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OF

MURASHÛ SONS OF NIPPUR

DATED IN THE REIGN OF

DARIUS II.

(424-404 B.C.)

BY

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PHILADELPHIA

1904
To the Memory
of
Edward W. Clark
of
Philadelphia

whose generous zeal and pre-eminent services have been so prominent in the interest of Babylonian research and in the establishment of the Department of Archeology of the University of Pennsylvania.
EDITORIAL PREFACE.

This volume of cuneiform texts from the archives of Murashū Sons of Nippur forms the direct continuation of Series A, Vol. IX, by H. V. Hilprecht and A. T. Clay. In accordance with a resolution of the Publication Committee of the Babylonian Expedition, the authors of that volume had originally planned to edit Vol. X likewise together. With this aim in view, the undersigned had even gone to Constantinople and transliterated and translated all the texts of the same archives preserved in the Imperial Ottoman Museum. But, in consequence of the remarkable success of the University's fourth campaign at Nippur, which soon afterwards led to the founding of the Clark Research Professorship of Assyriology by Messrs. Edward W. and Clarence H. Clark, it became necessary to rearrange the work of the Babylonian Section of the University in accordance with the new conditions and regulations. The time and attention of the occupant of this new chair being required principally for the study of the thousands of earlier documents, which unfortunately for the greater part are unbaked and therefore often in a deplorable condition,¹ he readily accepted the friendly offer of his co-laborer to continue the publication of the Murashū archives alone, reserving for himself only the right to make his previous researches on the proper names of this class of tablets, as far as not presented by Prof. Clay, accessible to Assyriologists through additional notes characterized by the letters Ed. (= Editor). With the exception of these, Prof. Clay is alone responsible for the preparation of this entire volume and for the views expressed therein. Since he has devoted the best part of the last three years to the study of these texts and is already favorably known to Assyriologists from his conspicuous share in preparing Vol. IX, he does not need any introduction to the scientific world from his former teacher and present colleague. His work will speak for itself.

As already indicated, my additional notes refer chiefly to the identification and elucidation of proper names. Since the appearance of Vol. IX, in 1898, the investigation of Semitic proper names has made considerable progress. Among the recent notable publications in this line I mention only Johns, Assyrian Deeds and Documents, and the

same author's Assyrian Doomsday Book; Lidzbarski, Handbuch der Nordsemitischen Epigraphik, and his contributions to the Ephemeres für Semitische Epigraphik, edited by himself; Littmann, Zur Entzifferung der Safit Inschriften; Dussaud and Macler, Voyage archéologique au Safa et dans le Djebel ed-Drâz, and the same two authors' Mission dans les Régions désertiques de la Syrie Moyenne—all of which have rendered valuable service in helping to identify West-Semitic names contained in the Babylonian cuneiform texts here published. Suffice it to state expressly, that Aramean and Kana'anean names unaccompanied by a reference to an inscription are taken from the collections of Lidzbarski, while the Safaitic material as a rule goes back to the last-mentioned publication of Dussaud and Macler, and the Iranian names quoted for comparison are given on the authority of Justi's Iranisches Namenbuch.

Greatly facilitated as the researches of the Assyriologist occupied with a study of proper names at present are, compared with what they were but a few years ago, the difficulties confronting him at every step, as indicated in the Introduction to Vol. IX, p. 9, are still extraordinary. In some cases, therefore, no effort was made to analyze the names published in the following pages. In other instances the view set forth must be regarded merely as a first attempt to offer a solution, while in still other cases several theories have been proposed, each of which will have to be examined with regard to its own merits. In scarcely another branch of Semitic philology we have to confess our ignorance as often as in the interpretation of proper names, which to a certain degree may be compared with geological stratifications and petrifications reflecting the Weltprozess of by-gone ages. We see the results of this process before us, but we are frequently at a loss to understand the causes which led to peculiar developments in certain directions, and to fix the historical order of the different stages through which it passed.

The different nations and races represented by proper names from the archives of Murashû Sons are almost as numerous as those referred to in Acts II, 8-11. The Babylonia of the time of Arataxerxes I. and Darius II. evidently contained more foreigners than direct descendants of the earlier inhabitants. To judge from the material published in Vols. IX and X, the population of the small but rich alluvial country was a thorough mixture of native Babylonians and Cassites,1 Persians and Medians (IX, pp. 26, ff.), and even Indians,2 including also members of the mountainous tribes of Asia

1As to Cassite influence, cf. mNā'id-Shipak (IX), 6uBit-mTarbilmim-Harba (X) and 6uBit-d-Mayidah(u), IX and X.

2 Whom I am inclined to recognize in Al-bHindai (IX), "settlement of the Indians," and other expressions occurring in both volumes.
Minor—among them the Tabalites¹ or Tibarensians and the Hittites²—inhabitants from Syria³ and the shores of the Mediterranean,⁴ Ammonites⁵ and Moabites⁶ Jews and Edomites (cf. IX, pp. 26, 61), Egyptians,⁷ and other nations.⁸ Considering how little we know of the language and history of most of these ancient peoples, it is only natural that Assyriologists should differ with regard to the meaning of certain proper names.

In Vol. IX, p. 19, I referred to a paleographical peculiarity of the Murashō tablets, according to which the plural sign MESH is generally written after ilu and Shamash in connection with the Babylonian transliteration of West-Semitic proper names, arriving at the result “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,” and that this sound possibly was the pronominal suffix of the first person (1), because other Semitic languages frequently have ʾîn, where the scribes of the Murashō tablets have iluānu. For reasons given below, pp. 12 f, the correctness of this view, adopted since by several Assyriologists, has been challenged by Prof. Clay, who at the same time revives Prof. Barton’s view, as published in the Proceedings Am. Or. Soc. of April, 1892. To my regret, I am still unable to accept that theory and to hold with Dr. Clay, “that the scribes when they wrote iluānu did not intend to represent anything that even had the appearance of the suffix.” For certain reasons which will become clear in the course of the following discussion, it will be wiser to treat iluānu and Šamashānu separately.

As I cannot attempt here to enter into a full examination of a most important and interesting question, I confine myself to submitting some of the material at my disposal in support of my former view, viz., that iluānu was employed by the Babylonian scribes for expressing a West-Semitic sound similar to their plural ending ʾī, resp. ʾā, in other words, that they wrote iluānu to render ʾîn. The question arises, what does ʾîn in proper names

¹ Cf. ḫatr-Bašt-um Tabs-ba-la-ʾai (Tab-ba-la-ʾai, Ta-ba-la-ʾai), X. Cf. also the additional writings Ta-ba-la, Tab-ba-la, Ta-ba-la, Tab-la-la (and Tab-ul-la-ʾai, Tab-ba-li, Tab-ul), quoted by Johns, Assyri. Beiträge, pp. 48 and 106.
² Cf. Al-Hattā (X), “settlement of the Hittites” or “Khattas.”
³ Cf. mHam(m)ati (X), probably “man from Hamath” (on the Orontes).
⁴ Cf. the places Ṿat-ul-qallu (явление), IX, and Ṿat-ul-ṣattu (явление), X, apparently named after the two famous cities of the Philistines. Cf. also Ṿat-ul-mṣirai (IX, X), unless Mṣirai be a ḫekakoriatismo of a name containing ny “rock.”
⁵ Cf. Al-Ham(m)ani (X), “settlement of the Ammonites.”
⁶ Cf. Ṿat-ul-hab háki (IX, X, = Ṿat-ul), with the dissolution of final n) and Al-Hab háki (IX, “settlement of the Abibonites.”
⁷ Cf. the personal proper names containing Ananu (= Anānu) and ʾEsi (= Isis) in X and the canal Nāru ša mMiṣirai (X).
⁸ Cf. e.g., Al-Mandirai, “settlement of the Mandreans” (IX), and ŠGi-miš-ra-ʾai, “the Kimmers” (IX, 97: 12).
signify? According to a view widely prevailing among Semitists, prominently including Nöldeke, and formerly also shared by the present writer, it means "my god." In many of the well-known cases, however, this translation cannot well be accepted. Apart from other reasons, I call attention to the fact that many of the personal names compound with ֵiembre, etc., as first element, in several Semitic dialects offer parallel formations with only ֵiembre, etc., in the same position, and, moreover, that sometimes even the same person is written either way, that, furthermore, in such cases where these nouns appear as the final element of full names, as a rule only the latter (shorter) forms are found in Hebrew and other Semitic dialects, the short vowels ִ, ֲ, ֳ according to a general tendency being commonly dropped; and that, above all, in the Babylonian transliteration of both classes of West-Semitic names we find the ideographic writing AN, AD, ֵabbreviation (or PAP), LUGAL (or MAN), which cannot be rendered "my god," "my father," "my brother," "my king," etc., but only "god," "father," "brother," "king," etc., side by side with the phonetic writings ֵ, (Ni-MI), a-b i a-hi, mi-l-ki, etc. The most natural solution of the whole question seems, therefore, to be to assume that at least in many of the cases, ֵiembre, etc., is only the scriptio plena for ֵ, "god," ab i, "father," etc., and that the common early Babylonian use of Ni-MI (which, like the single Ni, according to Sa, 20, 21, can only be read ֵ) instead of AN, must be regarded as an evident endeavor on the part of the scribes to reproduce that ancient pronunciation ֵ (not ֵlu) "god," which they actually heard, in cuneiform writing.

This points to a very extensive use of the vowel ֵ, as an ending of the absolute case, among certain West-Semitic tribes, instead of the ֳ generally preferred in Arabic and Assyrian. The cuneiform texts from the time of the Hammurabi Dynasty down to the end of the fifth century corroborate it. For the earlier period the collection of proper

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1 Cf. Cheyne and Black, *Encyclopaedia Biblica*, Vol. III (1902), col. 3279: ֵ, which can scarcely be translated otherwise than "my God." On the other side cf. Gray, *Studies in Hebrew Proper Names*, pp. 75-86, for the view now also held by the present writer. The literature on the whole subject is given by Gray.


3 Cf. the Hebrew Dictionaries. For my purpose it will be sufficient to quote ֵ (and even ֵ) 1 Sam. 25; ֵ and ֵ, 1 Sam. 14 (cf. Babyl. SHERI-nir), below, which can only mean "A. is my light" = ֵ (1 Kings 15) and ֵ (2 Chron. 11, also Gray, *L. E.* p. 81); ֵ (1 Chron. 3: 6) and ֵ (1 Chron. 14: 5); ֵ (Nu. 3: 30) and ֵ (Ex. 6: 22), etc.

4 Cf. however the traces of a final ֵ in the Greek transliteration of certain Ṣafaitic proper names, below.

5 AD does not necessarily mean Abi. As shown below, p. 38, it sometimes must be transliterated Ad, being a shortened form from ֵ or ֵ. ֵ (B. A., IV, p. 487): "Das doppelte Ni(NL,NI) ist vielleicht am besten Ru, nicht ֵ (Nagel) oder ֵ (King) zu umschreiben,"—a method also adopted by Daiches, *Altababylonische Rechtsurkunden*, p. 13, or the view held by other Assyriologists, according to which ֵ, when written NL, is meant for ֵ = "my god."
names to be published by Dr. Ranke in Series D, Vol. III, will furnish the necessary material. The lists of proper names given by Zimmerm., K. A. T., and Johns, U. c., in addition to the Assyrian lists of the eponyms, enable us to trace this peculiarity during the 'Amarna period and the first half of the first millennium. It will, therefore, be sufficient for my purpose to prove it in connection with the West-Semitic proper names of Vols. IX and X of our own publication.

Excluding all the cases in which the first element may possibly be interpreted as standing in the construct case, and the very numerous cases in which the name itself stands in the genitive (cf. Nabû-a-qa-ab-bi, Nabû-â-ti-ab-bi, Nabû-qa-ba-ri, Ilêqa-ba-ul-bi, Shamash-na-da-ri, Bit-il-a-dir-ri, Zab-bi-ni, Gab-ba-ri, Ha-bi-si; or ends in Ilê, as e.g., A-qa-bi-ilê, A-dar-ri-ilê, Rhâ-mi-ilê, Ra-ab-ri-ilê, etc., where the final i of the first element may be due to the first i of the second element (ilê), I quote only such examples in which the i is attached as a case ending to the entire name, being regarded as a compound substantive (cf. IX, p. 24) and standing in the nominative, or such examples in which i is joined to the first element standing in the absolute case. Cf. Qâba-nya-aba-bi, Bêl-ina-âba-bi, Bêl-ba-rak-ki, Ilêqa-ta-ri (gutari must be a verbal form 3 p. m. sing. perf., like the three preceding verbs, and qa-ba-ri in other names), Shamashêla-din-âni,1 Mi-ina-âmi-âni, on the one hand, and 'Il-hi-abu-usâr, 'Il-te-ih-ri-nûri, 'Il-te-hi-ri-sa-bi, etc., on the other. These examples could easily be multiplied from our own and other inscriptions. It must surely be regarded as remarkable that the original i has been so often preserved, notwithstanding the fact that the Babylonian scribes were inclined to attach the case ending u even to foreign names, especially when abbreviated (cf. Ilêba-rak-ku (rare!), Ilêza-bad-du (common), Ilêna-ta-nu, Mi-na-hi-mu, Ra-hi-mu, Za-bu-du, A-qua-bu, Na-ta-nu, etc.), or to drop the final vowel altogether, in accordance with a general tendency noticeable in connection with proper names (cf. Nabû-zabud, Ammu-la-din, Ilê-ya-bar, Nashhi-qa-tar (Johns), Mi-ina-âme-en, Mi-na-hi-im). This much is sure, that the i found so commonly in connection with West-Semitic names is seen only exceptionally in the pure Babylonian names of our inscriptions. The use of this i in the absolute case must, therefore, be regarded as a peculiarity of West-Semitic proper names.

1 The final element, la-din-âni, written also la-din, and (with dissolution of final n, cf. Vol. IX, p. 27, note 3) even la-dî (V R., 8:15, and Johns, A. D. B., p. 52) probably is a prepositive form of the verb [?]. Cf. la-ta-tar (Ilê-la-in-dar, Shamesh-la-in-dar, IX and X) from Ilê, la-tar (Mar-lar-ina-mê = mû), Mar-la-ar-(me) with syncope, Mar-la-la-rim, Mar-la-rim, Abî-la-rim, Abî-la-rim, etc. (Johns, A. D. B., Vol. III, p. 169), Aî-î-la-rim (X, below), Hil. from Ilê, and perhaps ka-ki-im (cf. Ilê-za-ba-â-la-ki-im IX) = ka-qi-im, Hil. from Ilê. For other verbal forms (Imperf., Imperf. Perf., Part.) of these four verbs are commonly found as an element of certain West-Semitic proper names. Cf. Ilê-la-di-nu (p. 50, note 3), Na-ili-ru, Na-te-rî, Shamash-na-da-ri (IX and X), Addu-ra-am-mu (IX), Mi-ki-ra-mu (Johns, A. D. D., Vol. III, p. 180), Raî-rimmu (Winckler, Sargon), Shamesh-qa-me, Atar-qa-mu (Johns, A. D. B.), and Bi. Ilê-la-in-dar, etc.

2 In some cases final u may be due to a preceding labial.
In view of what has been stated, it is clear that *ilu* used by the Babylonian scribes of our tablets exclusively in connection with West-Semitic proper names to express the idea of "god," generally rendered by *ilu* alone in Babylonian proper names, must have been chosen intentionally to discriminate between the West-Semitic pronunciation of "god" (*ili*) and that of the Babylonian (*ilu*). In other words, the Semitic Babylonian *ilu* (also the *ilugal* of the 'Amarna tablets) and the Sumerian *N E N* (doubling of the single *N*, which itself means *ili*) of the earlier inscriptions are to be viewed in the same light as a kind of *scriptio plena*, in either case the plural writing being chosen to secure a pronunciation for the last vowel of *AN(ilu)* or *LUGAL(sharru)* or *Ni(ilu)* similar to that of the Babylonian plural ending *ē*, resp. *i*. But the length of the last vowel of *ili*, etc., follows from this peculiar writing in Babylonian as little as it does from *šN* in the Hebrew proper names, or from the use of the *scriptio plena* in Semitic palaeography in general. We are accustomed to designate as phonetic complement in Assyrian what is known as *matres lectionis* in other Semitic languages. Cf. my remarks on this peculiar use of *MESH* in Assyrian (Assyriaca, pp. 55, f., note) and the similar use of the vowels a, i, u, especially (but not exclusively!) at the beginning of words (*i-lish-la-lal, e-ik-du, u-usz-ziz, e-ip-she-tu-ū-a (=epshétwa or epshétu), ú-ul-lu-ū, etc.). In the 'Amarna tablets this use of the plural sign *MESH*, the "Hauchlaut," and the vowels a, i, u as *matres lectionis* or phonetic complements, is much more extensive than in pure Babylonian and Assyrian texts (cf. Bezold, *Oriental Diplomacy*, pp. xiii, xvii, f., xxiii, f.).

To establish the pronunciation of *AN* as *ili* = *šN*, beyond any reasonable doubt, it will only be necessary to examine the two names from the Neo-Babylonian literature quoted by me, p. 50, below. In the Concordance of Proper Names of Vol. X we find the name *Ili-lindar* written in the following three ways: *AN-il-in-dar, AN-li-in-dar* (with *syncope* of the second vowel between identical consonants) and *AN-in-dar*. In order to read the last writing correctly, we have to read *AN* as *ili* (*Ili-in-dar*, i.e., *Iindar=Il-lindar=Ili-lindar*). The second example is even more instructive. In Johns, *Assy. Decds*, No. 345, E, I and 361, R, 12, we read the name *AN-ia-di-nu*, which evidently is identical with *AN* (*Iia-di-nu*) (Evett-Strassmaier, *Neriglissar*, 66, 7). It shows that *AN* must be read *Ili* to complete the verbal form *iadinu* required by the first writing.

The evidence adduced is regarded as ample to show that the correct transliteration of *AN* in the West-Semitic names of our texts must be *ili* = *šN*, "god." The fact that *MESH* is omitted a few times in the Murashu texts and very frequently in other inscriptions (e.g., in those published by Johns and Strassmaier1) would indicate either that *AN*

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1 Cf. e.g., Strassmaier, *Nabuchod.* 346, where the same person is written either *Bar-i-ki-ilin* (1.3) or *Bar-ki-il* (1.7), and *Nabuchod.* 364, where the same person is written *I-ki-il* (ll.3, 4) or *I-i-il* (l. 9).
when appearing in West-Semitic names was also pronounced *ili,*
 or that it stood for *il* as the final vowel being frequently dropped, as in Hebrew proper names (cf. "יִשְׂרָאֵל" and "יִשְׂרָאֵל", and יְשָׁרָאֵל at the end of names). It may, however, seem strange that in our texts ANГ = *ili* appears also at the end of West-Semitic names, where the Old Testament and the Corpus Inscriptionum Semiticarum have only יְשָׁרָאֵל. As stated above, the general tendency of dropping short case vowels at the end of names is largely responsible for the defective writing יְשָׁרָאֵל. At the same time there are traces in the Greek transliterations of Semitic names which show plainly that even at a very late time the final *i* of *ili* when standing at the end of proper names was pronounced occasionally. Cf., e.g., the names given by Dussaud and Maeder, Mission dans les Régions désertiques de la Syrie Moyenne, pp. 301, ff.: "אָֽרוֹבּוֹב, אֹֽרֹבּוֹב אָֽרוֹבּוֹב (:= "יִשְׂרָאֵל") and יָֽאוֹמִיָּה (:= "יִשְׂרָאֵל") alongside of "אָֽרוֹבּוֹב (:= "יִשְׂרָאֵל"), אָֽרוֹבּוֹב (:= "יִשְׂרָאֵל"), פַּֽוּבּוֹב (:= יִשְׂרָאֵל), etc. Nöldeke found difficulty in explaining this *i* satisfactorily (S. B. B. A., 1880, p. 768), while Lidzbarski was inclined to ascribe it to Roman influence (אָֽרוֹבּוֹב אָֽרוֹבּוֹב, etc., cf. Ephemeris, I, p. 331). In order to distinguish ANГ and AN sufficiently in my transliteration, I rendered the former by *ili* and the latter by *ili*, at the same time now regarding the final *i* of ANГ as short.

Johns (Assyr. Doomsday Book, p. 15) in examining into the question as to how the people about Harran pronounced their word for "god," came to the conclusion that they said "Al, Alba, not *ili*, nor El," basing his rendering of *Al* principally upon the writing of *Al-*Nashku-milkī, *Al-*Siʿ-milkī, etc. But where did the Assyrians ever pronounce the word for "god" (יְשָׁרָאֵל) in connection with the god's name immediately following in their inscriptions? I do not believe that the people about Harran pronounced it either. *Al* in the names quoted can scarcely be anything else than the article *al* or *el*, known from Lidzbarski's list of proper names to have been used in connection with certain deities. Cf. יְשָׁרָאֵל ("The Baʿal"), יְשֶׁרִים אֶל ("The Moon-god"), etc. The fact that Nashku and Sin are here still used as appellatives is interesting and important with regard to their meaning and origin. The Ar. article *al* or *el* is also known to occur in certain West-Semitic proper names of the Marashu archives. Cf. 4Ḥ-ri-ri-sabi (= יְשִׁירֵי-וֹרִי-סָבִי, "The Moon-god is father"), 2Ḥ-ri-ri-nāriʾ (= יְשִׁירֵי-וֹרִי-נָאִיר, "The Moon-god is light," the final *i* in this case being long), and Ba-rikiš-4Ḥ-ram-mesh, occurring alongside of Ba-rik-kī-4Shamšeš-(-mesh), i.e., "Blessed of the Sun-god." The Sun-god 4Ḥ-ram-mesh (= יְשִׁירֵים), hitherto not identified, occurs in quite a number of West-Semitic proper names. Cf. 4Ḥ-ram-mesh-di-i-ni (Strassmaier, Nabuchod. 363, 4), and (without the det. of *ili*) 4Ḥ-ram-mesh-na-ta-nu (Nabon. 497: 4); 4Ḥ-ram-mesh-i-la-ai

1 As AD = abī, SUESH = abī in West-Semitic proper names.
2 Observe the scriptio plena of the final *i* in elahēhēt and my remarks in connection with *ili* above.
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((Cyr. 34: 14, cf. also Nabon. 583: 18), Il-tam-mesh-na-ur (Cyr. 58: 6), and Abi-Il-te-mesh (Nabon. 638: 4), and (without the article û) Tam-mesh-ilu-ai (Nabon. 554: 4), Tam-mesh-nûrî (82-3-23, 271, 1), and (without the det. ila) Tam-mesh-na-ur (K. 961: 15) and Tam-mesh-Id-ri.2 In the last four mentioned names we may also read idiq. Shimâsh(-mesh) instead of the phonetic Tam-mesh. I furthermore call attention to such names as Il-te-ri-Ita-ur (Strassmaier, Cyr. 177, 3), Teri-hi-li-ia (Vol. X, below), and even the pure Babylonian name Teri(-nûrî) (Johns, i.e., pp. 17, 53, 76) occurring alongside of She-ir-nûrî-aplu. It seems almost certain that Ter and Ilkeri are identical with the god Sher(an), known as a local deity of Harran (Johns, i.e., p. 16), but it must remain doubtful for the present, whether in view of the hypok. name Teri (V R., 8: 31) or Ter-eri (V R., 8: 65), borne by a prince of Qidri and apparently representing Ar. `hârî, Shér is to be regarded as a contraction of ꧀, "Moon," or is identical with the Assyrian Sherûn = ꧀, "Morning-red." In all probability the two different words were frequently mixed by the Assyrian scribes. Cf. she-hi-ri, as a synon. of she-er-ri, quoted in Delitzsch, Assyr. Handwörterbuch, p. 635.

The promiscuous use of sh (pronounced s?) and t (pronounced th?) as the first radical of ꧀ and ꧀, though written with a sibilant in all the Semitic dialects, affords us a welcome glimpse into the historical process which at an early time in many instances led to definite laws as to the corresponding use of the sibilants and dentals in the different Semitic dialects. At the same time the peculiar writing of the Sun-god as Il-la-mesh and Il-te-mesh is important, as it allows us to transliterate 4UD-MESH in West-Semitic proper names (rendered in Vol. IX as Shamshi = Shamshu in view of the peculiar use of MESH as a phonetic complement discussed above in connection with ilu')[1] and in consideration of such frequent writings as S(h)am(û)si-ia-ri-a-bi (doubtless = ꧀ × ꧀ × ꧀ × ꧀), S(h)am-sî-ir-a-bi, S(h)am-sî-ilia-ai, etc.) also as Sha(e)mesh(-mesh) or even Tam-mesh, corresponding to Hebrew ꧀ × ꧀ × ꧀, rather than to Arab. Shamshu.

Besides ili (and il) occurring most frequently in West-Semitic proper names, as shown above, the Murashu tablets know of two other West-Semitic words for god, viz., ili or ilaç, corresponding to Aram. ꧀ × ꧀, and Arab. ilaç (Gen.), and ilaç, corresponding to Hebr. ꧀ × ꧀ (cf. Baethgen, Beiträge zur Semitischen Religionsgeschichte, pp. 270, ff., 297, ff.). For the word ilaç "god" (not "my god"), cf. already the names quoted by Johns (4. D. B., p. 15), Ila-i-a-bi, Nusku-ila-ai, Nabû-ila-ai, S(h)am-sî-ila-ai, and also Ila-i-ram-ûa (Sanh. II, 54). As to ilaç, cf.

1 Cf. Pinches in Recueil de Travaux, XIX, pp. 104, f.
3 Cf. the "form" of Tel-r, Johns, i.e., p. 17, and the same author's attempt to "read Ilâr, a variant of Ishtar(i) or Ilâr(i), i.e., "god of mercy."
Mannu-ki-i-lu-hi-i, abbreviated (therefore, the last i lengthened) from a name like Mannu-ki-ilahi-ili, "Wo is strong like god?" (cf. Mannu-ki-Ishhtar-li and Mannu-ki-Ashur-li, Johns, A. D. D., Index). As to ilu-ha, cf. Mannu-ku-ha-a (abbreviated from a name like Mannu-ki-ilu-ha-li) and also Ha-mu-ri-ili-a = הַמּוֹרִי.

