rabi, also *Bil*.

*Shamash* (written *UD* and *Shamsu* (written *UDh*), only in foreign names and transliterated *Shamsh* above, cf. p. 19), cf. the male proper names under Shamash and Shamsu and *A-nnur-Shap-pa-nd-Shamash*.


-Za-nu-nu, cf. the male proper names under Zamama.
**Table of Contents**

And Description of Objects.

**Abbreviations.**

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

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

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

### I. Autograph Reproductions.

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<th>Description</th>
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<td>22</td>
<td>22</td>
<td>5377</td>
<td>Upper R. corner wanting, 6 X 7.7 X 2.65. Inscr. 10 (O.) + 9 (R.) = 19 li. L. and Lo. E. contain each 2 li. of a much effaced Aramaic inscr. written with black color.</td>
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<td>3*</td>
<td>65</td>
<td>20</td>
<td>12</td>
<td>5</td>
<td>5300</td>
<td>Small portions of R. wanting, 4.5 \times 5.4 \times 2.3. Inscr. 1 (U. E.) + 7 (O.) + 7 + (R.) = 15 li. Thumbmark on L. E. The scribe used a dull stylus, the points of which were worn off. Most wedges appear therefore double.</td>
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<td>4</td>
<td>3</td>
<td>22</td>
<td>7</td>
<td>28</td>
<td>5379</td>
<td>A few cracks, 5.65 \times 7.2 \times 2.35. Inscr. 8 (O.) + 1 (Lo. E.) + 7 (R.) = 16 li. Seal impr. on R. Portions of upper L. and R. and of Lo. L. corners wanting, 5.4 \times 6.3 \times 2.1. Inscr. 7 (O.) + 8 (R.) = 15 li. Seal impr. on R.</td>
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<td>3, 4</td>
<td>23</td>
<td>6</td>
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<td>5380</td>
<td>Small portions of U. half of L. E. and R. corner wanting, 5.7 \times 7.15 \times 2.5. Inscr. 13 (O.) + 10 (R.) = 23 li. Seal impr. on L. E.</td>
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<td>26</td>
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<td>Numerous cracks. Portions of O. wanting, 6.2 \times 7.5 \times 2.5. Inscr. 12 (O.) + 3 (Lo. E.) + 11 (R.) + 2 (U. E.) = 28 li. Six thumbmarks on L. E.</td>
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<td>[28]</td>
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<td>19</td>
<td>5442</td>
<td>Numerous cracks. L. E. wanting, R. Lo. corner damaged, 6.45 \times 8.3 \times 2.8. Inscr. 5 (O.) + 8 (R.) = 13 li. Seal impr. on R. E.</td>
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<td>Small portions of U. half of L. E. and R. corner wanting, 5.7 \times 7.15 \times 2.6. Inscr. 13 (O.) + 10 (R.) = 23 li. Seal impr. on L. E.</td>
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<td>9</td>
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<td>18</td>
<td>5383</td>
<td>Cracked, a portion of R. chipped off, 6 \times 7.1 \times 2.7. Inscr. 11 (O.) + 8 (R.) = 19 li. Seal impr. on L. E.</td>
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<td>3</td>
<td>5336</td>
<td>Small portion of R. corner on O. broken off, 5.4 \times 6.8 \times 2.15. Inscr. 11 (O.) + 6 (Lo. E.) + 12 (R.) + 3 (U. E.) + 2 (L. E.) = 30 li. Thumbmark on L. E.</td>
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<td>7, 8</td>
<td>28</td>
<td>3</td>
<td>13</td>
<td>5384</td>
<td>Cracked. Part of Lo. half of L. E. chipped off, other small portions wanting, 5.8 \times 7.15 \times 2.3. Inscr. 10 (O.) + 8 (R.) = 18 li. Two seal impr. on Lo. E. and R., respectively. 2 thumbmarks on L. E.</td>
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<td>5385</td>
<td>Cracked. Small portions of O. and R. broken out, 6.98 \times 8.6 \times 2.3. Inscr. 11 (O.) + 6 (R.) = 17 li. Two seal impr. on R.</td>
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<td>Part of R. half of L. E. and R. corner of Rev. wanting, 5.8 \times 7.9 \times 2.75. Inscr. 6 (O.) + 8 (R.) + 14 li. Seal impr. on O. Cf. Pl. V, No. 6.</td>
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<td>In fine state of preservation, 6.3 \times 7.9 \times 2.7. Inscr. 11 (O.) + 8 (R.) = 19 li. Impr. of a seal cyl. on Lo. E.</td>
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<td>Cracked. Part of O. chipped off, 5.9 \times 7.5 \times 2.3. Inscr. 11 (O.) + 3 (Lo. E.) + 8 (R.) + 1 (U.E.) = 23 li. Thumbmark on L. E.</td>
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**DESCRIPTION.**