In the list of gods found in Vol. IX, pp. 76, f., Iâma occurring frequently at the end of Hebrew names (cf. IX, p. 27), and regarded by Prof. Clay “as the Babylonian equivalent of יְהֹוָה, the contracted form of the tetragrammaton,” was left out intentionally. Notwithstanding all that has been said in favor of such a comparison, I am unable to recognize any god in Iâma. Frequently as it occurs, not even once the det. for ilu precedes it. Whenever the cuneiform inscriptions transliterate a Hebr. יְהֹוָה, whether at the beginning or end of a name, they invariably write Iâ-u, Iâ-a-u, Iâ-a-ha, Iâ-a-ru-a, Iâ-a-ha-a (cf. Zimmern, K. A. T.,3 pp. 465, ff.). Iâma at the end of West-Semitic names, like Ahî-ia-a-ma, is nothing but the Hebrew ending א, which in all probability is a “Weiterbildung” of י or נ, by adding an emphatic נ or ma. For, cf. Hebr. יְהֹוָה יְהֹוָה יְהֹוָה (Kings) alongside of יְהֹוָה יְהֹוָה יְהֹוָה (Chronicles), a name borne by the same person. In a number of cases י doubless is an abbreviation of the god יְהֹוָה, but in many instances it is surely nothing else than the common Semitic Ruf-e-suffix Iâ, which at the bottom may be identical with the vocative particle ʼâ in Arabic. As I expect to develop my view with regard to Semitic hypokoristika more fully at another place, I abstain from entering into a discussion of this subject in this Preface, being satisfied with the general statement that abbreviated Semitic names are commonly characterized by a lengthening of the last vowel of the last retained element of the name or by the addition of the particle ʼâ (corresponding to our “he (da)” in German) frequently strengthened by an additional emphatic consonant כ, כ, ל. This Ruf-e-suffix apparently has nothing to do with the suff. of the first person sing. (so-called “Kose-suffix”). It rather originated in connection with an effort on the part of the speaker to reach the ear of a person somewhat distant from him. In order to attract his attention he necessarily held the last vowel longer, i.e., emphasized it.

1 Instead of the lengthening of the last vowel (Abdi, Abbed, Zabid, Zabid, Tobi, תובי or טּוּבִי, etc.) we also find the Ruf-e-suffix Iâ or ʼâ (cf. e.g. Iâ-li-ia-a, V R. 8:24. Abdi-ia (IX) תוביא, תוביא, תוביא, תוביא and תוביא. Cf. also Mannu-ki-Ishhtar-ia, p. 55, below, which should not be translated “who is like my Ishiar,” the ʼâ not belonging to Ishiar, but to the whole name in its shortened form).

2 The lengthening of the last vowel a again is the substitute for the dropping of the last word. The Aram. docket ... 823 has preserved the נ of תבש. For the frequent omission of ʼâ in this class of proper names, cf. Mannu-Bil-batin, below, Mannu-âhe (Johns, Assyr. Deeds, Vol. III, p. 406) alongside of Mannu-ki-âhe, and Johns, Assyr. Diomsday Book, p. 42.

3 Therefore to be separated from pure Babylonian names like Bel-Abu-ua, Netgalri-qa-ua-a.


5 In many important details my view is identical with that of Litzbarski. Ephemeris, II, pp. 1-23.
A word remains to be said with regard to the three Aramaic docketts containing the pronunciation of the god NINIB, for which we searched hitherto in vain (cf. pp. 8, f.). Prof. Clay pointed out certain difficulties which prevented his arriving at more positive results. There are a few tablets more which show very faint traces of one or more of the letters constituting the god's name. From a careful examination of the three inscriptions here treated, I have come to the conclusion that the third character can only be 𐤀, while the last letter is not 𐤁, but probably 𐤋, the eighth letter in the Hebrew alphabet. On No. 29 of the cuneiform texts it is well preserved. If the scribe had made the mistake assumed on p. 8, he would doubtless have erased the very pronounced additional line on the tablet. I am also inclined to read a 𐤋 on the original of No. 87, while the unpublished tablet (C. B. M., No. 5508), where the character seems a more pronounced 𐤂, cannot be regarded as decisive, because the very faint inscription is not incised but only drawn with a black fluid (partly covered by other black spots) on the surface. It is so faint that it could not be reproduced satisfactorily by means of photography.

I therefore propose to regard נין-ב as the Aramaic equivalent of NINIB, which at once recalls the ideograph-writing נין-שאיח "lord of the boar" and the Syriac שאר (on which cf. Jensen, Kosmologie, and Hrozny, Mythen von dem Gott Ninr. If this reading be accepted, the Biblical Nisrok seems to be the same god, the two letters 𐤀 and 𐤉 being transposed in order to facilitate the pronunciation. As to the relation of the god NINIB to the wild boar, cf. Zimmern, K. A. T. 3 and Jensen in K. B. V., 1, p. 538, and Küchler, Assyr. Medicin. A votive object in terra-cotta from Nippur representing a wild boar was published in Vol. IX. Another very remarkable terra-cotta was discovered there in the course of the fourth expedition. It represents a sow with her litter of sucking pigs and on her a wild boar. There can be little doubt that this strange votive object, which I expect to discuss in another place, stands in close relation to Ninib, after Bêl the most important god worshiped at Nippur.

June 1, 1904.

H. V. Hilprecht.
Volume IX of Series A of the Babylonian Expedition of the University of Pennsylvania has been in the hands of Assyriologists for over six years. The special title of the volume, "Business Documents of Murashû Sons of Nippur," is also used for this volume, as the material here published is a continuation of that which appeared in Vol. IX. The work had been announced to appear under the same name, but the Editor, after I had copied the texts, granted me the privilege of publishing these inscriptions under my own name.

As was stated in the Introduction to Vol. IX (p. 26ff.), the names of foreign peoples mentioned in these texts are very numerous. By the help of Lidzbarski’s *Handbuch der Nordsemitischen Epigraphik*, which gives an extended list of Semitic, Egyptian and other names, written in the Aramaic character, and also Justi’s *Iranisches Namenbuch*, I succeeded in identifying a large number of these foreign names. The Index to the latter work even enables one who has no knowledge of Persian to give an approximately close translation. The Editor succeeded in adding also a goodly number to this list. His identifications and comparisons are distinguished from my own by being inclosed in brackets, thus: [—Ed.]. Several were also identified by Dr. Emno Littmann, of Princeton, whose valuable assistance is duly indicated. I want to acknowledge also my indebtedness to the list of names in John’s *Assyrian Deeds and Documents*, and also his *Doomsday Book*, which offer extensive material for unlimited comparison and the elucidation of these names.

On April the ninth, 1904, Mr. Edward W. Clark, the honored Chairman of our Babylonian Section of the Department of Archaeology, who has also been in recent years the Chairman of the Babylonian Expedition of the University of Pennsylvania, was called to his rest. Mr. Clark was a pioneer, and a very generous promoter of this work. In grateful appreciation and profound respect is this volume dedicated to his memory.

It affords me pleasure to express my heartfelt gratitude to the Provost, Dr. C. C. Harrison; the Vice-Provost, Prof. Edgar F. Smith; the President of the Department,
Mrs. Cornelius Stevenson, Sc.D., and all the members of the Board of Managers of the
Archaeological Department, for their kind support and interest in facilitating the prepara-
tion of this volume; and especially to Mr. Eckley B. Coxe, Jr., for his generosity in
providing the funds necessary to publish it.

I desire also to acknowledge here, with gratitude, the painstaking oversight, and
the many helpful and important suggestions of the Editor, Prof. H. V. Hilprecht,
whereby the value of this work has been enhanced; the many acts of kindness on the
part of Prof. Morris Jastrow, Jr., the Librarian of the University, and the pro-
fitable discussions and delightful associations of Dr. Hermann Ranke, the Harrison
Research Fellow in Assyriology.

My thanks are also due Dr. Victor Dippell for furnishing desired passages from his
list of unpublished Neo-Babylonian proper names, referred to as [Dippel Name List]; to
Prof. Amos P. Brown for his analysis of Babylonian clay; Prof. E. G. Conklin for deter-
mining the species of animals mentioned; Dr. W. H. Ward for his kindness in loaning
photographs of Oriental water machines; E. Aug. Miller, Esq., for valuable assistance
rendered in connection with legal terms; Dr. Julius F. Sachse for some photographic
experiments, endeavoring to secure results not visible to the eye, and to Mr. William
Witte, our Assistant, for his untiring efforts to obtain the excellent photographs used
for the half-tone plates. To all I extend my hearty thanks.

After the Introduction and most of the Concordance of Proper Names had gone
through the press, I found a fourth tablet (C. B. M., No. 5514), which contains the name
of the god Ninib in Aramaic. As there is a difference of opinion as to the reading of
two of the characters it may be convenient for the reader to see the four different writings
placed together for comparison.

No. 29  [Notation]
No. 87  [Notation]  [Notation]
No. 5508  [Notation]  [Notation]
No. 5514  [Notation]

As to the possibility of the last character being anything else but a ṃ I have never
entertained a thought (cf. the list of characters, p. 72). The third character cannot so
easily be disposed of. The former two, owing to the slight effacement at the left corner
of the second and the peculiar character of the first, left me in doubt. Preference was
given to ұ for No. 29, and ғ for No. 87 (see p. 8). But I now feel after a final consid-
eration that the character in question is in each case, in all probability, a ғ. In No. 87 ғ
in Ṛḇš is made different (cf. also the enlarged photograph on Pl. IX). The character
in the last three is ғ (cf. the list of characters, p. 72). The peculiarly made one in the
first (which can really be either ұ-ғ ұ or ғ), I now also regard as a ғ. In fact it is the
usual way ғ appears not only in the Old and Middle Phoenician, and Punic, but in the
Aramaic inscriptions from Egypt, Arabia, Asia Minor and Mesopotamia, cf. Lidzbarski’s
Nordsemitische Epigraphik Atlas. Furthermore, it is the way ғ usually appears in
Aramaic endorsements on clay tablets, exclusive of the Murashu documents, cf. Steven-
also C. B. M., 3552. Until, therefore, more light is thrown upon the subject I prefer to
read that character ғ, and the name Ṛḇš. Even after this I am unfortunately not
prepared to express a more definite opinion as to the understanding of this curious Aramaic
equivalent of Ninib. In the search for an explanation it must be kept in mind that ғ
may represent the Babylonian Ս.

At the last moment also I was able to determine a cuneiform sign, in doubt, read UR(?).
Cf. Ashur-UR(?)-ībī. The name occurs besides 23: 17, on C. B. M. No. 5515: 2, and
Const. Ni. 605: 14. In the absence of anything better, although UR(LIK) in not a
single instance is made like this sign, I read it UR(?), but placed it in the Sign List as a
different character, cf. No. 214. The editorial note at the bottom of p. 41 prompted a
further investigation of the subject, and I now pronounce it to be the Neo-Babylonian
form of the sign given in Delitzsch’s Ass. Lex. 4, p. 135, as No. 327. This character
has the value ṣumānu, and as there is a name Nabū-ka-am-me-ībī, “Nebo is the
regent of the gods,” H., Rawlinson, 64: 48, until something better is proposed, I offer as
the reading of the name in question: Ashur-umme-ībī, “Ashur has created a regent,”
which is similar in meaning to the common Bel-shar-ībī.

In connection with my explanation, in the Introduction, that AN-MESH in West
Semitic names was read ܢ and that they do not contain the first person pronominal
suffix, I want to call attention to the readings Is-ash-ua-ah-i-ēl, C. B. M. 1352: 17;
also Is-ah-za-ar-īhu(AN), Ranke, Personal Names, with Is-ah-za-ar-i-il, C. B. M., 1235,
which show that ēl was the pronunciation of the word for god also in the West Semitic
names of the early Babylonian period.

On the last page, beside the corrections and additions to this volume, I have added
a number of corrections to the text of Vol. IX.

Albert T. Clay.
INTRODUCTION.

The account of the discovery of these tablets by Dr. J. H. Haynes, in 1893, at the beginning of the third campaign of the Babylonian Expedition of the University of Pennsylvania, is related by Professor Hilprecht in his Introduction to Series A, Vol. IX (p. 13), and in Series D, Vol. I, The Excavations in Assyria and Babylonia (pp. 408, ff.).

The tablets, which are simply sun dried, are made of a very smooth clay. It is free from grit, which was removed by washing, preparatory to its use for tablet making. This has increased its adhesive power, so that the tablets have the appearance of being baked,\(^1\) offering an exceedingly smooth surface for the writing.\(^2\)

Most of them are more or less covered with black spots or stains. These do not affect the legibility of the cuneiform writing, but, unfortunately, when they cover the Aramaic "dockets," which are written with a similar color, they render them valueless. The color used for the docketts, under the microscope, appears to be other than that which caused the stains.\(^3\)

A large number of the tablets are more or less flat on the obverse, while the reverse is convex. This is especially noticeable in the larger documents, and is due to the fact that the scribe rested the clay tablet, which increases in thickness towards the

\(^1\)In Vol. IX it was stated that they were baked, cf. pp. 13 and 79.
\(^3\)Examined by Professor Amos P. Brown, of the University of Pennsylvania, to whom I submitted tablets spotted with the black substance, and also several kinds of clay from Nippur. He writes: "The black stain that appears upon the tablets seems to be composed of hydroxides of manganese and iron, probably somewhat like the mineral called wad. It is probably formed upon the surface of the tablet by the precipitation of the iron and manganese from solution in water from the soil; the precipitation being brought about by the composition of the clay of the tablet. I have examined the clay of the Murashū fragments. It contains 32.75% of calcium carbonate. This has caused the precipitation which is merely superficial, and only penetrates the tablets when they are porous."

"The use of a clay containing chalk (a marl) was no doubt due to the observation that such clay did not contract strongly or shrink and crack upon drying out. This is due to the fact that the chalk is not hydrous, and will not take up water in combination. The clay weight of the same age, which was submitted, showed 29.03% of chalk and was made of crude natural clay, containing much grit and sand, which, however, if washed out would show about the same percentage of chalk as the Murashū fragments. The clay of the Cassite period, while thoroughly washed, showed but 28% of chalk, which indicated that it was from a different source."
center, upon something, while it was soft, when he inscribed it. In writing the obverse, with the tablet lying upon a stand, the under side was flattened out. When the tablet was turned over, and the reverse written, the obverse was flattened, in which shape it remained.

In Vol. IX a tablet is dated on the seventeenth day of *Shabatu* in the forty-first year of Artaxerxes I. Of the tablets here published, one is dated on that day, and three previous to it, in the year of the accession of his successor, Darius II. In other words, the first tablet of the latter’s reign was written on the fourth day of *Shabatu*, i.e., thirteen days previous to the seventeenth, given as the last date known in the reign of Artaxerxes I. How can this apparent discrepancy be explained? The scribe made a mistake. Either the tablet belongs to the fortieth year, and, by mistake, he began to write the determinative for man before he had written *kan*, which he neglected to erase; or having been accustomed, for so many years, to date tablets in the reign of Artaxerxes, in writing this tablet he failed to remember that a new king had begun to reign. Not taking this tablet into consideration, therefore, the last of those published in Vol. IX, dated in the forty-first year of Artaxerxes, was written on the twelfth day of *Kislima*. Another unpublished tablet, however, of the forty-first year of Artaxerxes (C.B.M. 5310) is dated on the third of *Shabatu*, which is the day previous to the one on which the first tablet was dated in the reign of Darius II, i.e., the fourth of *Shabatu*. If this dating is correct Darius II., in all probability, began to reign on the third or fourth day of *Shabatu*.

It was stated in Vol. IX that all the tablets of these archives were written during the reign of Artaxerxes I. (464-424 B.C.) and Darius II,\(^1\) (423-405 B.C.). This is true with the exception of one tablet, Vol. IX, No. 1, which belongs to the reign of Artaxerxes II., as can now be proved by the new material at our disposal. The name of the scribe who wrote Nos. 130, 131 and 132 of the present volume is *Nālimu*-Bél, the son of *Ninib-nādīn*. These are leases of sheep and goats, written for *Bél-su-pē-muḫur*, agent of *Aršamu* (cf. p. 4), and dated in the eleventh and thirteenth years of Darius II. One of the witnesses mentioned is *Bél-dāmu*, son of *Bél-bu-liša*. The contents of Vol. IX, No. 1, dated in the first year of Artaxerxes II., are quite similar to these documents. The name of the scribe is the same. The names of the agent, his master or employer, and the witness mentioned are the same. Between the first year of Artaxerxes I. and the thirteenth of Darius II. there are fifty-three years. That the same combination of agent, client, scribe and witness should occur in documents relating to the same kind of affairs,

\(^1\) For the different ways the name is written, cf. “The Concordance of Proper Names.” *Dariša-anuš*, in these documents, occurs most frequently. Considering that the Babylonian *m* here stands for *w* (cf. Hapht, Z. A., II, p. 209), this closely reproduces the Persian *Dara-yawau(h)*-*muḥ*. Cf. also *Supāraia*, and the Biblical *yyyy*. A docket on No. 78 contains * yyyy*, which more closely represents the pronunciation of the Persian than the Biblical.
which were dated fifty-three years apart from each other, is a coincidence too peculiar to be probable. Then, also, every tablet discovered in these archives can be shown to belong either to the Murray family, or to those who were in some way connected with their business.\(^1\) Bél-supē-maḫur, in Vol. IX, 99:5, is referred to as the ardu and paqdu of Bél-nādin-shumu. In Vol. X, 126:10, he is the ardu ša Rimūt-Ninib.

In the texts under consideration, which are dated several years later than any belonging to the Murray Sons, he appears as the paqdu of Arsham, as in Vol. IX, 1:2. The relations of these documents with those of the Murray Sons, and the similarity of their contents, are certainly not compatible with the idea that Bél-supē-maḫur leased sheep while in the service of Arsham; afterwards became the servant of Bél-nādin-shumu, and later of Rimūt-Ninib; and again is found in Arsham’s service and business fifty-three years after the time he is first mentioned. If Darius II. ruled twenty years, only eight years would intervene between the date of the last tablet of these texts and the first year of Artaxerxes II., which, in consideration of the above, is without doubt the time when the tablet in question was written. In other words, instead of placing this document as the first in chronological order, it must be regarded as being the last.

All the tablets published in the following pages were written during the reign of Darius II., including Nos. 105 and 106, which do not bear the name of the ruler in whose reign they were inscribed. That the latter, however, are properly classified as belonging to the time of Darius II., becomes evident from the following considerations. In the text proper of both tablets, reference is made to the sixth year of a king, whose name is not given, because well-known to the parties concerned. The tablets themselves were written in the interests of Ribāt, servant of Rimūt-Ninib. As neither Ribāt nor Rimūt-Ninib is mentioned in the documents dated before the thirty-fifth year of Artaxerxes I., while both figure prominently in the contracts belonging to the early years of Darius II., it follows that the sixth year referred to is that of Darius II.

In the introduction to Vol. IX (p. 14, f.) it was shown that most of the business transacted in the tablets, dated in the reign of Artaxerxes I., was in the interest of two sons of Murashā, Bél-lāṭin and Bél-nādin-shumu; that the former is not mentioned in the documents after 437 B.C.; that eight years later his son Rimūt-Ninib, referred to on the same tablet as the son of Murashā, as well as of Bél-lāṭin, appears for the first time as a creditor in those transactions; that a son of Bél-nādin-shumu, whose name was Murashā, is referred to as the creditor in two tablets, and finally that a son of Bél-lāṭin, who also bore the name of Murashā, is mentioned in Const. Ni. 525.

In the texts here published, dated in the reign of Darius II., Bél-nādin-shumu, the most prominently mentioned in Vol. IX, continues to appear as the chief creditor, until

\(^1\) Cf. Introduction, Vol. IX, p. 14, and p. 4 of the present volume.
the second day of Tishri of the eighth year (416 B.C.), after which his name does not again occur. In other words, with the exception of six documents, the first fifty-seven are written in his interest. Of these six tablets, four, Nos. 29, 43, 44 and 52, belong to Rimât-Ninib. The name of Rimât-Ninib, after the disappearance or death of Bél-nàdin-shumu, occurs in fifty-seven of the remaining documents as the chief creditor. The others, namely, thirteen, with the exception of No. 129, which is written in the interest of Murashû, son of Bél-nàdin-shumu, are ascribed to his servants and his servant's servant. 3

The last three tablets here published (130, 131 and 132) not only introduce a different kind of business, 2 but they also are written in the interest of a man, Arsham by name, who apparently was not connected with the family. The only way to account for the presence of these documents among the archives of this family is to identify his agent Bél-supé-mahur with the ardu and pagdu of Bél-nàdin-shumu, and later the ardu of Rimât-Ninib (cf. p. 2). The first of these tablets is dated three and one-half years after the last one of the Murashû family.

As stated, most of the documents were written for members of the Murashû family. A number of them were inscribed in the interest of their servants. Whether they transacted business entirely for themselves, or in the interest of their employers is not stated. Each document is drawn up in the interest of one particular person. The fact, however, as was stated in Introduction to Vol. IX, p. 14, "that an officer who presents an order to Bél-hātin receives his payment from Bél-nàdin-shumu;" that the sons of Murashû acted as agents for the crown; that the employé's of one member of the family are found later in the service of another, and also that a number of documents were written in the interest of their servants, some of whom we know acted as agents, show not only that most of these archives belong to the different members of the Murashû family and their servants, but also that intimate business relations existed among them.

1 No. 10 is a bond for the release from prison made with Tiri-rakamma, the bond-servant of Bél-nàdin-shumu. No. 55 is a partnership contract between Ninib-muballit, son of Mashêzib and Adigiskir-zabatu, son of Bél-érib. In No. 78, we learn that Ninib-muballit paid the taxes of Ilu-dea sa Ribat, son of Bél-érib, servant of Rimât-Ninib, son of Murashû, which shows that he was connected with the business transactions of the family. In No. 87, a certain Ninib-muballit is mentioned as a servant of Ribat. In all probability, by reason of the fact that the tablet was found in the archives of the Murashû sons, Ninib-muballit and his master Ribat are the same individuals as those figuring prominently in these documents under the same names as the servants of Rimât-Ninib.

2 The names of the creditors, ardu sa Rimât-Ninib in 87, and also in 116, the tablets being fragmentary, are wanting. Tablet 129 was written in the interest of Murashû, the son of Bél-nàdin-shumu, and grandson of Murashû.

3 Cf. No. 74, however, written in the interest of Bél-tsunu, and 105 and 106 for Ribat, servants of Rimât-Ninib.
SEALS AND ARAMAIC ENDORSEMENTS.

The number of seal impressions found on the contracts of this volume is far in excess of those of Vol. IX. A great many are of rare beauty, and indicate remarkable skill in the execution of the seal, or seal-cylinder, by the lapidary of this age. Familiarity with the seal impressions of certain individuals, which occur more than once, has aided in the determination, or restoration, of quite a number of names which were broken away from the tablets. In some instances where names of persons have been abbreviated, an acquaintance with the impressions of their seals enables us to identify them. For example, the same seal was used by Mākin-aplu, 82: Lo. E., and Bēl-mākin-aplu, 88: U. E. In the text of tablet 83, the scribe, by mistake, reversed the names, making the son the father, and the father the son; but by the side of the seal, the proper order is given. This latter is determined by comparing the seal impression with those of the same individual, found on other tablets.

It was customary for the obligor, judge or witness first to make his seal impression, after which the scribe wrote in proximity, either to the right of it, or above and below it, the name of the man to whom it belonged. In quite a number of instances it can be shown that before the names of the witnesses were regularly affixed, the obligors or debtors had made their seal impressions. Cf. 9: R., and 102: R. The same is true with regard to the witnesses, who frequently made their seal impressions before all their names were attached to the document. Cf. the reverse of 88 and 130. In some instances, unless a number of witnesses, or the judge or judges left their seal impressions, the person or persons who received the benefits involved in the document, or upon whom the obligation rested, either left their seals upon the tablet, or, instead, made an impression in the soft clay with their thumb-nails. The individual in whose interest the tablet was made, whether as a receipt for a cancelled debt, a lease, due bill, mortgage, etc., has not in a single instance left his seal or mark upon the tablets of the Murashō archives.

The thumb-nail marks of both volumes, with but three exceptions, e.g., Vol. X, 9: U. E., 40: L. E., and 132: L. E., when accompanied by the name of the individual who made them, belong to the recipient, debtor or obligor. This fact enables us, in some instances, to restore their names when the tablets have been injured, as, for example, in the

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1Cf. “Table of Contents” under Nos. 6, 28, 49, etc.

2It is to be observed, however, that some persons had in use more than one seal at the same time. Cf. Vol. IX, Intro., p. 10 (No. 32, Lo. E.). When the seal impressions vary, therefore, we cannot always assume that there was more than one person by the same name.

3The open space to the left of the name, in connection with the kōnukku, is where the seal impression was made (cf. Pl. II). The scribe continued to write around the impression.
case of No. 28, where the supur of Na'id-Bél is given, and in the contract the writing of his name has been defaced. It also enables us to determine to whom thumb-nail marks belong when unaccompanied by names, simply supursha or supurshana being written to the left of them, or occasionally above or below them, namely, to the man upon whom the obligation rests.

In these tablets an unusually large number of endorsements1 in Aramaic are found. Besides the twenty-five tablets, the legends of which are here published, several2 others contain inscriptions, which I have made no attempt to reproduce, because the black color used as the writing material has become so faint, that only the familiar דְּתוּ, or here and there a character, indicate the former existence of an inscription. These endorsements are either lightly or heavily incised, or are written with black fluid. Quite a number were incised at the time they were written with color.

It can scarcely be said that the black fluid was filled in after the tablet was incised, but rather that the scribe with his stylus, which had been dipped into the color, incised, or at least scratched, the surface of the tablet as he wrote upon it. That this is true, and also that some of the endorsements were written at the time when the cuneiform inscriptions were made,3 or rather before the tablet was allowed to dry, can be determined by the fact that on the same tablet, here and there, color is visible, while the inscription is only partially incised; and that in several instances the surface of the tablet, on either side of the groove made by the stylus, is slightly raised. This could not have been caused by a tool upon the hard clay. The same is further determined by what follows.

Three tablets (cf. Pl. VI), written on the same day, two of which are here published, Nos. 105 and 106, enable us to obtain some interesting facts concerning the writing of "dockets." The same scribe wrote the cuneiform inscriptions, although he did not append his name.4 This follows from the similarity of the writing and the contents. As above, it can be definitely asserted that the "dockets" were written before the tablets were allowed to dry; also, that the same stylus was in all probability used to write the "dockets" on all three tablets. These facts are proved by an examination of the impressions made by the stylus, which show that it was slightly worn, or rough at the point where it came into contact with the clay, and in consequence left the same delicate traces of the instrument throughout the inscription.5 These characteristic

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1 This is the proper legal term for the so-called Aramaic "docket."
2 Notably Nos. 8, 12, 22, 61, 77, 86, 90, 96, 128, 130.
4 These are the only tablets of the Murashū archives thus far published, which omit the name of the scribe and date (cf. p. 3).
5 The characters being so small it has not been found practicable to attempt with the pen a reproduction of these delicate lines (cf., however, Pl. VI).
marks are plainly discernible upon all three tablets. But, what is more important, a close examination reveals the fact that the three "dockets" were very likely written by the same hand. This is determined by comparing the general appearance of the writing, the depth of the incision, and, in particular, the characters which the inscriptions have in common. It is quite probable that the scribe who wrote the documents in cuneiform, added the endorsements in Aramaic.1

In every instance where the name or names written in Aramaic are preserved on the tablets,2 we learn that they belong to the individuals who receive the benefits mentioned in the documents, or upon whom the obligations rested. Naturally, as in the case of No. 99, the name of the second party might appear as well, but where a single name is given, it always belongs to the obligor or recipient, the same as referred to, above, in connection with the thumb-nail marks. This fact is important with respect to what follows.

Several of the docket throw very welcome light upon the pronunciation of the names of two gods hitherto not determined. Unfortunately, absolute certainty in the case of one cannot, as yet, be established.

Below the āpar, on the reverse of No. 105 (cf. Pl. VI), by the side of which is written ʾKUR-GAL-U-tah-hir, the following Aramaic characters appear: דרֶפֶּרֶה. In view of what has been stated above, namely, with reference to the fact that in every instance where an Aramaic "docket" is written it contains the name of the debtor or recipient, and is the same that appears in connection with the thumb-nail marks, no other conclusion can be reached, but that the name in Aramaic characters stands for ʾKUR-GAL-U-tah-hir, or in other words דרֶה is the Aramaic writing of the deity ʾKUR-GAL. Two other tablets, C. B. M., Nos. 5505 and 5417 (cf. Pl. V), contain these fragmentary docket.

From the contents of the former, if a name is written on the tablet in Aramaic, it should be that of ʾKUR-GAL-MA (mādin or iddina), and on the latter ʾKUR-GAL-ṭīr. Notwithstanding both the tablets are fragmentary, and the Aramaic "dockets"

1Tablets Nos. 110 and 120 were written by a scribe on the same day. The writing of the "dockets" has the same general appearance, but being in color and exceedingly faint, they are of little value in this connection. The same is true of Nos. 131 and 132, although there is a difference of two years in the dating; the writing, however, presents the same general characteristics. Nos. 99 and 115 were also written by one scribe, but while the docket of the former is very heavily incised, that of the latter is lightly, hence also of little value for comparative purposes.

2The single exception is No. 56, but as the tablet is fragmentary, the name has probably been broken away. The legend preserved enables us to date the tablet, as it has been injured in the text, שַׁנְחָא שֵׁנ: "In the first year the document concerning the house."
only partially preserved, the name of the deity on both fortunately remains. In view of what is written above, in each case יֹעָש stands for "KUR-GAL. In the “docket” of No. 5505 the beginning of an additional character is seen, which appears to be ס. As iddina(MU) is written יֹעָש on tablets 29 and 60, and as it-tan-nu is written יֹעָש, Vol. IX, 71, in all probability this is the first letter of the second element.

"KUR-GAL in proper names in some periods was identified with Bel, cf. I. R., 44, Col. III, 41. These dockets show, however, that such was not the case in this period. The question now arises, how is יֹעָש to be pronounced? If the ס is vocalic, names like ע-רו-מיל-ק (cf. K. B., II, p. 90), etc., might be compared. If it is to be considered consonantal, the reading Amurru = Amurru (cf. אמון = Shamash, מַהְרָב = Darijamush) seems to be suggestive. The god MAR-TU (for whose pronunciation as Amurru, cf. Jensen, Z. A., X1, 303 f.) is called bel-shadi (cf. KUR-GAL = shadur-nabû). Besides names like "KUR-GAL-na-ta-ru, Nbu., 497 : 3 (Dippel, Name List), "KUR-GAL-sha-ru, Nbk., 42 : 5, seem to show that יֹעָש, just like "MAR-TU = Amurru, was a foreign deity. But since at present no conclusive evidence is at hand, I prefer to transliterate the name of the deity "KUR-GAL.

The names to be expected in Aramaic, if endorsements are preserved on Nos. 29 and 87, are "MIX-IB-uballit and "MIX-IB-iddina respectively. The former contains יֹא וֹא since and the latter יֹא. (Cf. also Pl. IX.)

Another tablet, which is unpublished (C. B. M., No. 5508), gives one of the same names, written with black fluid,

Unfortunately, a black stain has obliterated the character in doubt, but what remains gives us additional assurance that the first letter is ס, and that the last two are surely יֹעָש. Between these two characters, on tablet 29, there is a shortline. Apparently the scribe, in writing ס after he had begun to make the extreme left line, appreciated the fact that it was too far removed from the balance of the character, so he drew a fine line in the proper position to complete it. Taking no account of this line, the character which follows is a perfect י, as it is also on the other two documents (cf. Nos. 29 and 87, also Pl. IX). It is to be noted that the character before ס is not made exactly the same on the two tablets, upon which it is preserved. In No. 29 it appears to be a י or perhaps ס; in No. 87 it is either a י or ס. Up to the present I have searched in vain for something in the cuneiform literature with which to compare this name. However, this much

1 [For a different view, cf. "Editorial Preface."—Ed.]
is certain, the Aramaic endorsements show that the pronunciation of the name of the god, in this age, has nothing to do with Adar, Ninib, Ninurta or Nisroch.\footnote{Hrozný, \textit{Mythen von dem Gott Ninurta}, p. 81, f.}

It may be urged by some that the names of these gods, reproduced in Aramaic, represent foreign deities which were considered as equivalents to the Babylonian gods, \textit{NIN-IB} and \textit{KUR-GAL}. As we have in these "dockets" a faithful reproduction of the pronunciation of the names of Babylonian gods with which we are familiar, \textit{e.g.}, Bēl, in names, is written \textit{בל} (Nos. 60, 99, 104, 115, 116 and 131); Marduk, \textit{מרדック} (No. 121); Nabû, \textit{نبى} (Nos. 119, 120 and IX, 71); Nabû, \textit{נאב} (No. 106); Shamash, \textit{שמאש} (No. 116),\footnote{Cf. also \textit{Vorderasiatische Synagoge}, p. 263.} it is not very likely that such would be the case, and especially with regard to \textit{NIN-IB}, one of the patron deities of Nippur, where the tablets were found.

What is the purpose of these inscriptions scratched or written upon the tablets? Rawlinson, who published the first collection as early as 1864,\footnote{Consisting of seventeen short inscriptions and docketts, \textit{Journal of the Royal Asiatic Society}, 1864, Vol. I. N.S., p. 189; cf. also \textit{Corpus Inscriptionum Semiticarum}, Pars Secunda, Tomus I. Stevenson, in a handy volume, \textit{Assyrian and Babylonian Contracts}, has collected all "dockets" published, with a few exceptions, and in addition presents for the first time ten not previously published. His volume contains in all forty-seven "dockets" and short inscriptions.} said: "The docket as might be supposed usually describes the nature of the deed, but sometimes it merely gives the name of the party disposing of his property." While there are no deeds of sale among these documents containing Aramaic inscriptions, the idea expressed by Rawlinson seems to be in strict accordance with the contents of the "dockets." They were filing endorsements or ready references for the keeper of the archives. But why are these "dockets" not written in cuneiform, the regular script of the Babylonian language?

As mentioned above, traces of Aramaic writing are seen on at least thirty-five of the tablets here published, or in other words nearly one-third of the entire number. As some of those written with a black fluid have almost completely disappeared, there is every reason to believe that a great many more originally contained "dockets." Naturally, after the tablet was hard, it would be difficult to make such a "reference note" in cuneiform, but, as has been shown, at least the incised "dockets" were written at the same time when the documents were made. Then, also, it is quite possible to conceive of the desirability of having such a "docket" in another writing which would be readily recognized, and at the same time offer no confusion in the closely written document. This would imply, however, a knowledge of an additional language on the part of the archivarius. But does it not rather point more strongly to the fact that the endorsements...
are written in the tongue of the record keeper, or even in the language of the man in whose interest the documents were inscribed?

In connection with the above, the facts which follow should be taken into consideration. The Assyrian officials in the time of Sennacherib spoke Aramaic, according to the episode with the representatives of Hezekiah, related in II Kings, 18:26, f. The Hebrews, in all probability, spoke the Aramaic language after their return from Babylonia.\(^1\) Aramaic was used for filing endorsements as above, some of which are dated as early as the time of Sennacherib. Bricks, containing legends of kings in Aramaic, similar to those inscribed in cuneiform, besides quite a number of inscribed seals, weights, etc., have been found in Babylonia and Assyria. More than one-half of the contracts, in connection with the Murashû Sons, were made with persons bearing West Semitic names.\(^2\) The lists of names in the documents of both volumes show that about one-third of them are foreign, a goodly number of which are West Semitic. Taking these things into consideration, are we not impressed with the fact that the Aramaic language was very extensively used in Babylonia at this time?\(^3\) Furthermore, it is quite natural to conjecture, at least, that the Aramaic in this period was the language of a large percentage of the common people in Nippur, and that the Babylonian language, while still spoken, was on the decline, although for centuries it continued to some extent to be the literary and legal language of the country, as was the case with the Sumerian, long after it ceased to be spoken.

**PALEOGRAPHY.**

A list of all the signs and variants, giving the ideographic and syllabic values in use in the documents of both volumes, will be found immediately preceding the plates containing the texts. The values are attached so that a comparison as regards the use of the signs in this period may be made with those of other periods. Naturally in some cases, when the position of the wedges in a character was only slightly altered, discretion as to its value in the list was exercised. Completeness as regards the values attached to the signs has also been aimed at, but as there are certain passages and combinations of characters in both volumes as yet not intelligible to me, especially as regards their pronunciation, I do not claim that the list is perfect.

1. In the *Introduction* to Vol. IX, p. 20, attention was called to the peculiar writing

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\(^1\) [The Editor holds with Kautzsch (*Grammatik des Biblisch-Aramäischen*, § 4, Wilhelm Gesenius' *Hebräische Grammatik*, § 2, section 7) and other scholars, that the Hebrew continued to be spoken in Palestine till the third pre-Christian century.—Ed.]

\(^2\) A great many Western Semites adopted Babylonian names (cf. Intro., Vol. IX, p. 28, f.).

of the sign ád(t) in the words "min-át-ti," "ib-át-qa," and the frequently occurring name "Ad-dan-nu." Kotalla, in the Beiträge zur Assyriologie, Vol. IV, p. 569, proposed to read the character, Bēl. The latter does not need refutation, as the usual characters for the god are frequently found alongside the sign in question. The following definitely shows that the sign is not the one having the value ád(t), and that it must be considered altogether differently. (a) If the characters were to be read ád in the name Ad-dan-nu, we should expect to find the ordinary sign having the value ád used at least once in this name, which occurs in these texts fully one hundred times. (b) With the value ád, the name is rightly considered foreign, but then we should expect to find more than two or three persons with foreign names mentioned, either as fathers or sons, among the thirty-five or more different names of persons recorded as being thus related. (c) The writings ib-át-qa (≡ ibuteqa) and min-át-ti while possible, are not the ordinary ones. (d) In short the usual sign ád(t), written in the usual way in these texts, is altogether different. Compare, 5:4 and the Sign List No. 5.

In these inscriptions the character under consideration must have the value tad, tat and dat. (a) Only such values are applicable in the names and words mentioned. For instance, the names Bēl-úd-dan-nu-bul-tiš-su, Vol. IX, 79:12, Lo. E., or Nabū-úd-dan-nu-usur, Strass., Dar., 264:6, would seem to have no exact parallel in formation, but transliterating them Bēl-tad-dan-nu-bul-tiš-su, and Nabū-tad-dan-nu-usur, "Bēl, grant him life whom thou hast given," and "Nabū, protect that which thou hast given" (cf. Bēl-tu-ad-dan-nu-usur, Strass., Nebk., 21:8, passim), the difficulty is removed. (b) The reading man-dat-ti, cf. man-da-at-ti-shu, Strass., Camb., 379:14, and ib-tat-qa (II of batāqti), would also be in accordance with what would be expected. (c) A similar value tat can only be used in the rendition of this sign, which appears as a variant for the name Lu-aú-bul-ta-at, Strass., Dar., 379:15, written Lu-ub-bal-ta-at, Strass., Dar., 319:4, 8.1 (d) Cf. also tat-ta-sha²(A-I,IV), 9:4, parallel with ta-ah-ti-pi, line 3.

This character appears in quite a number of variations, as will be observed in the Sign List, No. 22. The one most commonly found very closely resembles the sign KAID. In this period the character with the value kud(t) is unknown to me. The values tad, tat, etc., as far as I can ascertain, were not used in earlier periods in connection with this sign. Probably the smaller sign having the same values, i.e., kud(t), supplanted the other; but how can the selection of it for the new values t(ád)kud(t) be explained?

In the Cassite age, by some arbitrary decision, the scribes in writing names like Ka-dash-man-tar-ga introduced, or resurrected the value dash for the sign, which consists of a single perpendicular wedge. In the late period the value gi was used for this same

sign in the name E-gi-bi. In both instances, doubtless, the introduction, or resurrection of these values was for practical purposes, and is due to the frequent occurrence of these names. Is it not possible also to account in this way for the introduction of tad in connection with the sign under consideration? Taddhanna had become a very common name. No cuneiform character with the value tad existed, unless the sign in question in some unknown period had this value; and instead of writing ta-ad each time, is it not reasonable to assume that in the guild or school of scribes the masters, or teachers of cuneiform orthography, found it expedient to select a sign for this and similar values? If we are right in identifying the sign as KAD, and that this value was introduced for it, then doubtless its selection is due to the fact that it was rarely, if ever, used in connection with its original values, kad(e), in this period. This may throw light on what follows.

2. The explanation which has been offered (Introduction, Vol. IX, p. 19) for the peculiar use of AN-MESH in foreign names, is that it was "employed for expressing a sound which appeared to the Babylonian mind as one of their own plural endings," and that "it may be that the Babylonian scribes mistook i, pron. suff., for their own plur. ending ic, resp. i." This explanation meets with serious difficulties. (a) Although in both volumes there are ten different names having AN-MESH as the final element, cf. Na-tu-im-ilu, Rab-bi-ilu, A-der-ri-ilu, A-na-im-ilu, Aq-bi-ilu, Ba-ri-ki-ilu, Ia-a-di-hu-ilu, Ia-a-hab-ilu, Ra-bi-im-ilu, Shi-kin-ilu, there is not a single West Semitic name of a similar formation having מ in the same position. (b) That the scribes when they wrote ilu did not intend to represent anything that even had the appearance of the suffix, is conclusively shown by two Aramaic docketts. For Ra-bi-im-ilu the scribe wrote מ on tablet No. 68; and on No. 5506 (Catalogue, B. M.) for Hu-a'am-ilu, is written in Aramaic מ, exactly as in the Old Testament. In other words AN-MESH in these names, which in Hebrew have מ as the second element, stands for nothing else than מ. Is there any plausible explanation for this peculiar writing?

It is to be observed also that Assyrian scribes in writing these foreign names, whether מ is the first element or the final, made no effort to indicate that there was a suffix, e.g., Hu-gab-ri, Hu-ka-bi, Hu-ir-ri, Hu-na-ta-ni, Gab-ri-ilu, Ia-a-di-ilu, etc., cf. lists in John's Doomsday Book, and Deeds and Documents. Taking into consideration also the fact that מ in West Semitic names of these texts is found more frequently than Ramman, Gula, Nana, etc., in Babylonian names; and that the scribes, in all probability, knew that מ, the Hebrew word for God, was plural, is it not natural to suppose that the Babylonian scribes in their efforts to distinguish between ilu and

2 Cf. the use of ilu as singular in the Tell-el-Amarna letters, Barton, American Oriental Society's Proceedings, April, 1892, p. cxevi.
the Hebrew introduced this combination of signs, $AN-MESH$, which carried with it the idea of plurality? In the light of what precedes in connection with the introduction of new values for signs, this theory finds support and becomes plausible.\(^3\)

3. In Strassmaier’s publications of contract literature a character very similar in appearance to $GISH$ occurs several hundred times.\(^2\) Tallquist reads it $esu$, “Holz.” He also quotes a passage in which it occurs, Strass., $Nbu$., 164:8, which he reads “$ushparu piša,” cf. Die Sprache der Contraete Nubi-ná’id’s, pp. 49, 140. Zehnpfand reads the name $ushparu isu, “Bastweber,” cf. B. A., Vol. I, p. 498. In another place he reads $isu “Werg,” cf. B. A., Vol. I, p. 498. This sign appears as a determinative for the frequently occurring $kibus, shallya$ and $bullana$. Delitzsch, reading the sign as the determinative $isu$, translates “Schemel,” “holzernes Tempelgerath” and “Ruhelager” respectively; cf. also Meissner, Supplement, p. 14, $isu = “Werg.”$ Peiser, Keilinschriftliche Bibliothek, IV, p. 236, f, reads three hundred $qatáši slu isu, “drei-hundert Spannen Holz.” The failure to recognize that this so-called character $GISH$ is none other than the Babylonian $GAD$ has caused the difficulties. In the passages quoted, and in many others, it has the value $kitā, “clothing material.”$ Zehnpfand rightly says, notwithstanding he reads the sign as the determinative $isu$, that “alle drei Wörter bezeichnen Teile der babyl. Kleidung,” for they frequently appear in the “Weberrechnungen.” With $dilmunul-ba-nu$, Strass., $Nbu$, 78:3, 8, compare $stu$hul-la-nu, V. R., 61, col. V, 45. That $GAD$ is made in early Babylonian texts in a similar manner, cf. Z. A., III, p. 210. That it is exactly the Neo-Babylonian form of the sign, cf. Vol. IX, 86°: line 15, with line 24. The few occurrences of the sign in these texts would indicate that perhaps a distinguishing characteristic is to be recognized in the lower horizontal wedge protruding more to the left than the upper. This is also noticeable in a number of instances in Strassmaier’s texts. It is probable that Strassmaier, according to his method of copying, after having recognized the sign as $isu$, usually wrote it without any regard for its actual form.

4. Hommel, in his *Sumerische Lesestücke*, rightly wrote the ideogram for $uniku$, $SAL-ASH-QAR$. Delitzsch later, in his *Handwörterbuch*, reads $SU-QAR$. Radan, *Early Babylonian History*, p. 348, follows Hommel, but says $SAL-ASH$ in modern Babylonian script are written together and pronounced $SU$. If he meant that $SAL-ASH$ in Assyrian being considered as one sign was equal to $SU$, he would be correct. In Neo-Babylonian $SU$ is written differently (cf. *Sign List*, No. 236). That Hommel is

\(^3\)A different theory from that of Prof. Clay will be found in the Editorial Preface.—Ed.

\(^2\)[This character was already identified as $kitā$ in my former lecture courses on Strassmaier’s text publications, and again in my first interpretation of Vol. IX, winter 1888-90, which, however, were not attended by Dr. Clay, as he was instructor in O. T. Theology in Chicago during these years; cf. also Vol. IX, 65:20, f, for another occurrence of the sign.—Ed.]
right in his disposition of the signs is determined by the writing of the ideogram in these texts. SAL-ASH-QAR, cf. 130 : 4, passim.

5. In the name list of Vol. IX the son of Ardi-Ninib, occurring 49 : 18 and 53 : 18, is read Ninibai (BIL-DAR-ai). The same name occurs 108 : 14 (where the text was not given correctly\(^1\)). In the inscriptions here published the name occurs 45 : 20 and 61 : 20. The second character, however, does not seem to be DAR, which is made quite differently in these texts. Cf. Sign List, No. 32 with 222. It might be urged that as the sign in question is approximately similar to DAR of the old Babylonian texts, or the so-called “hieratic” of the Neo-Babylonian period, cf. C. T. B. T., 3 : 14 (13891), C. T. B. T., 3 : 39,\(^2\) I. R., 56 : 47 : 25, and Hilprecht, O. B. L., Part I, 84 : 16, it was made in imitation of these. While several of the scribes who wrote the tablets, occasionally increased or decreased the number of parallel wedges, which made them similar, in some respects, to signs of an earlier period,\(^3\) this would be the only instance where an older or “hieratic” character was imitated if it had a different form. Throughout the whole list of characters used in these texts there is not a single sign which is made in two entirely different ways. Then, also, five different scribes wrote this name, and in the five texts where it occurs, none of the above peculiarities exist. The sign which most closely resembles the one under consideration is KIRRUD. Cf. Delitzsch, Ass. Lesestücke, 3d Ed., S.\(^4\), p. 58, also Strass., Dar., 430 : 6. For KIRRUD in names of gods, cf. "DU-KIR-RUD-KU, King, Babylonian Magic and Sorcery, 12 : 24, and "LUGAL-KIRRUD(?), 12 : 25.

6. The ideogram for abarakku (cf. Sign List, No. 162) is not to be read SH-I-UM (Delitzsch, Handwörterbuch, p. 12), nor shiim (Introduction, Vol. IX, p. 47), as it is composed of SH-I-DUB. In Assyrian the latter sign occasionally has only three perpendicular wedges, making it similar to UM, cf. II. R., 31, 56, e., but cf. Delitzsch, Ass. Les., 3d Ed., p. 134. In Neo-Babylonian UM and DUB cannot be confused as they are made quite differently. In these texts SH-I in several instances is accompanied by the dual sign, cf. 60 : 3; 124 : 4. This may throw some light on the meaning of the word. As has been known the abarakku was a royal officer, cf. also Vol. IX, 59 : 14. In the same volume, tablet No. 32, he gives an order for the restitution of property, and in No. 39, for the collection of rent. Taking the ideogram into consideration it seems possible that originally the office was something like “Archivarius” or “Keeper of the Seal.”

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\(^1\) Cf. Sign List, No. 86, for BIL as it appears on the tablet.

\(^2\) I am indebted to Professor Hommel for these two references.

\(^3\) Cf. Introduction, Vol. IX, p. 18, § 4, and the Sign List of this volume.
PROPER NAMES.

The same general rules observed in Vol. IX for the transliteration of verbal forms in proper names written ideographically, are followed in the Concordance of this volume. The transliterations of certain hypokoristica, however, have been made to conform according to what follows.

Throughout the Neo-Babylonian contract literature there are hundreds of names containing a verbal form, to which is attached the sign A having the value aplu, etc., e.g., SU-\(\text{A}\), B.1-SIL-\(\text{A}\), SE-X.1-\(\text{A}\), K.1-K-\(\text{A}\). Some Assyriologists read these names Erâb-aplu, Iqîshâ-aplu, Iddinâ-aplu, Ibî-aplu, while others read Iqîshâ, Iddinâ, etc. Very strong reasons speak against the transliteration of aplu in these names. There is a possibility that names of this class are abbreviations of those which contained verbal form + substantive + deity, like Li-nun-ab-bi-ih-\(\text{A}\), 91 : 18; Lu-mur-dum-\(\text{A}\) Bêl, Strass., Nbn., 509 : 3; or, U-sur-a-nâl-\(\text{A}\) En, Strass., Camb., 245 : 14, but formations of this character are exceedingly rare, and the verb is usually the imperative or the precative. It cannot be said that they represent names which originally contained verb + deity + substantive, the middle element of which has been dropped, because such formations do not occur. The same is true, if it should be urged, that in the shortening of names the order of the elements was reversed, as such a change has not been proved to have occurred. If they were originally theophorous names, and represent the common formation, deity + verbal forms + substantive, of which the deity has been omitted and two elements remain, then the form of the verb should be the participle, and the names in question should be read Érib-aplu, Kâ-îshâ-aplu, Nâdina-

1 The only exceptions known to me in Neo-Babylonian literature which cannot be satisfactorily explained are, the frequently occurring Nâhâ-ur-nop-paššum, and a peculiar name written Nâhâ-\(\text{i}\)-\(\text{A}\)-\(\text{A}\)-\(\text{A}\), Strass., Dar., 57 : 14. [Dippel, Name List.] Cf. also the reading of a strange name in Meissner, Altab., Prst., 97 : 22, Hi-îshmu-\(\text{A}\)-\(\text{A}\), “Gott erhöhte die Elenden,” by Hommel, Alt., Üh., p. 71. This statement requires the consideration of the following:

1. Bêl-tasku-\(\text{A}\)--

2. John in saying that Sîn-nindî-na\(\text{A}\) and Sîn-idîlà\(\text{A}\) are both possible readings (cf. American Journal
aplu and Bâni-aplu, e.g., Sha-kin-shamu, Strass., Cyr., 297 : 9. This same character also is attached to abbreviated names having the imperative, and is also read aplu by some Assyriologists, e.g., Ku-šur-aplu. In view of what is written above, while it is not an impossible transliteration, yet this name also is more likely to be explained, with many of the others mentioned, especially those containing the präterite + A, according to what follows.