Part of O. chipped off, $5.25 \times 7.28 \times 2.25$. Inscr. 11 (O.) + 9 (R.) = 20 li. Thumbmark on U. E. In fine state of preservation, $6.05 \times 7.7 \times 2.5$. Inscr. 12 (O.) + 9 (R.) = 21 li. Numerous cracks. Small portions wanting, $6.2 \times 7.15 \times 2.6$. Inscr. 12 (O.) + 2 (Lo. E.) + 6 (R.) = 20 li. Several cracks. Small portions wanting, $5.1 \times 6 \times 2.5$. Inscr. 7 (O.) + 9 (R.) = 16 li. Cracked. Small portion of L. U. corner broken off, $5 \times 6.5 \times 2.45$. Inscr. 10 (O.) + 2 (Lo. E.) + 10 (R.) = 22 li. Three thumbmarks on U., R., Lo. E. respectively. Several cracks. Considerable portion of L. Lo. corner wanting, $5.85 \times 7.15 \times 2.5$. Inscr. 11 (O.) + 1 (Lo. E.) + 6 (R.) + 1 (U. E.) = 19 li. Thumbmark on L. E. Well preserved. Beginning of last li. on R. chipped off, $4.75 \times 5.9 \times 2.2$. Inscr. 6 (O.) + 8 (R.) = 14 li. Well preserved. One crack. Small portions on R. wanting, $5.3 \times 6.2 \times 2.4$. Inscr. 11 (O.) + 8 (R.) = 19 li. Thumbmark on L. E. Considerable portion of the L. side of the tablet wanting, $7.1 \times 6.4 \times 2.5$. Inscr. 14 (O.) + 12 (Lo. E.) + 8 (R.) + 1 (U. E.) = 25 li. Three seal imprints on R. (2) and R. E. (1). Well preserved. A little chipped off, $6.1 \times 7.55 \times 2.5$. Inscr. 10 (O.) + 6 (R.) + 1 (U. E.) = 17 li. Thumbmark on Lo. E. Well preserved. Two small passages chipped off, $5.45 \times 6.6 \times 2$. Inscr. 12 (O.) + 1 (Lo. E.) + 10 (R.) = 25 li. An obscene seal imprint on L. E. Well preserved. A little chipped off, $6.1 \times 7.65 \times 2.7$. Inscr. 12 (O.) + 2 (Lo. E.) + 6 (R.) = 20 li. Cracked. R. U. and L. Lo. corners wanting. Much chipped off, $6.15 \times 7.5 \times 2.8$. Inscr. 11 (O.) + 8 (R.) = 19 li. Thumbmark on L. E. Large piece of O. broken out, R. Lo. corner of R. wanting, $5.8 \times 0.7 \times 2.3$. Inscr. 6 (O.) + 8 (R.) = 14 li. In fine state of preservation, $6.2 \times 8.15 \times 2.8$. Inscr. 9 (O.) + 8 (R.) = 17 li. Seal imprint on O. In fine state of preservation, $5.8 \times 6.6 \times 2.13$. Inscr. 8 (O.) + 10 (R.) = 18 li. Thumbmark on O. Glued together. Portion of O. and a little of R. wanting, $7.2 \times 8.2 \times 2.9$. Inscr. 13 (O.) +
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<td>42</td>
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**Description.**

3 \((\text{Lo. E.}) = 14 (\text{R.}) + 1 (\text{U. E.}) = 31 \text{ li.} \)**

Thumbmark on L. E.

Cracked; otherwise well preserved, 7.5 \times 9.1 \times 3.1.

Inscr. 14 (\text{O.}) + 3 \((\text{Lo. E.}) + 16 (\text{R.}) + 2 (\text{L. E.}) = 35 \text{ li.} \)**

Thumbmark on L. E. Cf. Pl. I. No. 1.

Several cracks. Small portions chipped off, 6.2 \times 7.2 \times 2.2. Inscr. 11 (\text{O.}) + 2 (\text{Lo. E.}) + 12 (\text{R.}) = 25 \text{ li.} Three thumbmarks on L. E.

Several cracks. Portions chipped off, 6.8 \times 8.7 \times 3.1. Inscr. 14 (\text{O.}) + 8 (\text{R.}) = 22 \text{ li.} Seal impr. on R.

On the whole well preserved. One crack. A small piece of the Lo. half of R. wanting, 6.2 \times 8.5 \times 2.4. Inscr. 9 (\text{O.}) + 7 (\text{R.}) = 16 \text{ li.} Impr. of a seal and a seal ring on Lo. E.

Well preserved. One crack. A small portion of R. chipped off, 6.2 \times 7.5 \times 2.65. Inscr. 5 (\text{O.}) + 7 (\text{R.}) = 12 \text{ li.} Thumbmark on O.

Several cracks. R. U. corner wanting. A few places chipped off, 7.66 \times 8.95 \times 2.8. Inscr. 15 (\text{O.}) + 2 (\text{Lo. E.}) + 10 (\text{R.}) = 27 \text{ li.} L. corner wanting, otherwise in fine state of preservation, 8.05 \times 9.5 \times 2.65. Inscr. 19 (\text{O.}) + 13 (\text{R.}) = 32 \text{ li.} Very well preserved, 6 \times 7.1 \times 2.5. Inscr. 10 (\text{O.}) + 8 (\text{R.}) = 18 \text{ li.} Thumbmark on L. E. Cf. Pl. III, No. 3.

Several cracks, 5.5 \times 6.27 \times 2.3. Inscr. 9 (\text{O.}) + 6 (\text{R.}) + 2 (\text{U. E.}) = 17 \text{ li.} Three thumbmarks on R.

L. U. corner of R. wanting. A small place chipped off, otherwise well preserved, 5.5 \times 6.35 \times 2.4. Inscr. 9 (\text{O.}) + 9 (\text{R.}) + 2 (\text{U. E.}) = 20 \text{ li.} Three thumbmarks on R.

R. U., Lo. L. and R. corners broken off, 5.95 \times 7.25 \times 2.5. Inscr. 6 (\text{O.}) + 6 (\text{R.}) = 12 \text{ li.} Two seal impressions broken off.

Several cracks. Small portions on O. and R. wanting, 6.6 \times 6.65 \times 2. Inscr. 6 (\text{O.}) + 10 (\text{R.}) = 16 \text{ li.} Seal impr. on O.

In fine state of preservation. A small piece of O. chipped off, 6.3 \times 7.7 \times 2.6. Inscr. 14 (\text{O.}) + 8 (\text{R.}) = 22 \text{ li.} Several cracks. Small portions on O. and R. broken off, 6.55 \times 7.6 \times 2.45. Inscr. 9 (\text{O.}) + 7 (\text{R.}) = 16 \text{ li.} Three thumbmarks on R. Cf. Pl. II, No. 2.

A portion on L. side of O. chipped off, 4.9 \times 6.2 \times 2.15. Inscr. 5 (\text{O.}) + 1 (\text{Lo. E.}) + 8 (\text{R.}) = 14 \text{ li.}
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<td>43</td>
<td>26, 27</td>
<td>35</td>
<td>9</td>
<td>20</td>
<td>5404</td>
<td>Several cracks. Small pieces broken out, 4.95 x 6.35 x 2. Inscr. 12 (O.) + 2 (Lo. E.) + 9 (R.) = 23 li.</td>
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<td>27</td>
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<td>16</td>
<td>5405</td>
<td>Well preserved, but U. R. corner wanting, 6.5 x 7.9 x 2.9. Inscr. 11 (O.) + 3 (Lo. E.) + 10 (R.) + 2 (U. E.) = 26 li. Seal impr. on L. E.</td>
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<tr>
<td>45</td>
<td>27, 28</td>
<td>36</td>
<td>5</td>
<td>20</td>
<td>[Possession of H. V. Hilprecht.] In fine state of preservation, 7.6 x 9.1 x 2.9. Inscr. 16 (O.) + 3 (Lo. E.) + 16 (G.) + 1 (U. E.) = 36 li. Impr. of a seal ring on L. E.</td>
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<td>46</td>
<td>28, 29</td>
<td>36</td>
<td>6</td>
<td>15</td>
<td>5293</td>
<td>In fine state of preservation, 4.8 x 6 x 1.8. Inscr. 5 (O.) + 8 (R.) + 1 (U. E.) = 14 li. Thumbmark on O.</td>
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<tr>
<td>47</td>
<td>29</td>
<td>36</td>
<td>6</td>
<td>15</td>
<td>5298</td>
<td>Two small portions chipped off, otherwise in fine state of preservation, 5.1 x 6.25 x 1.9. Inscr. 11 (O.) + 1 (Lo. E.) + 11 (R.) = 23 li. Two thumbmarks on L. E. On R. and L. E. faint traces of an Aramaic inscription written with black color.</td>
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<tr>
<td>48</td>
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<td>2</td>
<td>[Possession of H. V. Hilprecht.] In fine state of preservation, 8.5 x 11.4 x 3. Inscr. 21 (O.) + 15 (R.) + 1 (U. E.) = 37. Impr. of 4 seals on U. E., of 3 seals on Lo. E., of 1 seal on L. E., of 3 seals on R. E. Thumbmark on Rev. Cf. Pl. IV, No. 5.</td>
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<td>30, 31</td>
<td>36</td>
<td>7</td>
<td>5</td>
<td>5292</td>
<td>Several cracks. Two pieces broken out of the Lo. half of the R. E., 7.8 x 8.7 x 2.7. Inscr. 11 (O.) + 9 (R.) = 20 li. On the O. there are very faint traces of two lines of an Aramaic inscr. Two thumbmarks and the impr. of a seal ring on R.</td>
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<tr>
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<td>31</td>
<td>36</td>
<td>8</td>
<td>20</td>
<td>5406</td>
<td>Several cracks. The R. side much damaged, two pieces wanting, 7.2 x 8.6 x 2.8. Inscr. 12 (O.) + 7 (R.) + 1 (U. E.) = 20 li. Seal impr. on Rev. Cf. Pl. XI, No. 19.</td>
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<td>36</td>
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<td>25</td>
<td>5407</td>
<td>Well preserved. A small crack. A little on R. chipped off, 7.1 x 8.6 x 2.7. Inscr. 9 (O.) + 7 (R.) = 16 li.</td>
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<td>5439</td>
<td>Numerous cracks. Several portions wanting, 6.55 x 7.9 x 2.55. Inscr. 8 (O.) + 7 (R.) = 15 li.</td>
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<td>37</td>
<td>6</td>
<td>1</td>
<td>5408</td>
<td>Cracked. Several places chipped off, 6.5 x 8.3 x 2.6. Inscr. 13 (O.) + 9 (R.) + 1 (U. E.) = 23 li. Impr. of a seal on L. E. and of a seal ring on Lo. E.</td>
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<td>9</td>
<td>20</td>
<td>5314</td>
<td>Well preserved, 3.7 x 4.58 x 1.6. Inscr. 9 (O.) + 7 (R.) + 1 (U. E.) = 17 li. Remains of an Aramaic inscription written with black color on R. Cf. Pl. V111, No. 10.</td>
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**Description.**