In all periods of Babylonian literature, from the earliest to the latest, there are found abbreviated names containing a verbal form, to which is attached an ending,
of Semitic Languages, Vol. XVIII, p. 153) has been influenced, as well as others, by the writing SE-NA frequently used in proper names for idānā. But “na” or the overhanging a vowel is added to most forms of nedāna. For the participle, cf. na-dī-na, Nbn., 1113 : 37. The name must be read Shu-nādīna(na)-ašu. The overhanging a is due to the following a of ašu. Cf. Bi-lānīna(na)-aplu, Dar., 464 : 3.

3. The verbal form in the name Ea-epush(-ush)-ilu, Strass., Dar., 256 : 4, etc., is also the participle. It is the common family name occurring hundreds of times, having as a root epest(-esh), here epush, due to the influence of the labial. That this is correct, cf. the same name (Nabû-nūdīna-shum, son of Shī-lu-er, son of Ea-epust(-ush)-ilu, Strass., Dar., 169 : 3. Epush is also found, cf. Strass., Dar., 73 : 12. The unabbreviated form of this name is Ea-epush-ilunā. This is proved by the writing of the same individual’s name, in Strass., Dar., 224 : 4.

This necessitates the reconsideration also of the reading Ea-epešhān (“Ea is the artisan”) introduced for this name in Introduction, Vol. IX, p. 23, which has since been adopted by several Assyriologists. In opposition to the arguments advanced for it, and also those against the reading Ea-epešhālū, I offer the following: (a) In not a single instance, in the many occurrences of this name, or its abbreviated form, is it written like the word for “artisan” referred to, e.g., E-pishta-ru, E-pesht-a-ni, E-pesht-ša-nu or E-pesht-šu. (b) The form Anpl is not only found once but frequently. Cf. Strass., Nbn., 116 : 18, Ybk., 293 : 13, Camb., 388 : 19, Dar., 73 : 12, 224 : 4, 321 : 32, etc. (c) That the determinative omētu is used before Epush-AN, when it stands in the third place, offers no difficulty, as it indicates the family name. Then, also, Epush-AN is an abbreviation for Ea-epush-AN. Cf. the same name written both ways, Strass., Dar., 404 : 13, and Dar., 493 : 10. Further, Ea-epush-AN is an abbreviation of Ea-epush-ilunā. Cf. the same name also written both ways, Strass., Dar., 169 : 3, and Dar., 224 : 4. Certainly Ea-epush-ilunā could not be a “professional designation,” and yet cf. the name omētuEa-epush(-ush)-ilu, Strass., Dar., 515 : 16. The text quoted, i.e., Dar., 257, has also alongside of hEpush-AN the family name hNabū-bāī, l. 16. (Cf. mNa-bo-ai, Strass., Dar., 298 : 9.) Cf. also hMudammiq-Rumman, Strass., Cyr., 223 : 16, Camb., 208 : 3. (d) Shamash-epush may be translated “Shamash did (it),” but Nabû-dī-na-epu-ush, Strass., Nbn., 367 : 1, will justify the reading Ea-epešhālū, and its translation “Ea is the maker of gods.” (e) And finally, that the meaning expressed is in full accord with their religious ideas, cf. the names with similar meanings: Ea-ilū-ta-epušh(KAK), Dar., 206 : 17; Ea-ilū-ta-epušh(KAK), Ybk., 345 : 15; Ea-ilī-ia-epušh(KAK), Dar., 278 : 10; Ea-smāni(a)-epušh(KAK), Dar., 551 : 23.

4 Assyrian Es-sag-laš-ki-ṭu-abli, V. R., 44, 44d, etc. The explanation of the form kin, which is not imperative, is as follows: Mukin-aplu(DU-A), Vol. IX, 71 : L. E., is written in l. 8, Ki-nu-aplu or Ki-na-a. Mukin-aplu(DU-A), 82 : 13, Lo. E., is an abbreviation of Biš-mukin-aplu, 88 : U. E., as determined by a comparison of the seals. Taking into consideration the fact that the performative n or nu is frequently dropped in Assyrian names, e.g., šhallim for ushallim or mushallim, in Asher-shallim, Johns, A. D. D., 163 : 1, or for mushallim in Nabû-shallim-aḫ, Johns, A. D. D., 102 : 1, there is every reason to believe that the element in question is to be regarded as the participle in a shortened form. Cf. the docket on tablet 78 (122172) for Biš-mukin-aplu. This being true, Ki-na-a is an abbreviation for a name like Biš-mukin-aplu, or, in other words, is a hypokoristicon, with the “kose” suffix. This explanation, however, will not justify the transliteration of DU as kin (imperative) instead of mukin in such full names as Biš-mukin(DU)-zītu, as has been done generally in Babylonian names by some Assyriologists.
resembling the first person pronominal suffix of the noun,\(^1\) such as *In-bi-i*\(\_\)ia, 24 : 16; /IBni-*\_ia*, Strass., Nbk., 62 : 3; *Ba-ni-*\_ia*, Vol. IX, 26 : 15; *Tab-ni-*\_e-a;\(^2\) 4 : 5; 89 : 17. It is apparent at a glance that this ending cannot be regularly regarded as the pronominal suffix of the noun, for it is here found in connection with verbal forms.

The explanation of this peculiar combination of a verbal form, with this ending, is as follows: One of the elements of a name was used for the sake of brevity, to which was added this affirmative, or “kose” suffix.\(^3\) In some instances it was the common noun, e.g., *Shami-*\_ia*, 51 : 3; *Shu-ma-a*, 45 : 10, etc., in others it was the deity, as *Marduk-a*, 39 : 12; *Anun-ai,\(^4\) 101 : 10, etc., and again it was the verbal form, as above, to which this ending was attached. For example, instead of calling the child by his full name, *Marduk-zër-ibni*, he could be called *Marduka*, or *Zéría*, or *Ibnia*. Cf. *Sil lu*, 130 : 32, abbreviated from *Ina-silli-Ninib*, 8 : 12 (cf. *Introduct.*, Vol. IX, pp. 24, f.). Cf. the name *Nabú-tab-ni-*\_i\_si\_ur*, the son of *Egibi*, Strass., Nbn., 132 : 4, written *Tab-ni-*\_e-a, Strass., Nbn., 132 : 4. Cf. Peiser, *Bab. Rechts.*, 1, p. 11. Cf. also the name of an Aramaic docket, * näm*, for *Ardr-Ištar*, John’s *Deceds and Documents*, III, p. 448, and *sn* for *Rêmu-shakur*, C. B. M., 5172. That the transliteration of this character is a and not a in these names is proved by Aramaic “dockets” on tablets, where we find written for the names, SU\(\_\)\_I, *šâš*, Vol. IX, 66, and BA-SÌL-I-I, *šâš*, Stevenson, *Assyrian and Babylonian Contracts*, 34 : 3.

In the Neo-Babylonian period this affirmative is *ia, iu, iu, a* or *ai* (\(\_\)\_I-\_I). The endings, except *ai*, are the same in form as the first person pronominal suffix of the noun. It is quite possible that originally it was the pronominal suffix which was attached to the element selected for the sake of shortness, e.g., *E-sag-gi-li-ia*, “My Esagila”; *Ibnia*, “My Ibnia,”\(^5\) without any regard for the meaning of the word. However, I prefer to regard it merely as a “kose” suffix, even though the same rules that usually govern the nominal suffix are applied when this affirmative is appended to name elements. This fact gives rise to what follows.

\(^{\text{1}}\)For the early period, cf. Ranke, *Disseratation*, p. 42.


\(^{\text{4}}\)To distinguish between this ending and those names which originally had the pronominal suffix is in every instance impossible. *Itti-*\_ia*, Strass., Nbk., 335 : 6, might be an abbreviation with the “kose suffix” of a name like *Ritul-shak", Vol. IX, 4 : 2, or of a name like *Nabi-tul-*\_i\_i\_nur*, Strass., Nbn., 756 : 7, which contains the pronominal suffix. A still more difficult problem would be to distinguish between those names composed of a deity with this “kose suffix” and those that may have the patronymic ending.

In the transliteration of these names I have made the vowel, when there is one, which joins this affirmative ending or suffix to the element used, long or short, in accordance with the rules which govern the suffix. A number of Assyriologists invariably make it long, e.g., Nūrīa, Ardiia, Rēsūa; others transliterate like Ardiia, Bānīia, Žēriia.

Three classes of names containing either this "kose" suffix, or the pronominal suffix of the noun, must be recognized.

1. Those for which there is a reason why the joining vowel should be made long, namely, those elements which are in the plural, or are tertius infirmus, e.g., Ahē-c-a (Ahēa), Strass., Nbn., 122 : 6; Tab-ni-c-a (Tabēa), 4 : 5; It-b-nī-i-a (Ibnīa), Strass., Nbk., 62 : 3; Māk-ki-z-a (Makkēa), Strass., Nbn., 553 : 3; Bēl-shadū-u-a (shadūa), Strass., Nbn., 897 : 2; Shumash-rē'ā-u-a (rē'āa), Strass., Nbn., 231. This being true, the joining vowel in names of this class, though its length is not indicated, must be considered long, e.g., Im-bi-ia = Imīa, 24 : 16; Bānī-ia = Bānīa, 2 : 3, etc.

2. Those in which there is no reason whatever for the reading of a long vowel, e.g., Sham-ia, 51 : 3; It-šī-ia, Strass., Nbk., 365 : 6; Ardi-ia, 4 : 26; Nūr-c-a, Strass., Nbn., 34 : 9; Nūr-ū-a, Strass., Nbk., 47 : 10; Itī-shar-ī-ni-ia, Strass., Nbn., 282 : 3; Itī-Nabū-pānī-ia, Strass., Camb., 201 : 1, etc. There is absolutely no reason why some Assyriologists should consider the vowel long. In not a single instance that I know of does the phonetic writing show that the vowel is long. When it is the pronominal suffix, grammatically there is no reason why it should be considered long. If a vowel is used to join a to the word, it is in every instance in this class a short vowel. It is either short i, e or õ (perhaps also o). Even though an occasional name of this class were found written like Nu-ri-c-a, of which I have no knowledge, I would explain it, according to the following, as having a short vowel.

3. There is a large number of names ending in a, not tertius infirmus, to which is attached the suffix ā-a, e.g., Ru-mu-ā-a, Strass., Nbn., 990 : 9; Xergal-ri-ša-ā-a, Strass., Nbn., 466 : 2; Rēlī-kudurr(u)-ā-a, Strass., Nbn., 1039 : 7; Sharru-āl(u)-ā-a, Strass., Nbn., 419 : 5, etc. Those written ideographically, as the last two examples, need offer no difficulties, and yet the explanation of the former may also be applicable to the latter. It must be kept in mind that the scribe did not write Babylonian and Assyrian names necessarily according to their exact pronunciation, but rather according to the elements of which they were composed. Ideographic writing is doubtless responsible for this. The meaning of the names must, therefore, have been well understood by the scribes. This being true, it is scarcely possible that in names containing the nominal suffix, they would have violated their rules concerning the length of the joining vowel.

Can any plausible explanation for this peculiarity in writing be offered?

On examination it will be found that, with a very few exceptions, e.g., Gi-la-u-a, Strass., Nbk., 54 : 12, in the hundreds of cases where such names occur, the sign SHM is always used as the joining vowel. This applies to all periods of Babylonian literature. In Assyrian texts, on the other hand, so far as I have been able to ascertain, the small sign for u is used. If any significance, therefore, is to be attached to this orthographical peculiarity, what applies concerning the one sign in Babylonian should apply to the other in Assyrian. For those Babylonian names, not tertius infima, which end in u, to which are attached u-a, I desire to suggest, either, that it is an effort to write phonetically v, which is a secondary development from j, under the influence of the preceding vowel u, in which case the pronunciation would be like viga (a form parallel to ardina, etc.); or that u is to be regarded as a phonetic complement with the value o, viga-v-a viga (a form parallel to miru). It is now well recognized that a phonetic complement precedes or follows a phonogram as well as an ideogram. Taking this fact into consideration, also that the one particular sign u is commonly used in this connection in Babylonian; that in the Hebrew names compounded with ו, as  זירא-לע-וא-לא-,  זירא-לע-וא-נאמו,  זירא-לע-וא-נאמו (C. R. M., No. 5510), u represents the o sound; that u as a joining vowel, unless it has the accent, would be rather difficult to pronounce, and as a short joining vowel to connect a to any consonant, a is to be preferred to u, are we not justified in suggesting that perhaps we have here the o vowel represented by the sign SHM, and that in words of this class it serves as a phonetic complement? If this were true, then, the phonetic writing of names like Nergal-vida-v-a (viga), "Nergal is my helper," would do no violence to the rules which regularly govern the pronominal suffix of the noun. The same might be true, also, in the case of words not in proper names which have this suffix, such as zevu-v-a, Vol. IX, 48 : 2. Moreover, with this one difficulty out of the way, all suffixes or affirmatives discussed, which end in the vowel u, can regularly come under the rules regulating the nominal suffix, and there is no need for confusion as regards the length of the joining vowel.

From the Concordance of Proper Names, it will be observed that a large number of names which occurred in the tablets dated in the reign of Artaxerxes I., continue to appear in these documents. Notwithstanding this fact, the large list of foreign names, which did not occur in Vol. IX., shows that in proportion the number of foreigners entering into contract relations with the Murashu family or acting as witnesses was perhaps greater than in the preceding reign.

1 Prof. Hilprecht informs me that in his lectures on the names (followed by a suffix), he has suggested these two theories, and also a third possibility, viz., that it really is a long vowel to be translated by a proposition = viga, "as (like) my helper."

2 Cf. Hilprecht, Assyria, p. 70, note 4, and p. 105 (l. 17 from end).

3 Cf. in the o vowel, Haupt, Z. A., II, p. 239 ff.
In a-ma = ḫa-wa as the second element of Hebrew names I have placed in the list of gods, regarding it as the Babylonian equivalent of וָי, the contracted form of the tetragrammaton. Pinches, long ago, identified the element as such; cf. Proceedings Soc. Arch., Vol. XV, p. 14, f. The first occurrence of ḫa-wa (In-a-hu-û, In-a-ha-û) as an element in Hebrew names I found in copying the texts for Vol. IX. ḫa-wa was introduced in the list of gods as וָי; (cf. Intro., p. 76). In view of the fact that the traditional pointing is וָי; that the Septuagint invariably reads 'וָי, and because of what is said with reference to SHAM and the value o in Babylonian proper names (cf. p. 19), I am inclined to think that In-a-ha-û was pronounced ḫa-wa. Ṣàma was not placed in the list of gods. Zimmerm, in his treatment of the subject says, “Ob dieses schliessende jàma den Gottesnamen Jahwe repräsentirt, ist nicht so sicher als dies beilemm beginnenden ḫa-wa der Fall ist” (K. A. T.,2 p. 466). While efforts have been made to show that וָי as the final element of Hebrew names does not represent וָי, this question I will not discuss as I accept the position taken by most scholars, including the savant Nöldeke (cf. Encyclopaedia Biblica, Col. 3279), who consider it as such.

As is well understood the most common formations of theophorous names, of the late Hebrew period, are, deity + verb or substantive; and verb or substantive + deity. The latter is either וָי or וָי (contracted into וָי or ו and וָי or ו). Among the Hebrew names found on Babylonian tablets both formations with וָי are commonly recognized as well as וָי as the first element. Is it not reasonable to expect the other very common formation also to be represented? The element which precedes Iàma in these and other texts are: Ahî,3 A-ya-bî, Az-zi;4 Ba-li, Bu-na, Bu-rik-ki, Ga-da-al, Ga-mar,4 In-na-na, In-za-da-û, Is-she,9 Ig-da-al, Ish-ri-bî, Ma-ta-nî,9 Ma-la-ki, Na-la-nu, Ni-ri,9 Pa-da-â, Pi-il-î, Ti-ri, Tu-ab, Shu-bu-nu,4 Zu-bad, etc. Every element can be considered to represent a Biblical word. Twenty-one of the twenty-three given are found in the Old Testament as the first element of names compounded with וָי or ו: דַּעְיָה: שִׁנֵּה, יָדָרְו, לְסֵרְרְו, סֵרְרְו, בֵּרְרְו, בִּלְגְּרְו, יָנִי, שֵׁנְה, מִלְסְרְרְו, תֶּרְוְרְו, פֵּרְרְו, מִלְסְרְרְו, עִוּרְו, שְׁרְרְרְו, שְׁבִּירְרְו, שְׁבִּירְרְו, שְׁבִּירְרְו, שְׁבִּירְרְו, שְׁבִּירְרְו, שְׁבִּירְרְו, שְׁבִּירְרְו, שְׁבִּירְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְו, שְׁבִּירְרְרְרְו, שְׁבִּירְרְרְרְו, שְׁבִּירְרְרְרְו, שְׁבִּירְרְרְרְו, שְׁבִּירְרְרְרְו, שְׁבִּירְרְרְרְו, שְׁבִּירְרְרְרְו, שְׁבִּירְרְרְרְו, שְׁבִּירְרְרְרְו, שְׁבִּירְרְרְרְו, שְׁבִּירְרְרְרְרְו, שְׁבִּירְרְרְרְרְו, שְׁבִּירְרְרְרְרְרְו, שְׁבִּירְרְרְרְרְרְרְו, שְׁבִּירְרְרְרְרְרְרְו, שְׁבִּירְרְרְרְרְרְרְרְו, שְׁבִּירְרְרְרְרְרְרְרְרְו, שְׁבִּירְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְרְr.

1 Besides the names given in the Concordances of both volumes, cf. Yu-â-na-tan-an(-an)-nu, C. R. M., 5510, and In-a-hu-û-za-bad-dû, C. S. M., 5512.
2 The names not otherwise indicated are found in Vol. IX and the present texts.
Dated in the Reign of Darius II.

The Assyrian historical texts was written "Jahveh" and "Jahwè", e.g., "Jah-zi-ka-u-ii-ta (a-a, a-a), Jih-zu-i-ya-a-nun (a-a, a-a). In Neo-Babylonian, in every instance that I know of, the element is written "Jäma (Ja-a-ma). It is unnecessary to repeat here that the Babylonian "m" = Hebrew "y", cf. pp. 2, 9. In what manner "Jäma" represents "y" I am not prepared to say. There is a possibility that "Jäma" is the actual pronunciation of Jahveh, as proposed by Sayce and Hommel1 years ago, in which case it would seem that perhaps the scribes arbitrarily introduced it, as they very likely did in the case of "A-N-MES" = "nš" (cf. p. 12f.). Again, "y", contrary to the pointing of the Massorites, which is not supported by the Septuagint, may have been pronounced "y²", or "Jäma".2 The Assyrian "Jah" may also have been pronounced "Jâr" (cf. p. 19). Moreover, I simply want to emphasize the fact that "Jäma (= Jäma)" represents "y", the contracted or apocopated form of "y", and justify my placing the element in the list of gods.

Translations of Selected Texts.

The complete transliteration and translation of these texts, as was announced in Vol. IX, p. 30, are expected to appear in Series C. Conforming with Vol. IX, and for the same reasons, the transliterations and translations of a few representative texts, in order to illustrate the general character of these documents, are given. With the exception of one or two, which contain docketed, I have selected those which belong to a different class of contracts, or bear upon subjects altogether different, from those published in Vol. IX.

1.

No. 54, Darius II, year 1st, Marchawan 2nd.

Contents: A lease of certain fish pools, in which the lessee, besides paying a stipulated sum, agrees to furnish the agent daily with a mess of fish.

Transliteration:

1. Ri-bat mára sha múaBil-érâb ḫardu sha múaBil-mádi-in-sumu ina ba-ud lib-bi-shu
2. a-na múaBil-mádi-in-sumu mára sha múaMu-ra-shu-û ki-û-am iq-bi 3. um-ru bârê sha nûnî"a
   sha ina bi-rît šu Ab-shu-â-nu u šu Gî-îs-shu 4. sha múaBil-ah-ûšur sha ina
   ša-nâzâ-āt ša ḫa-ad-û [ri] ša ḫa-tamqarâ 5. bârê sha nûnî"a sha ina ša-nûzê-ru ša ḫa-pâšû ša
   bi-in-da-šu bârê ša nûnî"a 6. sha ina šuBil-ûNù-û-li a-na šuBAR a-na ša-nû i
   bi-in-nam-îa. Ina šašî ½ bîltu kašû qua-û-û 8. a ul-tu ūmu(-ènu) ša bârê
   ša-lišu ūmu(-ènu) a-na bâ-û-û 9. i-nam-din-nu-û ūmu(-ènu) šašî ūmu(-ènu) a-na

3 The final short vowel as in "Jahwe", would not be represented in Hebrew.
BUSINESS

Lease


Translation:

Ribāt, son of Bél-ěrih, servant of Bél-nádi-an-shamum, son of Murashú, thus: the fish ponds which are between the towns Alššānu and Gishšu, belonging to Bél-ab-šur, those which are in the fields of the chief of the brokers; the fish pools which are in the field of the prefect of the hindana (professional name); the fish pools which are in the town Nārēl let me have for rent for one year. For the year, one-half of a talent of refined (?) silver; in addition, from the day I am given possession of those fish ponds for fishing, daily, a mess (lit. fixed amount) of fish for thy table I will furnish. Thereupon Bél-nádi-an-shamum complied with his request, and rented him those pools of fish, for the year, for one-half talent of silver. For the year the silver, i.e., one-half talent, rent for those pools, Ribāt shall pay to Bél-nádi-an-shamum, and the fish for his table he shall furnish. From the first day of Marchesvan, year first, those pools are at the disposal of Ribāt.

In the presence of Bélššamum and Umar-da-tu, judges of the canal Nār-Sin.

Names of six witnesses and the scribe. Seal impressions of five witnesses including that of Rimāl-Ninib, son of Murashú.

2.

No. 1, Darius II., year of accession, Shabat 4th.

Contents: Lease of a house. The stipulated sum is paid in advance for a certain term. In case possession of the house is demanded before the expiration of the lease, the full amount of rent is to be returned.

Transliteration:


Annotations: No. 4, L. 4. a-di múlu-ši a-si-e šarri is an expression not found elsewhere, so far as I know.

The tablet is the first dated in the new reign, in fact it was written either on the first or second day, cf. p. 2. It may refer to the time when the new king officially visited the cities; or perhaps the house was rented for the uncertain period terminating with the reign, for a representative of the crown, or for the use of a prince who lived in Nippur.

Translation:

The house, situated upon the rampart(?) of Bél, alongside the house of Zabamé, which is the property of Aplá, son of Harmahí, he gave for house rent to Bél-nádin-shumu, son of Murashú, from the fourth day of Shebat unto the going out of the king, for one and a half mine of refined(?) silver. The silver, i.e., one and a half mine, his house rent for the period, until the going out of the king, Aplá has received from Bél-nádin-shumu. Aplá, son of Harmahí, bears the responsibility for not repossessing that house. If the house from Bél-nádin-shumu is demanded, the money, namely one and a half mine, Aplá shall return to Bél-nádin-shumu, and there shall be no claim on his part against Bél-nádin-shumu concerning the rent of the house.

Names of seven witnesses and the scribe. Thumb-nail mark of Aplá.

3.

No. 131, Darius II, year 11th, Elul 21st.

Contents: A rental of sheep and goats.