Four cracks. A central portion wanting, several places chipped off, 7.1 × 8.5 × 2.8. Inscr. 17 (O.) + 12 (R.) = 29 li. Two seal imprints on R.

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

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

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


Several cracks. R. E. and other small pieces broken out, 7.9 × 10 (fr.) × 3.1. Inscr. 16 (O.) + 9 (R.) = 25 li. Three seal imprints on R. and one on L. E. Cf. Pl. VI, No. 7.

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

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

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

Well preserved. A few places chipped off, 6.2 × 7.3 × 2.5. Inscr. 10 (O.) + 8 (R.) = 18 li. Seal imprint on U. E.

Several cracks. Lo. L. corner broken off, small portions chipped off, 8.2 × 11.2 × 3.3. Inscr. 19 (O.) + 10 (R.) = 29 li. Seal imprint and thumbmark on R.

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


Cracked; otherwise well preserved. Small portion chipped off, 7.7 × 9.7 × 2.9. Inscr. 12 (O.) + 7 (R.) = 19 li. On Rev. statement "seal of Addurnamnu," but no imprint made.

Lo. part of tablet broken off. Cracked, 3.9 (fr.) × 5.15 × 1.95. Inscr. 9 (O., fr.) + 8 (R., fr.) + 1 (U. E.) = 18 li. Thumbmark on L. E.

R. E. wanting. Cracked. Small portions chipped off, 7.5 × 10 (fr.) × 3.2. Inscr. 14 (O.) +
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<td>70</td>
<td>42, 43</td>
<td>39 12 13</td>
<td>5307</td>
<td>13 (R.) = 27 li. Impr. of two seals on L. E., of three seals on U. E., and of two seals on Lo. E.</td>
</tr>
<tr>
<td>71</td>
<td>43</td>
<td>40 5 3</td>
<td></td>
<td>In fine state of preservation, 8.5 x 10 5 x 3.2. Inscr. 1 (U. E.) + 9 (O.) + 8 (R.) = 18 li. Two seal impr. on O. Cf. Pl. VII, No. 8.</td>
</tr>
<tr>
<td>72</td>
<td>43, 44</td>
<td>40 6 15</td>
<td>5419</td>
<td>Cracked. Small portions on O. and R. broken out, 7 x 8.5 x 2.8. Inscr. 9 (O.) + 8 (R.) = 17 li. Impr. of two seal rings on R., of two seals on U. E., of two seals on Lo. E., and of one seal on L. E.</td>
</tr>
<tr>
<td>73</td>
<td>44</td>
<td>40 13 16</td>
<td>5322</td>
<td>In fine state of preservation, 6 x 7 x 2.85. Inscr. 10 (O.) + 1 (Lo. E.) + 9 (R.) = 20 li. Impr. of a seal and a seal ring on Lo. E.</td>
</tr>
<tr>
<td>75</td>
<td>45</td>
<td>40 7 24</td>
<td>5421</td>
<td>Several cracks. A number of small portions broken out, 7.8 x 8.8 x 3.1. Inscr. 9 (O.) + 9 (R.) = 18 li. Remains of 2 seal impr. on O.; one seal impr. each on L. E. and Rev., and the impr. of a seal ring on R. Cf. Pl. IX, No. 15.</td>
</tr>
<tr>
<td>76</td>
<td>46</td>
<td>40 7 25</td>
<td>5422</td>
<td>Two cracks. A little chipped off, otherwise text well preserved, 5.2 x 6.5 x 2.3. Inscr. 8 (O.) + 7 (R.) + 1 (U. E.) = 16 li. Impr. of a seal on L. E., of a seal ring on O. Thumbmark on Lo. E.</td>
</tr>
<tr>
<td>77</td>
<td>46</td>
<td>40 7 25</td>
<td>5423</td>
<td>Cracked. Portion of first li. of O. broken off, 5.14 x 6.8 x 2.6. Inscr. 7 (O.) + 6 (R.) = 13 li. Seal impr. on L. E.</td>
</tr>
<tr>
<td>78</td>
<td>46, 47</td>
<td>40 8 29</td>
<td>5312</td>
<td>In fine state of preservation, 4.65 x 5.5 x 2.3. Inscr. 6 (O.) + 8 (R.) = 14 li. Thumbmark on L. E. R. Lo. corner damaged, otherwise well preserved, 6.2 x 7.7 x 3. Inscr. 10 (O.) + 6 (R.) = 16 li. Impr. of a seal and a seal ring on L. E., also on U. and on Lo. E. Seal impr. on R.</td>
</tr>
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<td>47, 48</td>
<td>40 9 4</td>
<td>5295</td>
<td>In fine state of preservation, 5.2 x 7.5 x 2.2. Inscr. 8 (O.) + 6 (R.) = 14 li. Impr. of a seal ring on L. E.</td>
</tr>
<tr>
<td>81</td>
<td>48</td>
<td>40 12 1</td>
<td>5424</td>
<td>Cracked, otherwise in fine state of preservation, 5.2 x 7.5 x 2.2. Inscr. 8 (O.) + 6 (R.) = 14 li. Impr. of a seal ring on L. E.</td>
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<td>TEXT.</td>
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<td>106</td>
<td>63</td>
<td>41</td>
<td>7</td>
<td>22</td>
</tr>
<tr>
<td>107</td>
<td>63, 64</td>
<td>41</td>
<td>8</td>
<td>6</td>
</tr>
</tbody>
</table>
| 108   | 64, 65 | 41   | 9     | 12  | 5438    | Cracked. Large portions chipped off, 6 × 7.6 ×
## II. Photograph (half-tone) Reproductions.