Transliteration:

1. m. Ahu-shu-um máru sha [m.] Bél-bir i-na hú-um lib-bi-shu a-na m. Bél-sa-pi-vu-um-bi-iqa-pu-du. 2. sha m. Ar-sha-um ki-a-am iq-bi am-ru IX isme-bu-su-n XXVII ismeru shatru shanü(-á). 3. CXLIV ta lúkru rabitu [a-lit ]am XXVII ismeru már šatru

Annotations: No. 6, L. 1. CXLIV-ta. When ta accompanies numerals it doubtless is to be regarded as a phonetic complement, like it in ishtênit(-ii). Throughout these texts ta is added to numerals only when found in connection with certain substantives, e.g., CXLIV ta lúkra rabitu-lit-tum. Cf. nasabár IV ta šaqatu, 107: 5; adi V ta šašâti, 107: 10, etc. In the sheep and goat leases, 130, 131, 132, besides Vol. IX: 1 and five similar unpublished texts, the only words in which the gender varies as determined by the numerals are mi-qiš-tu and mi-qit-tu (see below). L. 4. enu = the female goat, but stands as well for goat in general, just like īnu does for sheep and goats. L. 5. si-ru písitu n sarmáti. písitu refers to the sheep and sarmáti to the goats in Vol. IX, 1: 4, where nasbar 1065 ta si-ru písitu follows the enumeration of sheep, and nasbar 238 si-ru sarmáti, 1: 4, the goats. After the sum total is given, the above phrase, si-ru písitu n sarmáti, follows. L. 6. mi-qiš-tu is used interchangeably with tam-lit-tu in these texts. For the former cf. 130: 6, 15; for the latter 132: 6, 14, Vol. IX, 1: 8, 21. Tallqvist, Die Sprache der Contrakte Nabûmale's, reads XIX. 266: 9, tam-lit-tu. Delitzsch, Handschriptionen, p. 195, reads tam-lit-tu, but does not translate. Peiser, K. B. IV, p. 194, and Bob. Rech't, III, p. 44, rightly translates "Geburten." The context of XIX. 266 as well as the Murashú texts require a translation like this. A flock of sheep, two-thirds of which are bearing ewes, could almost be doubled within a year's time. It is to be expected that in a

contract of this kind, provisions should be made for the return of a large percentage, at least, of the flock's natural increase. Goats being more productive, for the females rented, 100% of "offspring" was required, while only 66% for the sheep. Taštša = tašša = bāštša from iŷš, translated "ebur," Deutsch, Handwörterbuch, is doubtless the same word. Does tomāša = tašša = tašša, or does tomāša by some analogous formation = bāštša? Mīda, having the same meaning; "offspring" or "born" = mīda. Cf. Heb. iŷš and the modern Arabic wab. This is a notable example if es, written m, is preserved at the beginning of a word. In the earlier periods the name pī usually represents this sound. L. 9. mu-ul-ta-tum "dead" is fem. Int. II of 742 and is here used as a substantive with a passive signification. Cf. Deutsch, Ass. Grammar, § 64:24. Cf., mu-ul-ti, 74:17. For similar formations cf. nallā, Pl. = nallātā, shēbū, ḫēṭē, etc. It is used interchangeably with miqētu, cf. 132:9, 17 and Vol. IX, 14:24. Both terms refer to the dead of the flock. If provisions were made for the return of a certain percentage of the flock's increase it is reasonable to expect to find the same made also for the losses through death and accident. 10% would be a reasonable allowance, as the ordinary life of a sheep is about ten years. The gender of miqētu as well as miqētu did not seem to be clearly fixed (see above). Cf. int. mutattum, 130:10, ishēn, 130:19, 131:10, 19; iskēn miqētu, 130:12:9; ishēn miqētu 132:17, Vol. IX, 1:24. L. 10. gi-da-nu-ā means something like "sinews" or "muscles." Sā is used as a variant of gišētu. Cf. Vol. IX, 1:14, 24 and 132:10, 17. Sā = bašur, cf. Brunnow, List, No. 3073. The root 2šē in Arabic, Aramaic and Hebrew means to hew, to hew off (members of the body). The use of sinews and muscles by all primitive peoples is well known; and as the amount per dead animal is small, i.e., 2½ shekels, this is the word gišētu, and its variant, Sā, in this connection seem to mean. L. 21. šu-nu-da-šu, "folding," occurs 130:21, 131:21, 132:18, 78:7, 12, Vol. IX, 1:25, and DB, 257:19, 348:9. On examination of tablet, Vol. IX, 29:9, the last two characters should also read NCV-tum instead of SHLM-DU. Peiser, Babylonisches Rechtbuch, III:24, translates "zählen." The root in Arabic "to stop," "to shut up with a bar," points to the meaning of the word, which doubtless is in this connection "to fold," "to enclose the flock in a fold."
Translation:

Ahushuna, son of Bél-é̂lîr, of his own free will spoke to Bél-supé-muhur, the Overseer of Arsham, thus: nine male sheep, twenty-seven two-year-old male sheep, one hundred and forty-four large bearing sheep, thirty-seven one-year-old male lambs, thirty-eight one-year-old female lambs, twenty-five large male goats, nine two-year-old male goats, fifty large bearing goats, seventeen male kids, seventeen female kids, in all three hundred and seventy-three sheep and goat ("Kleineich"), white and black, the property of Arsham, rent me. In a year, I will give thee, as rent for those sheep: for one hundred (female) sheep, sixty-six and two-thirds (\(\approx 66\frac{2}{3}\%\)) offspring; for one (female) goat, one offspring; for one sheep, \(\frac{1}{4}\) mine of wool; for one goat, \(\frac{1}{8}\) mine of sheared goat wool; for one bearing sheep, one damatum; for one hundred sheep, one qa of butter. Reckon ten dead for every hundred sheep. For one dead, I will give thee one hide and 2½ shekels of sinews. Whereupon Bél-supé-muhur granted his request, and nine male sheep, twenty-seven two-year-old male sheep, one hundred and forty-four large bearing sheep, thirty-seven one-year-old male lambs, thirty-eight one-year-old female lambs, twenty-five large male goats, nine two-year-old male goats, fifty large bearing goats, seventeen male kids, seventeen female kids, in all three hundred and seventy-three sheep, white and black, large and small, gave him for rent. In a year Ahushuna shall give to Bél-supé-muhur at the rate of one hundred female sheep, sixty-six and two-thirds offspring (\(\approx 66\frac{2}{3}\%\)); for one female goat, one offspring; for one sheep, \(\frac{1}{4}\) mine of wool; for one goat, \(\frac{1}{8}\) mine of sheared goat wool; for one bearing sheep, one damatum; for one hundred bearing sheep, one qa of butter, as rent for those sheep. For one hundred sheep, ten dead Bél-supé-muhur shall allow him. For one dead, he shall give one hide and 2½ shekels of sinews. For the shepherding, folding and guarding of those sheep Ahushuna bears the responsibility. From the twenty-first day of Elul, year the eleventh, those sheep are at his disposal. Those sheep [shall be obtained] from Shabahtani, the head animal keeper, son of PA-SHEE²⁸-ai.

Names of twelve witnesses and the scribe. Nine of the witnesses, besides Shabahtani, left impressions of their seals. Ahushuna made a thumb-nail mark instead of his seal. On the reverse is found an endorsement in Aramaic, "The document of Ahushuna, the son of Bél-é̂lîr."
BUSINESS DOCUMENTS OF MURASHU SONS,

4.

No. 106 [Darius II], year 6th, Sivan 10th.

Contents: Record of sheep and goats delivered to an individual for stock raising.

Transliteration:


Translation:

Two male sheep, four sheep (two-year-old males), eight male lambs, forty-five large bearing sheep, fifteen one-year-old female lambs, four large male goats, one two-year-old goat, [three] male kids, twenty large bearing goats, seven one-year-old female kids, in all, one hundred and nine sheep, large and small, white and black, belonging to Ribāl, son of Bēl-ērib, servant of Rimūt-Ninib, for rent, are at the disposal of Zabīl-Nanā, son of Ḫimmurṭu. On the 10th day of Sivan of the sixth year, he concluded the business transaction with him. The sheep are (is) inspected, counted and entrusted to him.

Impression of the seal of Zabīl-Nanā. Aramaic endorsement: “The document of Zabīl-Nanā concerning that which he acquired.”

5.

No. 99, Darius II, year 5th, Iyyar 18th.

Contents: A lease of certain fields, situated in a number of towns which are owned by a certain organization. Their representative, an overseer, is empowered to rent these lands for a period of three years.

Annotations: No. 106, Li. 1. tāh-ri. In Nos. 131 and 132, as well as Vol. IX, I, three different ages of male goats and sheep are specified, while only two of the female are given. In this tablet, as well as in No. 105, the same is true with respect to the goats, but exactly the reverse would be the case as regards the sheep if tāhru is construed as feminine, as ḪANUM usually is elsewhere. Taking into consideration all the sheep and goat leases the word can only mean here the two-year-old male sheep = ḫimmur nār šallatu shanū. For an illustration of a species of sheep and goats of early Babylonia, cf. Hilprecht, O. B. I., Part 2, Vol. I, p. 47. L. 8. šalinda(-in-du) is an example of two phonograms used as a phonetic complement. Cf. also SE-in-nu=šinmašu, 132:18.

Endorsement. The reading of the stroke inserted between the ṭ and 8 as ṭ in Vespasian Dr. Littmann has kindly suggested.
Transliteration:

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 

Translation:

The cultivated and uncultivated fields, belonging to the overseer of the Carpenters, which are located in the towns Tarbaša-ummanna, Ḫaṣṣētu-sha-Adraḫšu, Nakidina, Nakkiā and Ḫaṣṣētu-sha-Qa’manna, Ḫīdari, the overseer of the Nangarē, son of Ḫabšir, servant of Balātia, by order of Balātia, son of Siha’, gave those fields for rent to Ribāt, son of Bēl-ērib, servant of Rimūl-Ninib, for three years: at the rate of per year, two and one-half mines silver, one jar full of wine, one sheep, and sixty qa of flour. Each year, in the month Kislev, the silver, namely, two and one-half mines; jar, i.e., [one]; sheep, i.e., one; flour, i.e., sixty qa, Ribāt shall pay to Ḫīdari as rent for those fields. The responsibility for [not] reclaiming those fields Ḫīdari bears. [From the month Ajar of the seventh year] those fields are at the disposal of Ribāt. One document both have taken. [If those fields are demanded] before the expiration of the three years Ḫīdari shall pay five mines of silver.

Names of eight or more witnesses and scribe. Seal impressions of three or more witnesses, also of Ḫīdari.

Aramaic endorsement: The document of the land of the Nangarē (Carpenters), which Ḫīdari, son of Ḫabšir, gave to Ribāt, son of Bēl-ērib, for (lit. in) rent.

Annotations: No. 5. קנטו. For the use of the so-called מְפֶתִּים, in Hebrew, cf. Gesenius, Hebrew Grammar, § 119: 6. קנטו in Intro., Vol. IX, p. 24, is regarded as equivalent to 25 or 26 Babylonian 𒈗. In this text, as well as the two of Vol. IX, in which it occurs, it seems to me to mean something like rent, in this case for silver, sheep, wine and flour.
No. 29, Darius II., year 1st, Tammuz 20th.

**Contents**: A contract made with an individual for the gathering of a harvest, with a penalty attached in case the work has not been accomplished at a specified time.

**Transliteration**:


**Translation**:

Unto the second day of the month Ab, year first of Darius, king of countries, the harvest (namely), which as the apportionment of Rimūt-Ninib, son of Murashū, had been set apart, he gave to Ninib-iddina, son of Ninib-čit, to gather in. If on the second day of the month Ab, year first of Darius, that harvest he did not completely gather in, the produce as much of it as should have been delivered, Ninib-iddina shall turn over to Rimūt-Ninib from his own possessions, and there shall be nothing for him, together with the farmers, as regards the balance of the harvest.


No. 55, Darius II., year 1st, Adar 28.

**Contents**: A partnership agreement made by two individuals to farm certain lands, and divide equally the profits.

**Transliteration**:

Translation:

Ninib-muballit, son of Mashé:ih, and Adgishiri-zabaddu, son of Bél-érib, who had spoken to one another as follows: Let us sow five gur of seed in the field of ḫrib-mun(?)-gu along the bank of Nūr-Baltia, in the town Bit-Iadia, agreed thereupon together, and the seed, i.e., five gur, for a crop they planted. The seed, i.e., five gur, Adgishiri-zabaddu shall measure and deliver (lit. show) to Ninib-muballit. They have sworn by the king that whatsoever grows on it shall be equally divided with regard to their tithe and their profit.

Five witnesses and the name of the scribe follow; also the seal of Adgishiri-zabaddu, and his name written in Aramaic characters דדוער.

Contents: An agreement and its acceptance embodying a proposition to farm certain fields on equal shares.

Transliteration:


Translation:

Shum-iddina, son of Pu-ukhu, spoke to Rimût-Ninib, son of Murashu, thus: Let me put two of my oxen with two of thine oxen into thy pasture lands, and everything, as much as in those fields grows, by our work of irrigation, is ours in common. Afterwards Rimût-Ninib complied with his request and gave him oxen and seed; ox for ox, seed for seed. They have sworn by the king that whatsoever grows in it, shall be divided equally among them.

Names of four witnesses and the scribe. Seal impressions of three witnesses.

Annotations: No. 7b, L. 2. alpu. For an illustration of the oxen used at the present time in Babylonia to work the nartabu cf. Pl. XVI. The water buffalo (cf. same plate) is also used for this purpose. On the former cf. also Hilprecht, Assyrian, Tafel I. L. 4. On nartabu cf. Introduction to Vol. IX, p. 40, and also the illustrations Pl. XV and XVI.
Contents: A release given by an individual to Bél-nadin-shumu for and on account of a claim for damages arising from trespass committed by the latter and his servants. The charge of trespass, followed by its denial, and then payment of consideration for settlement or release, is analogous to similar transactions of the present day.

Transliteration:


Translation:

Baga‘dai, the astabari, son of Bél-nádîn, who spoke to Bél-nádîn-shumu, son of Nippurâ, as follows: The town Rabia, from which silver was taken, Hazatu, and its suburbs, thou hast cast; silver, gold, my cattle and my sheep and everything belonging to me, all, thou, thy bond servants, thy messengers, thy servants and the Nippurians carried away. Whereupon Bél-nádîn-shumu spoke as follows: We did not destroy Rabia, thy town, from which thy money was carried, and the suburbs of Rabia; thy silver, thy gold, thy cattle, thy sheep and everything that is thy property, all, I, my bond servants, my messengers, my servants and the Nippurians, did not carry away. Bél-nádîn-shumu gave to Bagai‘dai, on condition that no legal proceedings on account of those claims which Bagai‘dai and one with the other made, three hundred and fifty gur of barley, one gur of spelt(?), fifty gur of wheat(?), fifty good large jars full of old wine, including the bottles, fifty good large jars full of new wine, including the bottles, two hundred gur of dates, two hundred female sheep, twenty oxen, five talents of wool. Bagai‘dai received from Bél-nádîn-shumu barley, i.e., three hundred and fifty gur; spelt(?), i.e., one gur; wheat(?), i.e., fifty gur; jars, i.e., fifty good vessels full of old wine, including the bottles; jars, i.e., fifty good vessels full of new wine, including the bottles; dates, i.e., two hundred gur; sheep, i.e., two hundred females; oxen, i.e., twenty; wool, i.e., five talents he has been paid. There shall be no legal proceedings in perpetuo on the part of Bagai‘dai, his bond servants, his messengers, his servants and the men of those cities, and their suburbs, which were entered, i.e., of Rabia, Hazatu and the suburbs. . . . . by any of them, against Bél-nádîn-shumu, his bond servant, his messenger, his servant and the Nippurians. Bagai‘dai, his bond servants, his messengers, his servants and the men of those cities on account of that which they said concerning Rabia, Hazatu, the suburbs of Rabia, and everything pertaining to that property, none of them shall bring suit again, in perpetuo, against Bél-nádîn-shumu, his bond servant, his messenger, his servant and the Nippurians. By the gods and the king they have sworn that they will renounce all claims as regards those charges. Bagai‘dai bears the responsibility that no claim shall arise on the part of the men of those cities against Bél-nádîn-shumu, his bond servants, his messengers, his servants and the Nippurians.
Names of ten witnesses and the scribe. Four seal impressions and a thumb-nail mark of witnesses; also seal of Bayadāta.

9.

Contents: A receipt for the rent of fief lands paid to an official who represented the people that held them, including an acknowledgment of what was given to the crown.

Transliteration:

1. \(\frac{1}{2}\) ma-na kaspu il-ki gamrati šáh sharri ki-me ša sharri bar-ra u mimma na-da-na-

2. sha biti sharri gab-bi ša alta ebu Nisannu šattu VII\(^{28}\) a-di ki-it ebu Addaru šattu VII\(^{28}\) Du-ri-a-a-mash šarru ša i-na mah-ši šekara ša 4. zaq-pu u pi šak-pu isqashtu ša Bél-la-tin u bélé išqashti-ska

5. ša i-na àšu Bél šarri ša i-na šar-pa də. . . . .

6. ša kishō iš Parat Nippur ša běa-aši ša ba-na-

7. na-ches-a-i ša i-na pān Bél-sharribi ša i-na ša

8. ba-na-nesha-ai aplu-sha Bél-ab-šur iña qal


Translation:

Half a mine of silver, the complete taxes; a soldier for the king, flour for the king, barra and all kinds of gifts for the royal palace, all of it, which, from the month Nisan, year seventh, unto the end of Adar, year seventh of King Darius, is due from the seed field, cultivated and uncultivated, the fief land, held by Bél-hátin and the owners of his fief land; which is in the town Tarbiliimmaharbe; under the . . . . . , which is along the bank of the Euphrates of Nippur, belonging to the overseer of the Banneshaja, which is leased to Rimùt-Ninib, son of Murashū. The silver, i.e., half a mine, those complete taxes for the seventh year, which rest upon that fief land, Bél-uṣuršu, the chief of the Banneshai, son of Bél-ab-šur, has received from Bél-supē-ma-šur, the servant of Rimùt-

Ninib; he has been paid.

Names of six witnesses, four of whom left impressions of their seals. On the obverse is the following endorsement: "the document of Bél-uṣuršu, the chief of the Banneshaja [concerning] the silver which is for (from) the land(?) of the Banneshaja.

Annotations: ܢܣܵܪ, gentilic for Bān-nēsba. Cf. also ܢܪ̣ܒ, from ܢܬ, artist or carpenter. Dr. Littmann suggested the reading of the uncertain character in ܠܹܐ as ܕ.
Dated in the Reign of Darius II.

10.

No. 62, Darius II., year 2nd, Tegel 24th.

Contents: A mortgage. Certain lands are pledged as security for the payment of a debt. Record is also made of the payment of expenses incurred by the obligor in going on a mission for the king, and in addition the cancellation of a former debt, doubtless his payment.

Transliteration:


Translation:

Twenty gur of dates due to Rimūt-Ninib, son of Muruša, by Bitu, son of Bēlšama, who is the overseer of Bit-Sin-māgir. In the month Tishri of the third year, the dates, namely, twenty gur, he shall pay according to the measure of Rimūt-Ninib, in the town Bit-Ikhu. His field, cultivated and uncultivated, his fief estate situated on the bank of the canal Harrīpiqid, which is in Bit-Ikhu, is held by Rimūt-Ninib as a pledge for the dates, namely, twenty gur. Another creditor shall not have power over it until the claim of Rimūt-Ninib has been satisfied. Dates, the price of food, clothing and an outfit in going to Erech, on a mission, according to the request of the king, are given him besides a former debt which was against him.

Names of seven witnesses and the scribe. Seal impressions of three witnesses, and the thumb-nail mark of Bitu.

11.

No. 91, Darius II., year 4th, Sebat 8th.

Contents: An assignment of a debt, with the security which was pledged for its payment, to another; with a penalty attached should the original creditor seek to recover again the security pledged.

Transliteration:

BUSINESS DOCUMENTS OF MURASHU SONS,

Bit ṣa-qashti-shu-um zuq-pu a pi šak-pu 4. ša ina 𒀭ni Bit 𒄸-ra-ri-ša-ta ša kishād
.argmax. Harr-i-pil-quq 5. mas-sha-ku-um kaš-a, Kaspu a' I ma-um ṣa-a-ša-ah-ša-um ma-na ma-kiš-ša
a ra-a-ša-um ša ṣa-a-ša-ah-ša-um a-na ma-kiš-ša 10. eglu ša ṣa 'Sha-₄-Marduk-ul-ša-te a-na ūmu(μa) za-a-tu itti ṣa 'Sha-₄-Marduk-ul-ša-te nu. 11. Ina ūmu(μa) di-nu a ra-a-ša-um

Translation:

One mine of silver is the claim of Ḥadah-Šama, son of Shamesh-lu-din, which is against Sha-Marduk-ul-ša-te, son of Bel-nadin, and the tenants of his fief land, and their field. Their bit-qashti, cultivated and uncultivated, situated in the town Bit-ša-ri-ta’sa, at the bank of the canal Harrū-piya, is held as a pledge. The silver, i.e., one mine Ḥadah-Šama, son of Shamesh-lu-din, has received from Rimuṭ-Ninib, son of Murashu, charged against Sha-Marduk-ul-ša-te, and the tenants of his fief land; he has been paid. There shall be no legal proceedings whatsoever in perpetuo with Rimuṭ-Ninib by Ḥadah-Šama on account of the field of Sha-Marduk-ul-ša-te. If Ḥadah-Šama institutes legal proceedings against that field he shall pay ten mana of silver without legal process. The certificate of debt which was taken out against Sha-Marduk-ul-ša-te and the field, the pledged estate, on the name of Ḥadah-Šama, is a guarantee (namely for Rimuṭ-Ninib).

Names of eight witnesses and the scribe. Seal impressions of four witnesses, besides the thumb-nail mark of Ḥadah-Šama.

12.

No. 59, Darius II., year 2nd, Marchesvan 3rd.

Contents: An inventory concerning two hundred jars of wine which Rimuṭ-Ninib, empowered by his clients, and according to the advice received, delivered to the employee of another, who had the latter’s order.

Transliteration:

1. CC kapula-dan-um kurum la-ba-ri ma-la-um tābu 2. ina lib-šu 20 karpada-dan-um kurumum 1 guš 4.AN 2 A-AN 3. šatitu šalamša-ša-ta ša ṣa 4.Rimuṭ-

Translation:

Two hundred good jars full of old wine, of which there shall be twenty jars of one gur and one pi-size of first class three-year-old wine, held by Rîmûl-Ninib, son of Murashû, empowered by Bēl-kāṣir, son of Ah-ērīš and Quanî, son of Bēl-āṣīna and their families. According to the message of Ninīb-nûdîn, son of Ninib-ērîb, the jars, i.e., two hundred, Nabû-nûdîn, son of Bēl-kāṣir, by the authority of Lûbâši, son of Nabû-bēl-aballit, superintendent of the house of the prince and master of Nabû-nûdîn, has received from Bēl-kāṣir, Quanî and their families. Nabû-nûdîn shall leave the jars, i.e., two hundred, with Lûbâši, son of Nabû-bēl-aballit, and Rîmûl-Ninib’s inspector of food, delivering them for Bēl-kāṣir, Quanî and their families, that which is paid for, namely two hundred jars.

Names of ten witnesses and the scribe. Seal impressions of four witnesses, and of Nabû-nûdîn.

Aramaic endorsement: šēkē raṣsu, “document of Lûbâši.”
CONCORDANCE OF PROPER NAMES.

ABBREVIATIONS.

b., brother; cf., confer; d., daughter; det., determinative; f., father; f., following page; h., following pages; g.f., grandfather; gs., grandson; l. c., loco citato; m., master, mistress (employer); mo., mother; 

n., nephew; p., page; pp., pages; q.v., quod vide; s., son; sc., scribe; si., sister; u., uncle; w., witness.

Ar., Aramean; Arh., Arabic; Bi., Biblical; Eg., Egyptian; He., Hebrew; Na., Nabataean; Np., Neo-Punic; Pu., Palmyrene; Pe., Persian; Ph., Phoenician; Phh., Punic; Sa., Sabean; Th., Thamudian.

B. A., Beiträge zur Assyriologie; Ed., Editor; Z. A., Zeitschrift für Assyriologie.

Determinatives: d., deus, dea; f., femina; h., homo (anima); m., mon; pl., plural.

[ ] = text restored. * before a name indicates foreign origin of the same. The numbers refer to the cuneiform texts of the autograph plates. Names known from Vol. IX are underscored. An additional IX following the name indicates that the peculiar writing is confined to Vol. IX. To avoid repetition, all such matters referring to their interpretation as given in Vol. IX, is omitted in Vol. X.

I. NAMES OF PERSONS.

1. Masculine Names.

*Abda', 119: 3, 9 [120: 2].


Abulabil

1. bispir, 5: 7.

2. 38: 8.


Addanna, to be read Taddanna, q. v.

*Addiia (cf. Hadia, and [Hadda and Hia—Ed.]

In Ahurin of Ar 3777, in Ahiqarišu (Am) Addiia, 91: 7.

#Ad-3u-abu-mașq, in Nara sho = Addu-abu-mașq, 117: 3.

#Addu(4)ru-am mu (cf. Na. 37778), f. of Musklizib-

Bel, 126: 14.

#Addi-šu-ri-bad-du, # Addi-šu-ri-zab-dați (Ar. docket 37778), s. of Bēl-erba, 55: 1, 8, R.

† For AN-MESH = Heb. 3778 I have transliterated 3778 as in Vol. IX. Ed would have been better, cf. Intro., pp. 12 f. Cf. As-ak-ua-aḥi-šel, C. B. M., 1: 32: 17; also As-ak-ua-ar-ilu, Ranko, Personal Names, with As-ak-ua-ar-ilu, C. B. M., 1235. [ Cf. also Ed. Preface. This Aram. name must be interpreted in connection with As-ak-ua-ar-ilu, below. In view of the latter writing (hē and do) the root can only be 3777. From the same root derive (with Johns, Assy. Deceds. 111, p. 198) the name of the Assyrian Eponym A-ter-ilu(š), written also Ad-ri-ilu(š), which Zimmern (K. A. T. 3, p. 435) would compare with Water(3777)-do. The name, however cannot be translated “the help of the god” (Johns), but “The god has helped” (Perf. of Qat). It corresponds exactly with Bi. 3778-3778 and 3778-3778. This A-ter-ri-ilu, taken by itself, could he read also A-ter-ri-ilu, “Atar is god,” follows from Strassmaier, Camb., 145: 12 (A-ter-ri-id-ri), the “ri” in both cases probably being due to the “i” following.—Ed.]

‡ (Apparently the text had 3777 (Adli). As to the writing Addi alongside of Ad, Addu, Adad, cf. Zimmern, K. A. T. 3, p. 444.—Ed.)
BUSINESS DOCUMENTS OF MURASHU, SONS,

*Ad-ra-ha'-i ["God Ad(e)a") or "Abu is loving"]—


Abē-iddina

1. f. of Barikibh, 123: 8.
3. f. of Nisib-nādu, 48: 18 | 49: 2. Id. with No. 2.

Abē-BA-i, or Abē-iqishāh(a)-ti

2. f. of Taddannu, 114: 15.

Abē-nîr (GUR)

1. f. of Bēl-tuttanu, 29: 3.
2. f. of Nisib-ürb, 4: 4.

*Ah-mu-μa-nu (or Ah-mu-μa-num, cf. Bl. 2708) [probably the reading Üh-mu-μa-num and identical with Uţ-μu mana-num; q. x.—Ed.], s. of ..., b. of Barikki Bēl, 53: 114, 18, U. E.

Ah(n)-a-nab (cf. 11c. 2708), s. of Zabdiia, 93: 4.


*Ah(n)-ia-μa-nu-sh (m. of Manum-iqabu, 84: 17 | 85: 4, 10, U. E.