<table>
<thead>
<tr>
<th>Text.</th>
<th>Plate.</th>
<th>Year.</th>
<th>Month.</th>
<th>Day.</th>
<th>C. B. M.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I</td>
<td>32</td>
<td>5</td>
<td>12</td>
<td>5392</td>
<td>Baked clay tablet, O. and R. Contents: Three year lease of fields with seeds and facilities for irrigation. Cf. Pl. 18, No. 30.</td>
</tr>
<tr>
<td>2.</td>
<td>II</td>
<td>35</td>
<td>6</td>
<td>8</td>
<td>5402</td>
<td>Baked clay tablet, O. and R. Three thumbmarks on R. Contents: Guarantee that an emerald set in a gold ring will not fall out for twenty years. Cf. Pl. 25, No. 41.</td>
</tr>
<tr>
<td>3.</td>
<td>III</td>
<td>34</td>
<td>5</td>
<td>5</td>
<td>5534</td>
<td>Baked clay tablet, O. and R. Contents: Mortgage of an orchard as security for payment of debt. Cf. Pl. 22, No. 36.</td>
</tr>
<tr>
<td>7.</td>
<td>VI</td>
<td>37</td>
<td>12 (?)</td>
<td>21</td>
<td>5414</td>
<td>Baked clay tablet, O. and R. Three seal impr. on R. Contents: Lease of fields and other property by a slave, expenses and profits to be shared. Cf. Pl. 37, No. 60.</td>
</tr>
<tr>
<td>8.</td>
<td>VII</td>
<td>39</td>
<td>12</td>
<td>13</td>
<td>5307</td>
<td>Baked clay tablet, O. and R. Impr. of two seal cylinders on O. Contents: Officer’s receipt for a year’s tax on seven estates. Cf. Pl. 43, No. 70.</td>
</tr>
<tr>
<td>11.</td>
<td>VIII</td>
<td>39</td>
<td>7</td>
<td>19</td>
<td>5304</td>
<td>R. of a baked clay tablet. Aramaic docket incised on Rev. and L. E. Contents of tablet: A slave’s receipt for one year’s rent (dates, date</td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
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<td>---------</td>
<td>---------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12, 13</td>
<td>IX</td>
<td>40 7 6</td>
<td>5420</td>
<td>U. E. (No. 12) and L. E. (No. 13) of a baked clay tablet, one impr. of a seal cyl. on each. Contents of tablet: Receipt of seven Persians for rent from their fields (qashāti). Cf. Pl. XI, No. 20 (R) and Pl. 45, No. 74.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>IX</td>
<td>1 7 28</td>
<td>5376</td>
<td>R. E. of a baked clay tablet. Impr. of two seal rings and a thumbmark on R. E. Contents of tablet: Hire of herds of sheep to a shepherd. Cf. Pl. IX, No. 16 (Lo. E.) and Pl. 1, No. 1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>IX</td>
<td>40 7 24</td>
<td>5421</td>
<td>R. of a baked clay tablet. Impr. of a seal cylinder and a seal ring on R. Contents of tablet: Receipt of an officer and a slave for a year’s total tax on certain fields (qashāti), embodying an obligation to account to their superior for the payment made to them. Cf. Pl. 45, No. 75.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>X</td>
<td>40 12 13</td>
<td>5425</td>
<td>U. E. of a baked clay tablet. Impr. of two seal rings on U. E. Contents of tablet: An officer’s receipt for taxes (paid in money and products) on 9½ fields (qashāti) rent to Bēl-nudin-shuma, with the statement that this officer remains responsible to Bēl-nudin-shuma for any claims against these fields. Cf. Pl. XI, No. 21 (Lo. E.) and Pl. 48, No. 82.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>XI</td>
<td>36 8 20</td>
<td>5406</td>
<td>R. of a baked clay tablet. Impr. of a seal cyl. on R. Contents of tablet: An official’s receipt for certain taxes (products, lambs and soldiers), embodying an obligation to account to his superior for the payment made to him. Cf. Pl. 31, No. 50.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>XI</td>
<td>40 7 6</td>
<td>5420</td>
<td>R. of a baked clay tablet. Impr. of a seal cyl. on R. Cf. Pl. IX, Nos. 12, 13 (U. and L. E.) and Pl. 45, No. 74.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>XI</td>
<td>40 12 13</td>
<td>5425</td>
<td>Lo. E. of a baked clay tablet. Impr. of a seal cyl. on Lo. E. Cf. Pl. X, No. 18 (U. E.) and Pl. 48, No. 82.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Text.</td>
<td>Plate.</td>
<td>Year.</td>
<td>C. B. M.</td>
<td>Description</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>XII</td>
<td>Second millennium B.C. or earlier.</td>
<td>12302</td>
<td>Frag. of a terracotta figurine, h. 8.3. Bêl with a pointed headdress, and with a curved weapon in his right hand. A scarf passing over his left shoulder and under his right arm adorns his breast. Ca. Original in M. I. O., Constantinople.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>XII</td>
<td>&quot;</td>
<td>12301</td>
<td>Terracotta figurine, lower end broken off, h. 12.2 Bêl with a flat headdress, and with a thunder-bolt in each hand. Ca. Original in M. I. O., Constantinople.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>XII</td>
<td>&quot;</td>
<td>4925</td>
<td>Frag. of a bas-relief in terracotta, 7 × 6 × 1.6. Bêl with a high conical headdress and a long curl reaching to the shoulder (observe the artist's naive way of representing the curls), holding a mace with both hands. Ca. Original in M. I. O., Constantinople.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>XIII</td>
<td>c. 450 B.C.</td>
<td>8913</td>
<td>Bas-relief in terracotta, 8.2 × 11.9 × 2.1. Humped bull.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>XIII</td>
<td>c. 450 B.C.</td>
<td>2859</td>
<td>Frag. of a bas-relief in terracotta, 5.3 × 8.55 × 1.92. Wild hog.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>XIV</td>
<td>c. 600 B.C.</td>
<td>9472</td>
<td>Frag. of a terracotta figurine, h. 5.7. Two female musicians, the one playing a drum, the other a double flute.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>XIV</td>
<td>c. 600 B.C.</td>
<td>9450</td>
<td>Terracotta figurine, lower end broken off, h. 10.1. Two lovers: young man and maiden embracing and kissing each other.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>XIV</td>
<td>c. 450 B.C.</td>
<td>9449</td>
<td>Terracotta figurine, a portion at the lower end broken off, h. 13.3. Two lovers: a young man with his arm around a maiden's shoulder.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>XV</td>
<td>c. 450 B.C.</td>
<td>9453</td>
<td>Terracotta figurine, h. 8.2. Etana lying on the eagle's back with arms around its neck. Etana's head and the bird's bill are broken off. Originally the figurine was covered with a chalk paste by which the artist was enabled to work out the details with greater accuracy and to produce a better effect of the whole group, which was also colored. Traces of red and green preserved.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>XV</td>
<td>c. 600 B.C.</td>
<td>5553</td>
<td>Terracotta figurine, h. 7.7. Baby rattle in the shape of a chicken.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>XV</td>
<td>c. 450 B.C.</td>
<td>2857</td>
<td>Terracotta figurine, with white enamel, h. 4, length 7.2, width 4.5. Dog with puppies. One puppy wanting.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35-37</td>
<td>XVI-XVIII</td>
<td>c. 500-560 B.C.</td>
<td></td>
<td>Sarcophagi in terracotta, enameled and plain, as found in situ.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>XIX</td>
<td>1895 A.D.</td>
<td></td>
<td>Section of the excavations in the upper strata of the temple enclosure. Southeast side.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>XX</td>
<td>1895 A.D.</td>
<td></td>
<td>Fortifications (large wall, round tower and rooms) in the later temple enclosure. Southeast side.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
(cf. li. 10) = 162, written in intentionally to avoid confusion with 163.