5. f. of Bēl-abu-nuwar, 57: 19. Id. with No 4.

†[cf. the female name AD-ra-hi-i (Johns, Assy. Decds. 245: 7). In view of such names as Si-ra-hi-i and Adad-ra-hu-a (Johns, l. c., 742, Obv. 28) and Nabu-ra-hi-i and Nabu-ra-hu-a, below, it is clear that AD represents a deity which may have been Abē ("father") or Ad. I prefer the reading of Ad in view of Adad(U)-mn-bu, for names like Bl. 2707, Na. 127-77, and Pa. 294A (Lidzbarski, Handbook, pp. 290, 292) point to the existence of a Semitic deity MN, which evidently is only shortened from Adad or Adna. Cf. the name A-di-nc-e, i.e., Adad-un, below, alongside Adad(U)-mn-bu, also MNN alongside of MNN in Ar. proper names (Lidzbarski, l. c., p. 298), and MNN alongside of MNN (cf. Pa. 294A, transcr. ammu-ammu, Lidzbarski, l. c., p. 291). Hi and Hu alongside of Abē and Ah(n) (cf. Hi/shari', below), etc. Cf. also Dada(n), w and Adadi.—Ed.]

‡RA = išša in proper names is usually accompanied by śa. Śa in these texts is frequently written like A. (cf. Sign List, and also Introd., Vol. IX, p. 17), yet on the two tablets in which this name appears this peculiarity does not exist. [The Editor is inclined to transliterate Abē-iqishā and to regard it as the fuller form of iššā, both being abbreviated (therefore a at the end instead of a) from "Abē-iqishā + Deity." In support of this theory he points out that both are called "father of Talhaddu," and that according to the Aram. docket Bēl-maan-ša (74: R.) may be read Bēl-kūšir. From this it would follow that also abbreviated names consisting of two elements may receive the ending aj or a. Cf. Manum-kī-ia, below.]
DATED IN THE REIGN OF DARIUS II.

1. f. of Bilbainnu, 22:12.
4. f. of Aššur-bani-pîšû, 129:12.
5. f. of Idin-kab, 107:7.
6. f. of Ninhurâzum, 8:14.
7. f. of Inšutu, 55:11.
8. f. of Marduk-biluḫanna, b. of Belshar-sûr, 61:16, U. E.

Aššur-ú-na-aššur, 33:11.
2. šabaknu ša haddišidadun, 63:4, 6, 8.
2. s. of Zimâkkâti, 37:18.
2. f. of Bel-nimrud, 16:19 | 17:2 | 110:3.
A-nùdûkhi, also written Bel-û-pa'ga, 51:16, L. E.
(“Upon Bel I wait patiently”) šabaknu ša šašmatu ša bit Šuše, šabaknu ša kîšašart ša bit Šuše, s. of Bel-êšûr, gs. of Ninâbû-aššur, 58:11 | 65:15, Lo. E.

Aššû-nûdûkhi (not Tazk-šu-ša, Vol. IX) 1. s. of Taqisû, 10:12.
2. f. of Ninâbû-nîrari, 43:2.
*A-nùdûkhi, šabaknu šašmatu šašmatu ša bit Šuše, s. of Zabaddu, 129:20, Lo. E.
A-nùdûkhi, 101:5.
A-nùdûkhi, 101:12.
1. f. of Shūm'-iddûta, 31:2.

Aššur-lī'-a, Aššur-lī'-a 1. s. of Ben-núdînu, 11:8.
2. s. of Beuzu, b. of Nibrâ-kîšûn, 31:2, Lo. E.
4. s. of Ešûilatu, mār iššu, 93:14.
5. s. of Haraḫbêšû, 1:2, 7, 9, L. E.
6. s. of Iššum, 86:14.
7. s. of Iššù-nàšir, 55:11.
8. s. of Mar-dok-biluḫanna, b. of Belšar-sûr, 61:16, U. E.
11. s. of Rûšû, sc., 124:14.
12. s. of Sülâm-bêl, 35:16.
13. s. of Sülâm-bêl, 8:11 | 21:16 | 88:19 | 91:20 | 129:10, Lo. E.
14. s. of Bel... 77:2, 8.
15. s. of ..., 37:16 | 42:16.
17. f. of Belû, 47:20.
19. f. of Bêšûr, 126:14, Lo. E.
20. f. of Bêšûrû, 104:9 | 123:12.
21. f. of Dù-zabaddû, 32:19 | 70:14, L. E.
22. f. of Dûlûkhi, 128:19.
24. f. of Ninâbû-nîrari, 52:18.
27. bitûnu ša šašmatu šašmatu ša šašmatu ša bit Šuše, s. of Zabaddu, 128:14, U. E.
28. 69:5.

2. f. of Nàšir-û-nàšir, 64:7.
3. kipirri šu ..., 113:15.

2. f. of Manâš-û-šašmatu, 64:4.

Ardî-Ba (dûbû) 1. s. of Shamashšur-û-sûr, 33:10.

Ardî-Ba 1. s. of Belû-pašû, 8:4 | 24:13.
2. s. of Sû'êšû, b. of Ninînâma-nînû, 61:3.
BUSINESS DOCUMENTS OF MURASHŪ SONS,

Ardu-Nisib

1. s. of Dānu-ša, 54 : 16.
2. s. of Erāšu, 45 : 3.
3. s. of Irāšu, 68 : 7.
4. s. of Nisīr-Bēl, 35 : 20.
5. s. of Shērītišu, 68 : 9 | 122 : 16.
6. s. of Shūlam-Bēlītu, b. of Bēli-šamman, 23 : 2.
7. f. of Bēli-šamman, 77 : 16.
8. f. of Nūdīk-Nisib, 15 : 20 | 16 : 12.
9. f. of Ribī, 47 : 3.
10. f. of Samaš-šāri, 130 : 1.
12. 79 : 5 | 127 : 11.

Ar-ḥa (?) , in ḫūlīt m Ar-ḥa (?) , 32 : 6, 9.

*Ar-sa-šama, Ar-sa-shama* (cf. Ar. Dūnšiš, also the patron aršamman), 100 : 4, 7, U. E. | 111 : 4, 11 | 113 : 4)

1. f. of Nābu-mushšiqtu, 128 : 4, 10, 12, R.
2. m. of Bēlūk-šu, 130 : 2 | 131 : 2 | 132 : 5, 13, L. E.

*Ar-ta-bar-ri, Ar-ta-bar-ri* (u)

1. m. of Barī-kīša, 60 : 8, 11.

*Ar-ta-ša-sar* IX, Ar-ta-ša-sar

1. m. of Bēszu, 58 : 11, U. E.
2. m. of Nishtum-Shamash, 58 : 13.
3. m. of Pamūšu, 88 : 9.

*Ar-ta-su-šu (Pe. 'Ar-usuš/upu), hardu ša Gubaru, 114 : 14.

*Ar-ta-uṣ-šu-nu-' (Pe.), m. of Artūpu, 139 : 18, L. E.

*Ar-ta-piš-su-'* (Pe. 'Ar-š̄u-wašt), s. of Hammānu, 59 : 16, R.

*Ar-ta-ša-pa-us (Pe.) , hardu ša Artuḫabana, 129 : 17, Lo. E.


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Ninib, 12 : 2, L. E.

2. 101 : 11.

Ardi-Marduk (dSHU), f. of Bēl-nūḫ-iddina, 111 : 17.

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† The god MIA-IB in this period was pronounced quite differently. Cf. Introduction, p. 8. The usual transliteration, Ninib, however, is retained, because a definite reading NINIB has not yet been ascertained.

§ [Arta + apām, change of a into u (o) caused by the following labial, cf. ‘Iprādu-pirna’ = Frēta far-nah.—Ed.]

[cf. also Ar-za, a slave of Bēlāsharrāgu, Strassmaier, Nabonidos, and Ar-ri-zu, Johns, Assyr. Doomsday Book, p. 45. This and the following name, ‘Ašhakal’, are probably Semitic, cf. Bi. 𐡫𐡫𐡫. —Ed.]
DATED IN THE REIGN OF DARIUS II.

5. s. of Sīhu', 99 : 3, 4.
7. f. of Bel-ri'-šahum, 1 : 16.
8. f. of Kēnu Bēl, 17 : 4.
12. f. of Xābēlu'-abālī, 7 : 4, 7, L. E.
13. f. of Zabīnī, 102 : 7 | 118, U. E.
14. f. of Zāmunā-nādīna, 1 : 16. Id. with No. 7.
15. in Ninur-Balûtu, 112 : 4, 10.

*Ba(-NI)-la-uma (cf. Bi. 71272), s. of Zābina', 118 : 5, 37.

*Barad-zi' -u, f. of Iamma', 72 : 5.

*Ba-a-nu-ama (cf. He. 71272), s. of Tāmūma, b. of Yam-nānī, b. of Zapad-līma, b. of Zābūna', 118 : 1, 11, 13, 29, 29, R. E.

Ba-an-an-nādīna, s. of Nanā-nādīna, 59 : 39.

Bīlāna

1. f. of Isdīrtem, 2 : 3.
3. f. of Ninumna', 76 : 14, U. E.

Ba-an -u-erīsh, Ba-an -u-erīsh, Ba-an -u-erīsh IX, Ba-an -u-erīsh IX, s. of Aplā, 49 : 3 | 49 : 17.

Ba-an -u, f. of Taddannu, 29 : 17.

*Ba-ri', Ba-ri' -i IX (cf. Pa. 222)
1. s. of Habakshādātu, 86 : 3, 7, L. E.
2. s. of Babašatī, b. of Bel-Âša-ibīdu, 7 : 14.

*Ba-ri' -i, Ba-ri' -i a, Ba-ri' -i a (Ar. 82272)
1. hpa-qutu sha 2, 5, 8, L. E.
2. s. of Babakshātu, 7 : 18.
3. s. of Babakshāna', 53 : 1, 14, 18, U. E.
4. s. Babakshānu, 2, 8.

*Ba-ri'i -i, Ba-ri'i -i, Ba-ri'i -i IX
1. s. of Bel-nādīna', 108 : 14.

†[Pref. the previous note.—Ed.]


[[And dBa-an-an-na-erīsh, s. of Nanā-nādīna, Const. XI. 603 : 13.—Ed.]
BUSINESS DOCUMENTS OF MURASHU SONS

2. f. of Bél-ēti, 33: 30.
3. f. of Eru-ēbi, 35: 8, L. E.
4. f. of Zadudir, 125: 21.

[Ba-ri-kiša (cf. Bi. 7822?)], s. of Aḫḫ-iddin, 123: 8, L. E.


[Ba-ri-kiš(a)-šamakh-mesh], Ba-ri-kiš(Ba-ri-kiš)-dšamakh-mesh, IX
2. f. of Bél-ittānu, 40: 2.
3. f. of Bēq, 90: 2, 7 | 122: 3, 7.


Baš[rul-ēris], Baš[rul]-ēris in muḫaṣṣetu ša Baš[rul]-ēris, 31: 5, 8 | 69: 7.

Baš[rul]-ēris, Baš[rul]-ēris, s. of Aplē, 11: 8.
2. f. of Nabu-rapu, 120: 4.
3. ḫuppu ša Pitbīrē, 129: 16, U. E.

Baš[rul]-ūnu
1. s. of Bél-bullūti, 60: 2, 7, 11, 18, U. E.
2. f. of Aplē, 31: 3.
3. f. of Nabu-ērika, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.

[Bel-aba-ēru] (Ar. docet 3615: B.)
1. s. of Aššurun, b. of Tuttanna, 37: 19.
2. s. of Bel-aba-ēru, 80: 5, 8, L. E.
3. f. of Aplē, 31: 3.
5. f. of Nabu-ēru, 31: 3.
Bil-bēl-û (balû)-su
1. s. of Meshēzib-Bêl, bišipirru sha hyardu, 95 : 6, 10, 
   Lo. E.
2. s. of Talim, 15 : 18.
3. f. of Bâzûnu, 58 : 9.
5. f. of Bēl-iddina, 60 : 5, 10.
6. f. of Bēl-tunanu, 7 : 11, U. E.
7. f. of Bēl . . . ., 28 : 12.
8. f. of Kušû, 67 : 17.
9. f. of Nabû-jušrûlu, 56 : 16.
10. f. of Nidintu-Bēl, gf. of Bēl-nî-hittanu, 9 : 32.
11. f. of Shaggiçu, 6 : 14 | 7 : 17, Lo. E.
12. f. of Zamanna-nîdîa, 19 : 3.

Bēl(Bêl) ham-ânu, Bēl-dunan
1. s. of Bēl-dunan, 8 : 10 | 24 : 14 | 38 : 13 | 59 : 18, 
2. s. of Lâbâshî, 47 : 2.
3. s. of . . . . . . , 42 : 15.
4. f. of Bēl-hittanu, 118 R.

Bēl(Bêl) iqub(u)-su
1. s. of Ahišunu, 114 : 16
2. s. of Lâbâshî, 26 : 3.
3. f. of Shalumma, 19 : 3.

Bêl-êrîb (Ar. docket אפָּלֶד), 99 : R.)
1. s. of Bêl-êrîb, 64 : 12 R. | 67 : 12, Lo. E.
2. s. of Shum-iddina, 82 : 18.
4. f. of Bîlû, 54 : 1 | 68 : 2 | 78 : 3 | 99 : 6 | 104 : 1 |
5. f. of Shum-iddina, 32, 3, 4.
6. f. of Tûbina', 32, 3, 4. Same as No. 5.

Bêl-êrîsh
1. s. of Bêl-êrîsh, bahanu sha Lâbâkhi, kihaknu sha 
   nangullai, 81 : 18.
2. s. of Bêl-wubûlû, 2 : 12.

\* Cf. Bêl(dEN)-iq-bi-Bêl(dEN), Dar. 554 : 14, Bêl(dEN)-gab bi-Nabû, Dar 483 : 5.
BUSINESS DOCUMENTS OF MURASHIŠU SONS,

Bel-iddina (Ar. docket 30412), s. of Bel-baširu, kispiri
shā hawkākku, 60 : 4, 9, R.

Bel(B/III)-iqiṣu
1. s. of Ubār, 35 : 12.
2. f. of Ardi-Bil, 8 : 9 | 24 : 14.
3. s. of Balatu, 41 : 18 | 57 : 17.

Bel-šur, f. of Nabû-baširu-šqib, 1 : 20.

Bel(B/III)-it-tammu
1. s. of Ahh-ṣiqib, 26 : 5.
2. s. of Barabba-Shamesh, 40 : 2.
3. s. of Bel-baširu, 12 : 10.
4. s. of Bel-bēlim, 118, R.
5. s. of Bel-itammu, b. of Bāibā, 22 : 2.
6. s. of Bel-muṣiliṭu, kushitarēri, 64 : 11, Lo. E. | 80 : 14, L. E.
7. s. of Uarkī, 60 : 5.
9. s. of Ninib-ana Bel-bēlim, 6 : 15.
10.s. of Ninib-Bil, 18 : 2.
11. s. of Ninib-ṣiqib, 41 : 2.
12. s. of Shalam-Bāibi, b. of Ardi-Ninib, 23 : 2 | 67 : 5.
13. s. of Zatari, kishakānu shā Lindush-ana-Bēl, 75 : 11, L. E.
14. f. of Bēl...ittammu, 22 : 2.
17. f. of Bi-liabun, 19 : 4.
18. f. of Marduk-ṣiqib, 54 : 17, U. E.
19. f. of Nabû-muṣiliṭu-šqib, 64 : 11.
20. f. of Ninib-aḫum-uṣur, 56 : 5, 10.
21. 104 : 2 | 119 : 3, 10 | 120 : 3.

Bel-kuribkit(SI.GISH.KI)-ši-mu (šimun = SHEG-GA),

Bel-kurī, Bel-bēlim
1. s. of Ahī-riṣi, b. of Ahī-iddina, 4 : 1, 13, L. E. | 59 : 8, 9, 14.
2. f. of Nabû-nāšir, 59 : 7.

Bel(B/III)-kišir
2. s. of Bēl umm-ini, 59 : 18, gf. of No. 3.


3. f. of Ninib-ah-iddina, 50 : 18, gs. of No. 2.
4. f. of Ninib-ush-bēšā, 130 : 26, Lo. E. | 131 : 25, L. E.

Bel(B/III)-muṣiliṭu (ši)
6. s. of Lābiṣi, b. of Ši-id-Ninib, 130 : 28 | 131 : 29 | 132 : 23, Lo. E.
8. f. of Bel-bēlim-iddina, 75 : 15, U. E.
9. f. of Bel-šur-uṣur, 20 : 3.
11. f. of Bel-šur, 12 : 10 | 61 : 11, Lo. E. | 80 : 14, L. E.
13. f. of Bel-nāšir, 122 : 15, U. E. | 130 : 30 | 131 : 30, b. of No. 12, cf. IX, 41 : 1. (Id. with No. 8, cf. Vol. IX.)
15. f. of Shum-akīn, 122 : 15, U. E.
16. f. of ....... 50 : 3.

Bel-muṣiliṭu-šqib (Ar. docket 309252, 78 : R.), abbrev.
Mukīn-aplu, 82 : 13, Lo. E., recognized by comparison of the seals. [Docket and name probably to be read 2272(= Bel-kišir), cf. footnote to Ahī-B.1.1.—Ed.]
3. s. of Ninib, 113 : 16.
4. f. of Erīs-Bēl, 98 : 15.
5. f. of Ribāt, 47 : 2.
DATED IN THE REIGN OF DARIUS II.

Bel-mushallim, f. of Bel-nadinin, 39:15.

Bel-mushe-za-tu, IX, read Bel-shum-ibîr, q. e.

Bel-nadin, f. of Zaddana, 63:15.

Bel(Balafu), nadadin, Bel-nadin(MU). Bel-nadin(NA)

123:10.

2. s. of Baga'datu, bâkakhu shu barshammû, 111:16, L. E.
3. s. of Bel-lêrî, mar bêbûlû, 95:17. U. E.
5. s. of Bel-mushallim, 39:14.
6. s. of Bel, 3:16.
9. s. of Mardak-nushallim, shu hûnâtî shu balârî, 57:2.
10. s. of Shum-idinnu, 109:8.
12. f. of Bâgu'datu', 9:1. R.
14. f. of Bel-nûrûkhû, 1:18.
15. f. of Dana-nâ-âdû-nî, 9:35.
16. f. of Ina-Esagila-ibîr, 7:16.
19. f. of Qadîlî, 47:21.
20. f. of Sha-Marduk-ûnî, 94:2.

Bel(Balafu) nadûn-shunu (frequently abbreviated Nadûn-shunu, cf. e.g. 29:29).

1. s. of AÎ-ê-ba, 41:6.
2. s. of Ardi-Ninû, sc. 77:16.
3. s. of Mara-nû, 1:5 | 7 | 10 | 13: | 2:1 | 2:8.

9 | 4:2 | 6:10 | 16 | 17 | 19 | 5:8 | 14 | 6:7 | 7:3.
11:1 | 12:1 | 4:7 | 8:13:1 | 5:7 | 8:14:1 | 6:12,
13 | 18:1 | 7:11 | 12:19:1 | 7:12 | 13:20:1 | 6:
24:1 | 4:8 | 10 | 25:1 | 5 | 9:26:1 | 12:13 | 27:1,

5. s. of Zimmû, kappû shu Zabîlû, 102:10:12, R.
26:23 | 31:19 | 32:20 | 33:21 | 34:23 | 36:
8. m. of Timûkûnû, 56:4. Identical with No. 3 (cf. IX. 68:1, 5, 8).

Bel-ša-ar, Bel-nûgin.

1. f. of Bel-âû-tunnû, 118:36, R. E.
2. f. of Nàbû-nûdin, 118:35, R. E.
3. hudânû shu Bîbî shu u Nabû-biû, 81:11, L. E.

s. of Nûdin, 117:15, R. E.

Bel-raši-il, Bel-raš-šil.

1. s. of Bibûnu, b. of Nàbû-ittu-u, 38:4.
2. f. of Nûdin, 66:16.

Bel-EN-raši-il, s. of Bel-EN-Edû, 107:11.

Bel-EN-raš-shu-ru, s. of Bibûnu, b. of Zaman-nûdin, 1:15.

Bel-uspi-mu-hur, Bel-uspi (SIGISHED)-mu-šûgû.

1. hardû shu Kimmût-Nînû, 126:10.


‡ Cf. the fem. names IBADU-TUM-su-PI-mu-šûgû, Nbn. 508:5; IBADU(TU)-su-PI-mu-šûgû, Dar. 379:19.
BUSINESS DOCUMENTS OF MURASHÚ SONS,

2. ṣa-pa-gu ša Aru-ḫa, 130 : 1, 11, 18, 19 | 131 : 1, 11, 18, 19 | 132 : 2, 10. Apparently identical with No. 1.

Bēl-shar-ḫubni, f. of Kirīš-Ḏūl, hukhtarbari, 89 : 15, Lo. E.

Bēl-shar-qīr
2. 14 : 11.


Bēl-shum-ibni
2. f. of Nab-Bēšir, 75 : 6.
3. f. of Šum-šakkanu, 18 : 3.


Bēl-shum-lī-kīr† ("Bel, may the name grow old"), not Bēl-šum-ša[a]-ḫu (Vol. IX), s. of Nānīlī, ḫבק[てしまった] ṣa Nippur-rēš, or ḫב[عتمد] ṣa abū-Bīl

Bēl-shum-um-um-um, s. of Danū, 77 : 14.

Bēl-shu-nu
1. s. of Aḫu-shum, 22 : 12.
3. s. of Bēl-mu-ba-li, 130 : 29, R. | 131 : 29, R. E.
4. s. of Bēl-ūm-a, 52 : 19 | 68 : 8.
5. s. of Dī-ē-ba-ra..., 50 : 6, 16, R.
7. s. of Kār-ū, 4 : 2, 14.

8. s. of Lū-baši, 88 : 13, R.
11. s. of Nīb-bū-qabbi, 123 : 12.
12. s. of Nīṣīr (identical with Ninīš-nāṣīr, No. 13, as their seals are the same), b. of Ninīš-nāṣīn, 4 : 23, U. E. | 41 : 15.
18. f. of Bēl-kišir, 123 : 2.
20. f. of Kūš-šēl and his brother, Bēl-bū-qabi, 11 : 3.
21. f. of Nīnī-šēl, 4 : 2.
22. f. of Nīnīš-nāṣīn, 123 : 9.
23. f. of Ninīš-nāṣīr, 83 : 12.
24. f. of Rīmūt, 123 : 14, Lo. E.
25. f. of Rīmūt-Nīnī, 78 : 11.
30. f. of Šumu-ilāna, 30 : 11.
32. ṣa-ḫi-pirrī ša Rīmūt-Shēb, 127 : 9, 12 | 129 : 10.
33. ṣa-ḫi-pirrī ša Rīmūt-Nīnī, 131 : 2.
34. 131 : 2.

Bēl-su-zi-šē-me ("Bel, hear the prayer")†, s. of Lā-bāši, b. of Šum-iddina, 55 : 12.

Bēl-ta-šu-ra-shu, (IX), read Bēl-anā-li-tišku, q. v., see Introd.

Bēl-su-pa-qā, abbrev. from Ana-Bēl-ur-pa-qā.
1. s. of Bēl-čīr, see Ana-Bēl-ur-pa-qā.
2. s. of Iš-šī-ša, 123 : 10.

† The prct. of ša-bēn is formed on i as well as on n. Delitzsch, Handwörterbuch, only on n; Musil-Arnold, Concise Dict., p. 471, questions i. Cf., however, ša-šē-ir pa-la-a-a, V R. 66 : 13, and Ina-šu-ša-lā-hā-bār, Dar. 7 : 15, alongsibhe of Ina-šu-sa-lā-hā-bār, Dar. 125 : 4.
‡ Stalin, "prayer," a formation similar to sapi, from 𒋫, "to implore," which is a synonym of 𒋫. Cf. Delitzsch, Handwörterbuch, p. 567.
DATED IN THE REIGN OF DARIUS II.

1. s. of Bi'el-ittana, b. of Bi'el-...-ittana, 22: 2.
2. s. of Bi'el-ha'nun, b. of Bi'el-chi'tin, sha kahtû ru bit hSin-mogir, 62: 2, Lo. E. | 125: 2.
3. s. of Essa-di, 51: 17, U. E.
4. s. of Iddina-Bel, b. of Ninib-mubali'tin, 47: 3.
5. s. of Shum-id'dina, 99: 14, Lo. E.
6. s. of Ushuna', 9: 32, L. E.

Bi'es-qani
2. s. of Bi'el-rikhi, 58: 5.
3. s. of Nabû-titanna, 58: 5.
4. kmor bit shu Shumum-šibilla, 91: 11, 14, R.
5. bi-bi'ima (K.A.K.), f. of Dabilla', 77: 15.
7. Bi-il'a-kal(t)ir (-belh-ekal(t)-ir), 122: 4. Perhaps kal is mistake of scribe for dar.

Bi-a-na
1. s. of Barikki Shamesh, 90: 2, 7, R. E. | 122: 2, 7, 10.
2. s. of Bi'el-abu-nner, 107: 10, Lo. E.
3. s. of Bi'el-abaddu, 123: 1.

Bi-lia-nu, Bi-lia-na IX
1. s. of Id'duna I't, 5: 3.
2. f. of Ardia', 5: 26 | 56: 21 | 41: 14 | 45: 16 | 50: 16,
   Lo. E. | 69: 18 | 72: 14 | 75: 15, U. E. | 83: 13,
3. f. of Bi'shuna', 52: 19 | 68: 8.
4. s. of Ninib-anab-bišši, 26: 2.
5. f. of Rašima, 89: 14.

Bi-na-tanna
1. s. of Naša-mogir(?) 7: 13.
3. Na-ab-a-šu (or Re'-lid(')a)-aššana—Ed.], f. of Minâ-Bil-
   dina, hub-biššama, 101: 24, Lo. E.