\[ \text{L.E.} \]
\[ \text{R. E.} \]
\[ \text{Lm. E.} \]

O.

5

\[ \text{The 2 small wedges are erasure.} \]

\[ \text{Oblique wedge mistake of scribe.} \]
On left and lower edges each two lines of an Aramaic inscription written with black color but badly effaced.
Continued

R.

15

20

O.

L.E. 5

Ensure
Continued

Lines 17-19: *expedition of lines 16-17
* a mistake of scribe.

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

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

* red erasure
13
Continued

5
R.

10

14

O

5

10

R.

15

20

Lo.E. red erasure

W is erasure.
38
Continued

R. 10

U.E. 20

39

O. 5

R. 10

L.E. 6

40

O. 5
Continued

* resp. * omitted.

* omitted by scribe.

* Read * . The last sign of the previous line explains the mistake.

41
Continued

43

0.

5.

10.

Lo. E

R. 15

20.

U. E. 25

44

0. Mistake of scribe, who wrote ΑΝΑ twice, phonogr. and ideogr.

5. Mistake of scribe

Perpend. wedge mistake of scribe.

(ef. note of li. 3).

45

0. *Read she

*Read she

Omitted
Continued

5

[Text]

R.

[Text]

10

[Text]

U.E. 15

46

47

O.

[Text]

5

[Text]

R.

[Text]

L. E. 25

* On right and lower edges faint traces of an Aramaic inscription written with black color.
^{30} 48

\text{IK}\text{M}\text{W}\text{M}\text{R}\text{E}

\text{TH}^{30} 48

\text{R}\text{E}

\text{IK}\text{M}\text{W}\text{M}\text{R}\text{E}

\text{TH}^{30} 48
On the Obverse there are faint traces of an Aramaic inscription written with black color.
Continued

The total quoted three times is 25,240.
Continued

53

The tile erased.

0. "Read this"

5

Erase

R. 10

5

The whole ii. erased.

0. 15

U. E.

* Aramaic inscription written with black color.
Erasure

was for insertion here.
Continued

56

R.

57

O.

L.E.

R.

58

O.

"Erasure of scribe who forgot to erase the last character standing on R."
Continued

58

59

R.

L.E.

O.

R.

L.E.

R.

L.E.

(continued on p. 11)
Continued

O.

R.

U.E.

63

O.

5
Continued

10  
15

67

O.

R.

10

15

(No seal impression on tablet).

68

O.

R.
Continued

5 fr.

U.E.

69

U.E.

70

**This line written above ll. 1 was for insertion after KASPU on following page.**
70
Continued

71

72
The line written between lines 10 and 11 was for insertion here.
78

Continued

5

R.

10

L.E. 15

79

O.

L.E.

L.E. & O.

O. & L.E.

R.

U.E.

10

15

80

O.

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

Lo. E.

R.

Erasure

U. E.

L. E.

86
Continued

R.

L.E.

88

O.

Read ү-

89

O.

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

O.

R.

15

L.E.

R.

10

L.E.

92

93

The last sign of l. 2 belongs to l. 1.
Pl. 62

103
Continued

10

R.

* red mistake

15

* Mistake of scribe

104

O.

* red erasure.

5

* erroneously omitted because the foll. sign begins with the same wedge.

R. 10

* omitted

15

105

O.

omitted (cf. l. 4),

* Repeated on foll. h.

* red erasure
There are faint traces of a slightly incised Aramaic inscription on the upper and left edges, two lines on the former one on the latter.
The whole line written over an erasure.

Lines 7-8 contain witnesses inserted by the scribe after he had finished lines 9-15.

*cf. 49v 6.*
* * * The characters between lines 3 and 4 were for insertion here.

* * *outlined (cf. li. 10).
Continued

Erasure.
THREE-YEAR LEASE OF FIELDS WITH SEEDS AND FACILITIES FOR IRRIGATION.
GUARANTEE THAT AN EMERALD SET IN A GOLD RING WILL NOT FALL OUT FOR 20 YEARS.
3. MORTGAGE OF AN ORCHARD AS SECURITY FOR PAYMENT OF DEBT.
4. RECEIPT FOR PARTIAL PAYMENT OF RENT ON FIELD.
SIXTY-YEAR LEASE OF LANDS AND BUILDINGS FROM A PERSIAN.
STATEMENT OF CERTAIN TAXES RECEIVED BY A SLAVE FOR HIS PERSIAN MASTER.
LEASE OF FIELDS AND OTHER PROPERTY BY A SLAVE, EXPENSES AND PROFITS TO BE SHARED.
OBVERSE.

REVERSE.

OFFICER'S RECEIPT FOR A YEAR'S TAX ON SEVEN ESTATES.
BABYLONIAN CUNEIFORM TABLETS WITH ARAMAIC DOCKETS.
BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.
BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.
BAKED CLAY TABLETS WITH SEAL IMPRESSIONS.
FIGURINES AND BAS-RELIEFS IN TERRA COTTA.

22. Head in Assyrian Style.
23-26. Different Representations of Bel with his Attributes.
BAS-RELIEFS IN TERRA COTTA.

27. HUMPED BULL.

28. WILD HOG.
FIGURINES IN TERRA COTTA.

29. Musicians.  
30, 31. Lovers.
FIGURINES IN TERRA COTTA.

32. Etana on the Eagle's Back.
33. Baby Rattle in the Shape of a Chicken.
34. Dog with Puppies.
BABYLONIAN SARCOPHAGI IN SITU.
Nippur.
BABYLONIAN SARCOPHAGI IN SITU.
Nippur.
BABYLONIAN SARCOPHAGI IN SITU.

Nippur.
EXCAVATIONS IN THE UPPER STRATA OF THE TEMPLE ENCLOSURE,
SOUTH-EAST SIDE.
Nippur.
FORTIFICATIONS IN THE LATER TEMPLE ENCLOSURE, SOUTH-EAST SIDE.

Nippur.
CORRECTIONS AND ADDITIONS.

Vol. IX.

TYPE.

The following typographical errors need correction:

P. 20, li. 13, insert comma after "note."  
P. 27, li. 2, read Ṫadakṣu-Nabû instead of Ṫadakṣu-Nabu.  
P. 27, li. 9, read Nuḫāŋqabī instead of Nuḫāḫqabī.  
P. 27, li. 18, read 𒈨𒈨, instead of 𒈨𒈨.  
P. 27, li. 20, read 댤➩➩➩➩ instead of 𒈪𒈪.  
P. 27, note 1, li. 1, read 𒈨𒈨 instead of 𒈨𒈨.  
P. 31, note, li. 2, read a-di, instead of a-di.  
P. 31, note, li. 6, read ka-a-an instead of ka-a-an.  
P. 39, note, li. 3 from end, read 𒆜- OpenFileDialog-qi-um-ma instead of 𒆜- OpenFileDialog-qi-um-ma.  
P. 42, note, li. 3, read ummumma instead of ummumma.  
P. 42, note, li. 4, read zir šul-shur-um-ti-ma instead of zir šul-shur-um-ti-ma.  
P. 44, note, li. 13 (end), read šuhu., instead of šuhu.  
P. 45, note, li. 2, read umeltā-tē instead of umeltā-tē.  
P. 45, note, line 3, read šaštāta instead of šaštāta.

PLATES.

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

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

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

Pl. 11, No. 15, the numbers 10, 15, 39, are each one line too high.

Pl. 14, No. 23, li. 14, middle, add the marginal note “the sign MESH omitted by the scribe after ni (read šabša-a-am-niš, cf. No. 12: 5, 8).”

Pl. 18, No. 29, read li. 60 instead of li. 59.

Pl. 18, No. 39, li. 11, end, read beki-il instead of ik-i-il.

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

Pl. 39, No. 46, li. 11, place a small circle over ki in the cuneiform text and a comma after di in the marginal note.

Pl. 43, No. 71, li. 4, end, read m.a dil(-L)-umšišu instead of m.a umšišu (cf. Pl. VIII, No. 9, li. 4).

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

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

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

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