[The use of Bi-li as a god (cf. Vol. IX, p. 42) in the above name and Const. XI, 537: 11, is West-Semitic (cf. Zimmermann, K. A. T. 3, p. 437, f.). In view of the last syllable "ri" (cf. Ed. Preface) we expect a West-Semitic root as second element, beginning with a guttural and ending in r, in other words ʔʔr̥, so commonly found in this class of names. I am therefore inclined to regard the character read KAL (Bili, DAB, etc.) above, as identical with the sign found in Johns, Assyry. Decy. III, p. 413 and p. xv, and other names, i.e., as a mere variant (no scribal error) of the sign DIR (Brünnow, List, 3717), on the occasional similarity of which with DAB, ed. Delitzsch, A. L., p. 129
   (No. 178), and p. 124 (No. 89). The two names accordingly would mean: Bi-li-a-dir-ri, "B is helping," (Part.), and A-dir-He-an (Johns, i.e.), "God ʔšin is helping." Possibly DIR also had the value DAB (cf. A-dir-ri-li and Ha-de-ri-li—Ed.)

[This name is probably to be read Pu ur-ša-at and identical with the name Per ru ha-a-tu, below, therefore Persia.—Ed.]

Or D(')ab(t)ab(t)aha? If we read Ta-ab-da-wa'a, the name may be translated "God Da'ama is good" (cf. Tab-Bel, Tub-sil-Esbara, etc.). For the phonetic writing Da-ab cf. Da-ši' (=Tobi, Johns, Assyry. Decy. No. 58, R. 5), compared with DUG-GA-I (ib., No. 277, R. 5, and Vol. III, p. 494). As to the god Da'ama cf. Zimmermann, Skurpa, VII, 78, Hommel, Aufs. und Abb., pp. 464, f., and Ranke, Personennamen der Hammurbabylonie, p. 17.—Ed.

[[Per. Read Da-da-pir-na', cf. Daraburg.—Ed.]
BUSINESS DOCUMENTS OF MURASHĪD SONS

*Du-rī-a-mush, 118: 2, 19, 39.*

*Du-rī-a-mush, 41: 19.*

*Du-rī-a-mush, 108: 16.*

*Du-ar-i-a-mush, 45: 22.*

*Dar-ī-a-mush, 121: 14.*


*Dar-ī-a-mush, 111: 19.*

Du-mi-la (*My child*), haipri ra bahti ra mGubarra, 128: 18, U. E.

Dannī (e., a., u.


2. s. of Nādin, gs. of Manau-Bel-hātin, h. of Ninīb-nādi-an, 27: 12 | 71: 13, L. E. | 88: 14, L. E.


4. s. of , , , 5: 16, 17 | 32: 17.


6. f. of Bel-shum... 77: 14.

7. f. of Sītim-bānī, 89: 15, U. E. | 82: 14, R. E. | 97: 16, L. E.

8. in abHaqṣitit shu = Dannā, 37: 5, 6.

dUnu-na-bā-sha-nāna, s. of Bel-nāna, 9: 34, U. E.

Dan-na-Nergal, f. of Nergal-nītī, 24: 18.


† Unless kypokor. of a name containing the god Dani (cf. footnote to D(T)ab-dana)—Ed.

‡ Written without the determ. 4. Dar. 313: 3.

§ As to the original pronunciation of the name “Darius” and the different ways in which it is rendered in cuneiform writing, cf. Z. A., II, pp. 50, f., and Hüsling, Die iranischen Eigennamen in den Achämeideninschriften, p. 32.

Dated in the Reign of Darius II.

*Du-an-la-na.*† m. of *Laḫši*, 82: 4, 6, 12, Lo. E. | 89: 2, 3, 7, 10, U.
d*Ea-ad-bullatu,* s. of *Meadubin*, 69: 14, Lo. E.
d*Ea-elu, d* (Vol.II) -lii
1. s. of *Barikki-iili, kpi-it-pi,..., sha-lgardu*, 95: 7, 10, 13, Lo. E.
2. f. of *Apla, mār b*Babilli, 93: 11.
3. f. of *Ibla*, 51: 18, U. E.
4. 65: 0 | 88: 7.
Ed(it)-nādī, f. of *Ardi-bal-bū, 42: 3.

Erba-a or Erba-a
1. s. of *Nunā-nādat, b. of *Kugaru*, 67: 14.
2. f. of *Ardi-Nāhī, 45: 3.
3. f. of *Shikku-Bēl*, 83: 16, Lo. E.
4. f. of *Shumu-ia*, 51: 3.

Erba-Bīl
1. s. of *Belātu*, 17: 4.
3. s. of *Ninī-erīṣu, 14: 17 | 19: 16.
4. s. of *Sha-pi-balal*, 14: 19 | 105: 9 | 126: 12.
5. s. of *......., 47: 17.
Erba-Shamash, f. of *Nabī-erīṣu*, 51: 2.
Erīṣ-Bīl(Ed.), s. of *Belshanzu, b. of *Bel-ka-Bēl*, 11: 2.
Erīṣ-erīṣ, f. of *Rēnu-shakkanu*, 73: 11.


†[For the second element cf. *Kus-da-na* - (IX). *Like* Kus, Du seems to represent a deity which may be identical with *Du-an-na* (cf. *Lannu-deššu-buran*). As to the use of *Dan(anu)* alongside of *Dan, cf. *Uan* and *Dan*, and perhaps *Gan-saka* and *Gan-wat-būr*, below. The god *Du(nu)* is perhaps also to be recognized in Bi 727-727.Δena to unless 7 stands for 71. — Ed.]


‡[In all probability we have here to distinguish between names of different origin, the one being Persian, the others derived from the Sumeric root *gab*, often found in proper names. Cf. Gab-bu-ri (Vol. IX) or *Ga-ab-ari*, *Gab-bar-ru*, *Gab-ba-bar* (Johns, *Assy. Deeds*, Vol. III, p. 412), *Ga-bar-ru* (Strassmaier, *Camb.*, 96: 3) and *Gul-geri* (gab-gari), below. — Ed.]

§[Cf. the feminine name *Gula-ba-ra*, *Strass., Vbn*, 310: 1. Cf. also *Gula*, *Yaqit* 3: 13, 17. The n is probably due to the following label! (Gabdi = Gabbi). The father of a certain *Marduk-shar-wun* (Johns, *Assy. Deeds*, Vol. III, p. 227) is written Gab-bi-lu, Gab-ba-lu, Gab-ba and Gab-. I regard all these names as *epikataïstika* of names like Gab-ba-lišši (or) *Gula-ba-lišši*, Johns, I. c., Nos. 92: R, 3 | 159: O, 5 | 130: O, 7 (again shortened from a name like Gab-ba-lišši (or) *Gula-ba-lišši* or Gab-ba-liššu, etc. — Ed.]

¶[Unless the name is Ar, and to be compared with *Gan (Kar*)-sa-ba* - (Vol. IX) - Ed.]

††[For evidently identical with the name *Ku-sa-ai* (Johns, *Assy. Deeds*, Book No. 1, Col. II, 41. The change of *g* and *k* points to original *Gus-sa-ai*. — Ed.]
BUSINESS DOCUMENTS OF MURASHĪU SONS


*Ub-bi-si* (Ar. docket *mawṣ*) f. of *Ub-bi-si* IX, 99: 4; U. E.

*Ha-an-an-ni* IX (mawṣ), f. of *Shawk-iṭ and Taddanan-bulluq*, 41: 3.


76: 3.

*Ha-an-da* (A. *mawṣ*), f. of Shabbatai, 85: 16, L. E.


*Ha-ši* (q.)-la-a (cf. Ph. *μαυσ*—Ed.), s. of *Aqa*bi-ši, 12: 2, U. E.


*Ha-an-na-ru-ru*, f. of *Zab-bi-ša*, 106: 10, R.

*Ha-an-na-ru-ru*, f. of *Nab-bi-ša*, 124: 12, R. E.


1. f. of ShamsEH-linara, 33: 19 | 34: 22.


*Ha-an-na*: (IX), *Ha-an-na*, *Ha-an-na* (Ar. docket *mawṣ*, 132: R.)

1. s. of *Bel*., . . . . 24: 17.

† *[Cf. also Hu-ba-su (Johns, *Assy. Deeds*, No. 66, E, 2) and Hu-ba-si (l. c., No. 433, O, 8), while the female name *Yambušu* (according to the Ar. docket on Johns, l. c., No. 233, *μαυσ*) must be compared with the Ph. *μαυσ*; cf. Johns, l. c., Vol. III, p. 99.—Ed.]


§ [In Vol. IX I compared this name with Bi. *mawṣ*, *Habur*. But in view of such writings as fr-Linur (Vol. X, 10: 8, L. E.) *Haidan* = *Linur* = *Linur* (Ar., 1 and 9), or *Pow-ata* (Strassmaier, *Neriglissar* . . . , 7) = *Haidan* = *Hid-an* (cf. Editorial Preface), it may also be possible to interpret *Haidanna* (L. *Hid-anna* = *Hid-an*, etc.) as *Haidanu* (= Hadad) is powerful,” and to compare Pa. *mawṣ* = *Habur*.—Ed.]


[* = “The man from Hammath (mawṣ) or Hammath (mawṣ).”—Ed.]


†††[Cf. the previous footnote.—Ed.]

§§[The element *Har* or *Ha-ri* noticed in this and the following names, is also found in a number of names published by Johns, *Assy. Deeds*, pp. 98 and 337. It is possible that some of them may contain the Egyptian god Horns, rendered as *Maw* in *Maw-* (Lidzbarski, l. c., p. 280) and *Har* in *R.*, 1, 98 (*Har-shaššu*). Cf. Steindorff, *B. A.*, Vol. 1, p. 350.—Ed.]
DATED IN THE REIGN OF DARIUS II.

*Har-ram-na-ak-dī', Har-na-ak-dī'.†
1. f. of Apiā, 1: 2, 9.
2. kmār bīt shā Harra-mu-nu-tu, habbān, 123: 4, L. E.
3. 66: 5.
*Har-ram-na-uz-ta, m. of Harmahtī, 123: 4.
Ha-lite
1. s. of Tappī-tashīr, 60: 18.
2. 63: 2.
*Ut-i-da-lē (Ar. docket 'yārīn, cf. Pe. 887), s. of Uyā-qir, habbān, 93: 4, 9, U. E.
*Uy-ik-lē, in uū-bīt mū-kālu (cf. Bit-mōk-ū), s. 71: 5.
*Uy-ū-in-zi'-Bēl (cf. Pe. 323), s. of Dūlatāni, 43: 1, 19.
*Uy-in-zi'-Bēl, Uy-in-zi-nu (cf. Bi. 323), 1. s. of Abīhā, b. of Mūsaa-kī-bāli, 64: 3.
2. f. of Hitapā-ki-bi, 95: 16.
*Uy-in-da-na (cf. Bi. and Ar. Ṛm.), s. of Kōlin, 39: 15.
*Uy-ī (Ar. docket 392¾), f. of Shabkā, 52: 1.
*Uy-ush-da-na-ta-ta, Uy-ush-da-ta-ta (Pe. Narosh'ī and Ṛm., 'Sus has given').
1. f. of Avukī, 86: 3.
2. Sha-hā-ti shā barra-ḫum, 100: 3.
*Uy-ū-di-na-na-ta (Ar. 323, cf. Pe. 323), s. of Shumash-ūshī, 94: 1, 5, 11, 15, R.
*Uy-ū-di-na-ku-ku-ni, Uy-ū-di-šaški-ni, s. of ..., 77: 3, L. E.
*Uy-ū-di-na-na-ta
1. s. of Daandī, 72: 3, 5, 8, 9.
2. 76: 2.
Ibdim
Ly-la', cf. U-lē'
[*]†Id'-di-ba. Cf. unpublished docket 32, 32. 1. s. of Vēlī, 40: 15.
2. f. of Qabībī, 4: 3 116: 12.
Iddina (Muṣa, Sama-na) (not Iddina-apu, Vol. IX, cf. Introd.).
1. s. of Iddina-Bēl, 51: 17.

†[Id. with Ha-ma-ar-ka' (Vol. IX), for Ahi'īn, the latter's slave, is also called "slave of Harmahtī", Const. Ni., 612.—Ed.]
‡[= A-hē'-dērī, Abo and Abū being repeatedly found in connection with dērī. For the common abbreviation of Abū(u, o) into Ḫab(u, o), cf. Ahi'-tē'-tī and Uē-tē'-tī (Vol. IX); Ahi'-ma-ta-ta and Uē-ma-ma-ta (Johns, Assyr., Deeds, Vol. III, p. 557); Ahi'-bēnī and Uē-bēnī (Johns, l. c., p. 468); Ahi'-ba-na-ta (Ahi'-ba-aš-ta, Ahi'-ba-aš-ta) and Uē-bēs-a-ta (Uē-bēs-a-ta) (Johns, l. c., p. 99); Abū-tī and Uē-tī (Johns, l. c., No. 21: E, 1 and No. 184: 0, 2). Evidently also Uē-ma-rī (Johns, l. c., No. 178: 1, 3) 269: R, 5 569: R, 6 = Abē'-ma-rī and Uē-da-pē'-tī unless = Uē-da-pē, cf. also (Yēn-da-pē) Johns, l. c., Vol. III, p. 235 = Abū-da-pē. Cf. also Ps. 37: 45: Nēnibēlī ( Lifecycle), and Bi. 672: 6: 2: 7 (Lōzbārk, l. c.),—Ed.]
§[The fact that Uē-tī-tē'-tī is also written 38: points to a word with 3 as first radical. I therefore prefer to transliterate Uē-tī-tē' and Ibd-ī-tē', and to compare with the name bi. 372, (final n frequently being dissolved into -tē'), cf. Vol. IX, p. 27, note 3. Cf. also Ps. 935: 37: 2: 7 373: 2: 7: 375: 2: 7.—Ed.]
[[Cf. also Id'-ṭē'-kō, Strassmaier, Nabukodonosor, ...; 3, 9. For the change of Ḫīḏ and ,ID'-dērī (Id'-ra-nī'-tī) and Ibd-ār-a-nī'-tī.—Ed.]
* [Read Īprā-ṣu'-ma'īr = Frēš-ta-ramū, 'ṣulūqa. —Ed.]
†[Idātīa (cf. Idātīa) is probably identical with Addinā and Ḫaddinā, written also Ḫad-dē-Jā (Johns Assyr., Deeds, No. 742, 0, 34) q. e. For the change of a, ẖ and l in the first syllable of foreign elements beginning with 3, cf. Ad-dē-ri, Ilī-ḥa-da-ri and Ilī-dē-ri' (Vol. IX), Iq-ḥa, Aq-ḥa and Nābuk-ḥa-ki (verb 326, Vol. IX). Nabu-am-ek, Nā-bī-ṣam-ek and Nābī-ḥa-am-ek (= 326), Strassmaier, Nabukodonosor, p. 18, and Zimmern, K. A. T., p. 481.—Ed.]
BUSINESS DOCUMENTS OF MURASHU SONS,

2. f. of Ribisṭ, 36: 20.
3. f. of Šum-eser-iddina, 133: 11, O.
5. 65: 5 / 88: 5.

I-tu-bu, s. of Šum-iddina, ša ḫaṭṭī ša ṣiškaššar-šaru ša šumētu 26: 4.

I-gar'ī', cf. I-gar-’ī'.
I-kur-ri (with del. 4 in Vol. IX), 129: 4.
I-lu-ri, s. of Kiṭūn, 29: 17.

*II-ba-an'- (cf. Sû 7422, He. 7412)
 1. s. of Nābī-bēriš, 98: 2, 8.
 3. 96: 4, 8.

*II-ba-ra-lo (cf. Ph. 7978), s. of Hurimma', 119: 12.
*II-ga-bar (ga-ba-ri, ga-bār) (cf. He. 7978) s. of Shā- zu, b. of Nābī-bēriš, 92: 3, 11.
*II-ba-ba-ri (cf. Bi. 10798, Pe. 7977), ša ḫaṭṭī ša šum-eser-šanu ša šaq-sha-pē 99: 3.

II-li-in-ā, in (Vol. IX to be read) Shum-eser-šana, s. of Bit-tīnu, 19: 4.

II-ba-ta-in- (cf. Ar. 7976)
 1. f. of Apilu, 55: 15.
 2. f. of Ribisṭ, 7: 16.

*II-ba-ba-su (zu-ba-ba di) N), s. of Apilu, 32: 19 70: 14, L. E.


II-ba-a-nu, s. of Lu-sur-su-nu, 44: 3.

II-li-in-ā, II-us-in-ā, s. of Iddn-Bīl, 19: 1, 8, 9, L. E.

II-rābi(GAL)-nādi, 101: 9.


II-ur-sag-li-li-bi, s. of Bit-tīnu, 7: 15.
II-ur-sag-il-ta-šal

II-ur-sag-il-ta-šal

II-ur-sag-il-ta-šal

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dated in the reign of Darius 11.


1. s. of Ardi-Gush, 108:12.
Itti-Shamsash-babûta, s. of Lakîp, 10:13.


Kirî-hu, (Bîha IX, Kšîšišu, without det.), f. of Bî-ibšt, 124:3.
Kirî-šu, f. of Kûšlûnû, 43:3.


Kîšû


Kišû-tiš-tiš, 118:25.

Kîšû

1. s. of Bîš(?)-šašu, 63:15.
2. s. of Bel-bûlûšû, 67:17.
3. s. of Bel-mumûlît, 73:10.


†[Cf. Korî-šu, Strassm., Nabû, 350:20. As Tobû-šu and Tob-û-šu are abbreviations from names like Tobû-nabû, etc., Tobû-shašu, (named in the above, etc.), Korû and Korîu are doubtless shortened from a name like Nâbû-šašu-kau-rišeššur, etc.—Ed.]

‡[The reading Gû-šašu may be preferable in view of Pa. 217 and the Bi. tribal name 217. — Ed.]
BUSINESS DOCUMENTS OF MURASHŪ SONS,

Kil(?)-il-na-ad-du, hardu šu Sham-iddina and Zabaua', 32:3.


Kil-mašu, b. of Iaš-kašša-rašši, 107:10, L. E. (cf. also Mašin-aplu).

Kil-rabiti(u)
1. f. of Ardu, 2:11 | 9:33, U. E.
2. f. of [Shašu-ḫa]-šašu, 35:3.

Kil-rab-ši-Bēl
1. s. of Bēl-karšarri, baštarbarri, 89:15, L. E.
2. 46:5.


*Kil-tiš(?)-riši(?)-iš, f. of Shammi, 5:20.

*Kil(?)-ti-na-um, in nūr m-Kittimmu, 129:3.

*KUD Da'nūmu (?)-iš-iddina, s. of Bēl-šu(?), 20:3.

*KUR-GAL-ša-šu, s. of Maridak-kīšu, 28:16.

*KUR-GAL-ša-šu, Bēl (Ar. docket ṣa'īrub), šu Rabū, 105:10, R. E.


La-ba-shi, La-ba-ši, La-ba-ši (Ar. docket ṣa'īrub, 59:11).
1. s. of ḫašu, 128:19.
3. s. of Bēl-šar-ri, E. 27, R. E. | 112:18, U. E.
5. s. of ḫiṣašu, 14:3, L. E.
6. s. of Nāšu-bēl-uballišu, ṣa'īrub ša bīt šarrī, also ša bīt mēr šarrī, hakhaku ša Nāšu-iddišu, 59:8, 12 | 95:2, 5, 11 | 101:14, 15.

8. s. of Shaggu, ṣa'īrub (papqadda) ša =Dumman, 82:5, 9, 11, L. E. | 89:3, 6, 9, U. E.
9. s. of Umu-bēl-uballišu, hakhaku ša bēl-gul-bi-šu, 81:5, 8, 11, 18, U. E. | 81:12, L. E.
11. s. of ... Bēl, 77:12.
14. s. of ... Bēl-uballitī, 129:16.
15. s. of Bēl-šu, 47:2.
16. s. of Bēl-uballitī, 130:29 | 131:29 | 132:23, L. E.
17. s. of Bēl-gul-bi-šu, 55:14.
19. f. of Nīda'-Bēl, 130:29 | 131:29. Same as No. 16.
22. m. of Anu and Ninī, 127:4, 5, 11, R. U. E.
23. ša šarri ša baršumma, 113:3.

La-kipp, La-kipp IX
1. s. of Bēl-nāma, ṣagurpušašum, 118:31.
2. s. of Ninī-uballitī, 65:19.
3. f. of Bēl-tītu, 60:6.
4. f. of Bēl-Shamash-bullītī, 10:13.
5. ṣagurpušašum, 90:11.

La-manu (b)u KAL-KAL-iddišu
1. f. of Usu-ššu-qarr, 44:3.

La-nad-ib-ša-ša-šu (aššu) Bēl ("May he be rejuvenated for Bēl"), ṣa'īrub ša Sippurra, 75:8, 12, L. E.

 puberty. The second element represents the West-Semitic 72 "fortune" and "god of fortune" (Fortuna), contained also in several Bil. names. Cf. Baerlgen, Beiträge zur Semit. Religionsgeschichte, pp. 76, 84; F. Litterstari, Handbuch, p. 249; Zimmerm, K. A. T. 7, pp. 479, f., ed.

KUR-GAL instead of Shadū-robi (Vol. IX) is preferred until the exact rendering of ŠNÚ is determined. Cf. Introd., p. 8.

[1] Possibly to be read Hub-il-Ga-ad-du. The second element represents the West-Semitic 72 "fortune" and "god of fortune" (Fortuna), contained also in several Bil. names. Cf. Baerlgen, Beiträge zur Semit. Religionsgeschichte, pp. 76, 84; F. Litterstari, Handbuch, p. 249; Zimmerm, K. A. T. 7, pp. 479, f., ed.

[2] Possibly to be read Kil-im-Bēl-il-na-ad-du'-Ed.


Marduk-šīr

1. f. of Bēl-itsuına, 54: 17, U. E.
2. f. of Shanum-bilitu, 36: 19.

Marduk-šīr, in đaszarrat ša Marduk-šīrāš, 114: 3.

Marduk-esihna-an-aš, s. of Peru-En, 39: 14.

Marduk-nādin, f. of KUR-1JIL-nādin, 99: 16.

Marduk-ù-shal-lim, f. of Be'ī-nādin, 57: 2.

*Ma-at-ši-ti-li-a-nat (cf. He. "šná'3), s. of Shurtr', 83: 14, R. E.

d-Mil-k̄ahu-a-nā, s. of Akkadu, 73: 5.

*Ma-na-ah-hi-im, Ma-na-ah-hi-inu, Ma-na-ah-hi-ina-an IX, Ma-na-hi-im, Ma-na-ah-i-

1. f. of Hanunu, 129: 15.
2. ḫoppu ša Lābākhi, 127: 5, 8, 10, U. E.

3. 118: 4, 36.

*Mušu-su-a-me-sa, Mušu-su-meseme IX, Mi-su-mes-me-an IX (cf. He. "šná'3) [also Franchet, Z. J., XIII, p. 123—Ed.]

1. s. of Bēnu, 75: 14, U. E.
2. of Bēku-nu-a-nā, b. of Shubkua, 65: 18, U. E.

84: 13, Lo. E. | 85: 12, Lo. E.

Mi-su-mes-me-an, s. of Dāhāna, ḫarab-an-a, 101: 23, Lo. E.

*Mušu-su(a)-da-me-sa (Pe. = Māšaš, cf. Meshin-hyanu—

Ed.), s. of Kuhhišu, 69: 14, Lo. E.

*Mušu-su-me-ta, Mušu-su-me-ta (Pe. Mirai), m. of Nākhiš-

fāBU, 114: 16, U. E.

Mugarsu IX, to be read Muargush, q. e.

Makin-aplu (DU-4) [according to Vol. IX, pp 10 and

92, to be read Kinu, cf. also Kinu, Johns, Asyr. Decds, No. 404, R. 5—Ed.]. Cf. Intro.,p.16.

1. s. of Kišir (abbrev. from Bēl-nāššin-aplu, by comparison of the seals), šašum ša Nū-Sinn, 82: 13, Lo. E.

2. f. of Nabu-bēl-uballit, 15: 17.

3. f. of Ninhuranna, 10: 14.

4. f. of Ninhuranna, 36: 15.

5. in ababtu Maškin-aplu, 51: 6, 10.

† Cf. Lim ra-aš-lākhi-im, II R.

‡ Cf. Ma-kur-Sinn, Bu. 88, 5-12, C. T. IV.


Doomeshy Book, p. 73, and Decds and Documents, p. 422. This would be an example of a two-element hypokoristicon

with the "šná'3" suffix. [Cf. Ašš-RA-A, above.—Ed.]

|| Possibly also Manu-Bēl-da-eš. Cf. Shanum-da-eš (Johns, Asyr. Decds, No. 89, O, 2), Sharrum-da-eš,

l. c., 150, seq.

* Cf. Man-nu-aki-šša-štar, ša, "Who is like my Ishtar (= "goddesses")." Dar. 379: 47.
BUSINESS DOCUMENTS OF MURASHU SONS.

**Mu-la-ki-it, in šu-nu-iššu ša = Mušaššu, 114 : 4.**

**Mu-ra-ašu, in šu-Bi-tum-Merānu, 23 : 6, 8 | 67 : 6.**

**Me-er-shu-šub (ii)**


2. s. of Rēšt, 122 : 17, l. E.


7. f. of Marduk, 39 : 12.


10. f. of Samuṣu-šumul, 15 : 17.

11. f. of Zīṭi-Nešib, 101 : 27, l. E.

**Me-er-shu-šub (ii)**


2. s. of Nīšib-šumul, 55 : 1 | 73 : 5 | 77 : 9 | 78 : 7.

**Mu-la-zi-bi**

1. s. of Nīšib-šumul, 55 : 1 | 73 : 5 | 77 : 9 | 78 : 7.

2. s. of Nīšib-šumul, 55 : 1 | 73 : 5 | 77 : 9 | 78 : 7.

**Me-er-shu-šub (ii)**

1. s. of Adē-la-aššu, 126 : 14.

2. s. of Adē-la-aššu, 126 : 14.

3. s. of Adē-la-aššu, 126 : 14.


5. f. of Nēḫbūni, 107 : 12.

6. f. of Samuṣu-šumul, 15 : 17.

7. f. of Zīṭi-Nešib, 101 : 27, l. E.

**Me-er-shu-šub (ii)**

1. f. of Adē-šumul, 126 : 14.

2. s. of Adē-la-aššu, 126 : 14.

3. s. of Adē-la-aššu, 126 : 14.


5. f. of Nēḫbūni, 107 : 12.

6. f. of Samuṣu-šumul, 15 : 17.

7. f. of Zīṭi-Nešib, 101 : 27, l. E.

**Mu-la-zi-bi**

1. s. of Nīšib-šumul, 55 : 1 | 73 : 5 | 77 : 9 | 78 : 7.

2. s. of Nīšib-šumul, 55 : 1 | 73 : 5 | 77 : 9 | 78 : 7.

**Nīšib-Bēl (cf. 3212, in an unpublished docket, Vol. IX, 108).**

1. s. of Labaššu, 28 : l. E. | 41 : 11.

2. f. of Bēl-tuššu, 99 : 15, R. E.

3. f. of Bēl-šumul, 18 : 2.


5. f. of Tīd . . . . . , 52 : 20.

**Nīšib-Nušib**

1. s. of Aḫšša-Nušib, 15 : 20 | 116 : 12.

2. s. of Lībāššu, b. of Bēl-mušul, 130 : 28, R. E. | 131 : 29, l. E.

Nīšib-uḫu-erīš, 115 : 5.

Nīšib-urri-šumul, s. of Nānā-mūli ša ana muḫḫi ša BAR ša-wife [ed]., 85 : 13, l. E.

Nīšib-ḫa-aḫkūnu, 123 : 12.

Nīšib-ka-a-rišši, IX. s. of Nānā-mūli ša ana muḫḫi ša BAR ša-wife [ed]. IX, 123 : 12.

**Nīšib-ḫa-aḫkūnu, IX. s. of Nānā-mūli ša ana muḫḫi ša BAR ša-wife [ed]. IX, 123 : 12.**

**Nīšib-balat-ta-qa-li**

1. s. of Aḫšša, 1 : 16.

2. s. of Lībāššu, 1 : 20.

**Nīšib-balati (i-ti)**

1. s. of Bāšša, ṣhakku ša ša-sumér, 7 : 4, 7, l. E.

2. f. of Nebā-urri, bataššu ša Nīš-Rīšu, 15 : 16, R. E.

3. f. of Nēḫbūni, 58 : 8, 12 | 93 : 3 | 101 : 14, 16.

4. bataššu ša Bīt-Idi-baššu, 97 : 14, l. E.

**Nīšib-balati (i-ti)**

1. s. of Nebā-urri, 67 : 13.


Nīšib-balati (i-ti), 58 : 8, 12 | 93 : 3 | 101 : 14, 16.

4. bataššu ša Bīt-Idi-baššu, 97 : 14, l. E.

**Nīšib-balati (i-ti)**

1. s. of Nebā-urri, 67 : 13.


Nīšib-balati (i-ti), 58 : 8, 12 | 93 : 3 | 101 : 14, 16.

4. bataššu ša Bīt-Idi-baššu, 97 : 14, l. E.
DATED IN THE REIGN OF DARIUS II.

Nabû-šu-ré’diu, f. of Rab-bé-di-ill, 54:18 | 70:15.
Nabû-šu-ré-am, f. of Idin-aru-Marduk, 7:13 | 32:18 | 71:15, R.
Nabû ..., f. of Shiştir, 8:10.

2. s. of Bél-šin, b. of Bél-rashil, 58:4.
Nabû-sha-ra-sul, s. of Bél-bašli, 56:16.
Nabû-ša-ra-šul-ta, 51:5.
Nabû-ša-ra-shul-ru (UD-D). 1. s. of Arruhamma, 113:3 | 8, 10, R. | 128:3 | 10, 12, R.
2. s. of Bél-šinnu, 64:14.
3. 113:3, 8, 10, R. E.
Nabû-sa-ra-de, apparently identical with the common Nabû (Na-bu-)-mona-nu—Ed.), s. of Shâzâbu, b. of Il-ghurri, 92:5, 11.
2. s. of Bél-ša-râr, b. of Nér-Sin, 118:35, R. E.
3. f. of Shum-bâbî, 4:5.
4. f. of Shum-ba-šul, 15:18.
Nabû-sa-ra-du-šummu, s. of Ninâm-nuballi, b. of Ubâr, 18:3.
Nabû-sa-ra-ta (L), 7:13.
Nabû-sa-ra-ta (cf. 722), also note under Aradûhû, of Harrâitu, 109:3.
Nabû-sa-ra-ta, s. of Ruzurr, b. of Abâ, 31:2, Lo. E.
Nabû-sa-ra-ta (Ar. docket 28553), cf. Bi. 1005, Sa. 118-25, b. of Bu-nûmû, 119:8 | 120:3.
Nabû-sa-ra-ta-sa-wa-nu, s. of Ninâm-nu-Bél, b. of Ab-šiddim, b. of Zabûlu, 25:2.

§ Cf. Ne-aḫ-ši-su-ta-a-shi, Dar. 274:5, and also Bi. 770 and Ar. 2375. Cf. also Akil-nu-liš-tum, of the II Dyn. of Ur, Z. A., XII, p. 334. In this age Akil in proper names is always found in connection with the name of a god, cf. Ranke, Personal Names. Cf. also the names Nabûšašu, Mu-aḫ-ḫi-šaš-Marduk, Nbo. 85:15.
BUSINESS DOCUMENTS OF MURASHĪ SONS.

Nana'ērīsh
1. s. of Ninib-nādin, 4:4 | 59:17, L. E. | 117:17, U. E.
2. f. of Barīkk-Shamesh, 7:10, Lo. E. | 14:16, L. E.

Ninib-nādin
2. s. of Bēlishum, 123:9, Lo. E.
3. s. of Oubari, bētashāhītu, 91:19, U. E.
4. s. of Qaddu, 98:3, 10.
5. s. of Shuluma-Bābila, 40:13 | 108:2, L. E.
7. f. of 'Erībī, 61:14.
8. f. of Kūpurā, 67:9, 14. Id. with No. 9.
10. būnhartbari, 102:20, R. | 103:11.
11. 90:3, 8, R.

Nār-gi-in,† f. of Munnu-ki-Nanū, 39:3.

*Na-ši-i-ka*-, in šubêl-ma-Nasīka', 124:2.

Na-sir
1. f. of Bēl-makin-apla, 67:13, R.
2. f. of Bēlishum, 4:23 | 41:15.
3. f. of Ninib-bāb-ugur, 57:3.
4. f. of Ninib-nādin, 4:23 | 41:15.
5. f. of Shuluma, 87:5.

*Na-'ašši (Egyptian, the name of Isis, Ar.-Eg. Ḡunu or Ḡunu—Ed.), s. of Damunu, 81:17.

*Na-ša-ša-[a (Egyptian, id. with the previous name—Ed.). f. of Harbaqua, 23:3.

Nergal-ubu-ugur, m. of Nīšīṭum, 5:10, 13.

Nergal-ta-tu, 84:3.

Nergal-ti-bāli(a), s. of Danu(N)-Nergal(i), 24:18.


Nergal-nāsid-āb, s. of Aštu-Bēl, 12:12 | 60:19.


Ni-din-tum
1. s. of Ašmar-ta-ka-nušu, 21:3, L. E.
3. f. of dDiatnu-ānu-nādin, 6:10, L. E.
4. 3:3.

‡[I am inclined to regard the sign E here as a variant of U.K, one or two perpendicular wedges being frequently left out in the cuneiform characters of this period (cf. Vol. IX, pp. 16, ff.). Read therefore Na-tš-an-ki. Cf. the abbreviated name Na-te-nu (Vol. IX).—Ed.]
15. 70: 5 | 98: 17.
Ninīt-na-din-shashu, s. of Ninīt-na-bāllit, b. of Ubar, 18: 3.

Ninīt-na-šār, Ninīt-na-šīr (IX)
1. s. of Anī-māl, 74: R | 123: 18.
2. s. of Anī-māštu, 45: 2.
4. s. of Ashur-UR (Yī-sī), 23: 17.
5. s. of Ašur, 52: 23.
7. s. of Beššama, 83: 12.
8. s. of Ḫanat, 124: 13, R. E.
14. f. of Šamšu-dīdina, 29: 15.
15. 113, L. E.

Ninīt-naballit (DIN-it), Ar. docket, ʿnīršu, ša bēštri ša Ḫarmat, 87: 3, L. E.
Ninīt-ušakubits, s. of Bēl-ēšāk, 130: 26, L. E | 131: 25, L. E.
Ninīt-. . . . . . , f. of Bēl-nukki-unipl, 113: 16.
Ni-qi-di, f. of Rūšt, 155: 15, L. E.

Ni-is-har-Bēl, Ni-is-sa-ur-Bēl, f. of Ardi-Ninīt, 35: 29.
Ner-māti-Sùa, f. of Shurpiqti, 14: 3.
Ninīt-na-sūrī, s. of Anī-tarē-ha, 132: 23, R.
Ninīt-udababiti, f. of , 118: 39.

1. f. of Maršak-igishu, 39: 14.
2. hašurteriš ša šaḫari, 15: 15, U. E.

*Pa-un-ur E-si-ti [cf. Pa-un-ur, abbrev from a name like "May I see the face of Isis?" or is pa-šah Eq.?—Ed., hašar ša Šišār, 129: 18, L. E.

*Pa-tan-an, Eg., cf. Ar-Eg. 72 ["Belonging to Amon"—Littmann],
2. hašakun ša hašaka-niššiš ša naḫkudaš, hašūša ša mArturšiš, 88: 9, 12, L. E.

Pa-ak-ki [perhaps Egyptian—Littmann], hašakun ša bēš hašša-niššiš, hašūša ša Guburri, 84: 5, 8, R. E | 85: 15, U. E.


*Pa-ul-ta-a-nu (Bi. 71:2), f. of Iḫrub-Bītu, 63: 10, R.

*Pa-uri-na-usk [Pe.] ša bēšti-ša-ur ušši ša kargush, hašakun ša haš-ta-ša-ur ušši, 76: 4, 9, 11, R.


*Pa-ur-un-asu [cf. Pe. Ṣapaš, or Parvajusušši], m. of Zalīkka, 103: 4, 5, L. E.


*Pa-ul-ta-as-ri [Egypt.—Ed.] [cf. the Eg. Ṣāmān—Littmann], m. of Bīnunišši, Bīnīššu-nahhāšši, 129: 4, 5, 10, 13, 16, 18, 19, U. E, L. E.

Pasašshunu ||
1. f. of Shamshu-kiššu, 23: 18.
2. f. of Shum-iddiu, 44: 1.

† Cf. also Upaḫšar-Bēl, below.
‡ Suggested by Dr. Littmann. Cf. 110-na-ta-E-si-ti, Ni, 590.
§ Perhaps identical with the name Pir-ur-nu-as below.
∥ For Pahγyra as a hypokoristikon formation, cf. Ranke, Personal Names.
DATED IN THE REIGN OF DARIUS II.

1. f. of Marduk, 121:3.
2. f. of Marduk, 122:17.
3. f. of Rahim-ti, 96:15, L. E. | 102:15, U. E.
4. 81:12.
Rûhê-k真实的
1. s. of Nidintum-Bil, 27:2.
2. in iheBel-mRûhê-k真实, 40:4, 5.
Rûmût
1. s. of Belshana, 122:14, L. E.
2. f. of Ribbat, 27:2.
3. f. of Zittê-Nabû, 118:14, U. E.
Rûmût-Ninib (and abbr., Rûmût IX)
1. s. of Belshana, sc., 78:11.
2. s. of Maranšû, m. of hama-arî a-kal-tu-ku, Bel-sepî-ninâ, Belshana, Kûdîl-Bil, Ribût (s. of BelBHût) and Sham-iddin, 29:3, 10 | 43:2, 8, 17 | 44:1, 5 | 52:2, 8, 11 | 51:16, R. | 58:6, 10 |
59:3, 13 | 60:1, 12 | 61:1, 10, 11 | 62:1, 4, 8 |
74:6 | 75:9, 12 | 76:6, 9, 12 | 78:4 | 79:1, 6, 11 |
80:8, 13 | 81:6, 9 | 82:6, 10 | 83:6, 9 | 85:6, 10 | 86:1, 5, 8 | 87:2 | 88:10, 12 |
89:4, 7, 10 | 90:5, 8 | 91:9, 12, 15 | 92:8, 13 |
93:7, 19 | 94:6, 7 | 95:3, 8, 13 | 96:6, 9 |
97:9, 13 | 98:1, 6, 12, 13 | 99:7 | 100:5, 8 |
101:14, 17, 20 | 102:8, 11, 13 | 103:6, 8 | 104:2 |
2, 6 | 110:2, 6 | 111:6 | 112:2, 8 | 113:5, 8, 11 |
114:7, 9 | 115:10, 14 | 116:5 | 117:5, 12 | 118:9 |
6, 28 | 119:1 | 120:1 | 121:4, 5 | 122:5, 8, 12 |
123:2 | 124:4, 7 | 125:1, 5, 10, 11 | 126:7, 10 |


*Sag'giU, f. of Ardi-Bil and Nûdîn, 61:4.
Sag-gi'U, cf. Shog-giU.
Si-im-Bêl (BiP)
1. f. of Apl, 35:16.
Si-im-Bûni
1. s. of Dammû, hama-arî a-kal, 80:15, U. E. | 82:14, R. E. | 97:15, L. E.
2. s. of Lîhîisi, b. of Ah-iddina and Ubîr, 35:16.

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3. s. of Shum-iddina, 27: 16.
4. s. of ... mu‘tir(τ)... 52: 20.
Sin-apal-iddina, s. of Sin-ṣīr, khabuku ša knāṣṭ-pāṭi ša biti wār šakirri, 93: 18, U. E.
Sin-ṣīr, f. of Sin-apal-iddina, 93: 17, U. E.
Sin-ittan-nu, f. of Shumash-ak-iddina, 73: 9 | 127: 17, Lo. E.
Sin-lišār, Sin-lishārir(GISH) IX, in du-Bit-m Sin-lišār, 91: 5.

Sin-ma-lišārir(α), s. of Ardi-Bau, 51: 22 | 59: 19.
*Stu-ānu, Stu-ānu
1. bāwār bit, m. of Ardi-Gula, 117: 3, 4, 8, 11, R. 2. 129: 16.

Suk-ki-ittum, see Zuṣki-ittum.

*Sha-la-bu-la šab-bašu-sa1, šab-bašu-sa1 IX
1. s. of Bēl-ša-bašu-šat, b. of Maḫāmēn, 65: 18, U. E.
2. s. of Ḫaggī, 85: 16, L. E.
3. s. of Judammu, 92: 4.
4. s. of Ṣūrīša, b. of Labāl, 39: 2.
5. f. of Gudalu-bīt, 7: 17.

Sha-gi-bi, Sha-gi-bi§
1. s. of Bēl-baḫištu, 6: 14 | 7: 17, Lo. E.
2. f. of Lībūtu, 82: 5, 9, Lo. E. | 89: 3.
*Sha-kāu-sîšu (Ar. docket ḫawwa, cf. Na. ḫawwa), s. of ḫi—...—...53: 1, 10, Lo. E.

Sha-Mardak-ul(NU)-ni(BAL), Sha-Mardak-ul-ni-ni IX
("Whom Marduk will not bend"), s. of Ibi-nādin, 91: 2, 7, 14

Shumash-ak-iddina
1. s. of Iddīnu-Num, 123: 11, 10.
2. s. of Sin-ittanu, 73: 9 | 127: 17, Lo. E.
3. f. of Rima-shakur, 16: 10.


Shumash-er-iš, f. of Tāmanītu, 67: 16.
Shumash-ittan-nu, s. of Dalettanu, 38: 2, L. E.
Shumash ka-ṣīr, Shumash-kaṣīr
1. s. of Pehhāru, 23: 17.
2. s. of Kārubbi, khabuku ša hu-ga-la-u-tu a-bar-ra-ana, 93: 6, 9, Lo. E.

Shumash-ki-in-ta, s. of Iddīnu-Bēl, 18: 4.
Shumash-mu-ba-li-tišt, s. of Mūšēzīt-Bēl, 6: 13 | 15: 17.

Shumash-šu-bānu
1. s. of Marduk-ṣīr, 36: 19.
2. f. of Ninību, 16: 3 | 17: 18.

Shumash-šu-bānu
1. f. of Ardi-Bau, 33: 10.
2. khabuku ša knāṣṭ-pāṭi, 5: 7, 14.


Shumash...u(1), f. of Nīdīnu-Bēl, 52: 21.

Shumash...u, f. of Bit-ṣīr-Shumash, 123: 8.
*Shumash(-mashba)-ār-ku
1. s. of Iṣṣihar, 120: 8.
2. s. of Nīdīnu-Bēl, khabuku ša hu-ṣīr-šu-ta-um u ki-su-ta-um, 107: 3, 6, Lo. E.

*Shumash(-mashba)-la-din-ništ, Shumash(-mashba)-la-din-ništ, f. of Ili-bašu-šat, 94: 1, 5.

*Shumash(-mashba)-la-din-ništ, Shumash(-mashba)-la-din-ništ, f. of Ili-bašu-šat, 94: 1, 5.

†[Probably to be read Su-la-ma-du or Su-la-ma-DA, i.e., Sula-ma-Del. Cf. Su-la-ma-du or Su-la-ma-DU, i.e., Sula-ma-Del, Vol. IX—Ed.]
‡ Dr. Littmann has suggested for comparison Ar. Zalimtanu, "Thou hast wronged me," a prominent name in Damascene.
§[In view of Sua-lu (Johns, Assy. Decal, No. 61: R., 9), and Sua-gi-il-bi-dī (i.e., No. 248: R., 11), it is not improbable that the name above is to be read Saggīl(a). The first element of names compound with bi‘di being as a rule a deity (cf. Abad-bi‘di, Anu-bi‘di; ‘Ilā-bi‘di (cf. on this name Ed. Preface), Mar-bi‘di, etc.), I am inclined to identify the first element in Saggīl-bi‘di with (E)Sagīla, the famous temple of Marduk in Babylon, which sometimes takes the place of a deity in proper names (see also dBit-li-mari Ardi-DE-GAL-MAL, etc.), ‘Ila-ra-am-Sagīla (Meissner, Altheth. Privatrecht, No. 7: 23), etc., and the common hypok. (E)Sagīla-išt, ‘Ila-rī-Shagīla, Saggīl-bi‘di or (E)Sagīl-bi‘di. As to the hypokoristika Saggīl, ‘Ila-rī-Saggīl and Saggīla‘i being found alongside one another, cf. the hypokoristika Marduk, Marduka (a) and ḫāyī. —Ed.]
2. s. of Bi-bana', 51: 3.
4. s. of , 18: 16.
5. 91: 4.

*Shamesh-(mesh)-na-ar-ri', Shamesh-nari' (cf. Pa. "mé-nú")
1. s. of A'diš-Niño, 130: 1, 18, 20 R.
2. s. of Igīša', 46: 3.

*Shamesh-(mesh)-ra-ši-ia (cf. Aššu-ra, Nabû-ra-ši-ia), s. of Hammakhana 20: 2.

*Sha-nu-us-pi-it-ra-š (without determ. m) IX, Hit-šam-nu-(or ši)-nu-us-pi-it-ra-š [probably Egyptian—Ed.], 15: 4, 6.

Shu-Naḫē-siš-ši', šipirri, s. of Tukib' 15: 60: 20.
Shu-Naḫēšši'-u 3: 3.

Sham(i)-kaddi (UR-KU), Sha-pi-tašši' IX
2. f. of Sham-adina, 126: 11, U. E.


Shirīqtim(U til), Shirīqti IX
1. s. of Nīr-nāšši' Šši, 14: 2, Lo. E.
3. f. of Šum-akīn, cf. of Dammā, 2: 16.

Shi-ki, Shīški IX
1. f. of Liššah, 39: 2.
2. f. of Mami-ma'na, 88: 11, R. E.
3. f. of Shabkati, 39: 2. Identical with No. 1.


Shir-ki-Bēl, Shi-kšski-Bēl
1. s. of Biškhu, šakana ša šiškiliššu ša šiškiliššu ša šakana, 130: 30, R | 131: 28.
2. s. of Erba, šakana ša šiškiliššu šiškiliššu, 83: 15, Lo. E.
3. s. of Hāššar, b. of Tadduan-biliššu, 41: 3.

Shi-ski (not Shi-ski), Vol. IX, cf. unpublished docket Ššu-šu, Vol. IX, 64, Lo. E.), s. of Nabû-nariššu, 8: 10 | 44: 10, L. E.

Shiški-u
2. s. of Niniš-nāsir, šaššu, 9: 36 | 23: 19.
3. s. of Tukkana, 30: 13.
4. s. of , 32: 18.
5. f. of Nīdītum-Ansu, 107: 11 | 125: 13, Lo. E.
6. 40: L. E.
7. in šišu šaššu, 39: 5 | 87: 11.

Shul-im, Shul-šu
1. s. of Zabba, 58: 13.
2. s. of Nīnir, 87: 5.


Shul-im-Bābila(ES), Shul-im(II)-Bābila(ES)
1. s. of Bēškhu, 13: 2.
2. s. of Gann, 44: 12.
3. s. of Iššuššu, šakana ša bit ina-mar-kudut, 94: 8, 11, 12, 15, R.
4. s. of Erba-šiššu, 39: 15 | 40: 12.
5. s. of Naḫa-nāššu, 15: 18.

Shu-šu, Shum-ša
1. s. of Erba, 51: 3.
2. f. of Nabû-bilššu, 45: 10.

Shum-adina(MU-MU), (MU-18II)
1. s. of Anum-ma-šaššu, 31: 2.
2. s. of Bēš-puš, b. of Zabba', m. of Kil(#)giššu, 32: 2, 3.
4. s. of Inn-sššu-Niššu, 30: 12.
5. s. of Iššuššu, 52: 12.
6. s. of Liššuššu, b. of Bēš-puš-šiššu, 55: 14.
7. s. of Naḫa-nāššu, 4: 4.
8. s. of Naḫa-nāššu, 29: 15.
9. s. of Paššu, 44: 1, Lo. E.
10. s. of Shišššu, 126: 10, U. E.
11. s. of Sīslu, 52: 21. Apparently identical with No. 4.

† [Shirke and Sharke, like Shirki and Shishku, are hypocoristika from names composed of Sha(i)-šku and a following god (cf. Shirke-Bel, below). Sha(i)-šku designates a certain class of temple officers (cf. IX, p. 71, note 4) frequently mentioned in the Neo-Babylonian contract literature (and generally preceded by the determ. anaššu) as šakar-šku, šiški-šku (the Shamash), šakariššu, šakariššu, and šiški-šku. Cf. Tallquist, Die Sprache der Contracte Nabû-nāššu's, p. 141, and Meissner, Supplement, p. 98.—Ed.]

‡ Shishku is the same as Shirki. Cf. the same name Shi-ški, son of Egbī, Dur. 470: 3, written Shi-ški, Dur. 406: 3.
12. s. of Silla-Xinib, 60: 17, L. E. | 81: 16, U. E.
   Apparently identical with Nos. 4 and 11.
14. s. of , 32: 16.
15. f. of Aqā-iddina, 29: 16.
18. f. of Bēl-... , 125: 19.
19. f. of Bibî, 99: 14, Lo. E.
22. f. of Ilišu, 26: 4.
25. f. of Ninib-ʔir, 9: 34.

Shum-akīn
1. s. of Bēl-masballit, b. of Bēlahunu, 122: 15.
2. 31: 7.

Škū-Šu-ću
2. f. of Bēl-gēbatu, and Nabūmā, 92: 5.

*Ši-ḥa* (cf. Bi. Ṣṣy and Și-ḥa-a, Johns, Deeds and Documents, p. 515)
1. s. of Adanā, 66: 13, U. E.
2. f. of Babâtu, 90: 3.

Silna-ši, Sel analeh (abbrev., cf. Ineqilla-Xinib)
1. s. of Nādin, bannaru akal shu šarrī, 130: 32
2. s. of Shama-iddina, 52: 22.

Silna-Xinib, abbrev. from Ineqilla-Xinib, 60: 18.

Šu-ra-Šu, Šur-ra-Šu IX, in Sū-Bēlšumūrā![3], 33: 6, 9.

*Tad-ba-la-Bēl, Tad-ba-Šu-ni,† in Sū-Bēlšumūrā!, 19: 7, 10 | 20: 7 | 20: 8 | 25: 5, 7 | 53: 5, 10 | 86: 4 |
| 100: 4.

†[On the probable meaning of this name cf. Ed. Preface.—Ed.

‡ Delitzsch (A. R., p. 432) translates "gift," and makes it equivalent to tādānu. This would appear more reasonable were it not for names like Nāba-ta-ad-dan-usur, "Nebo, protect what thou hast presented," which show that it is to be regarded as a verbal form.

§ After a portion of the Introduction was printed I found an Arcame docket containing the name 277 for Taddanamu (C. B. M., 5173). While this gives additional assurance that the results obtained concerning the first character of the name, cf. Intro., p. 11, are correct, it shows also that alongside of Taddanamu, at least, some of these names were pronounced Tattanamu. Cf. 278 for Ìtanamu, Intro., IX, p. 21.

[[In view of the hypokoristika Dad-il-ı, Da-du-ə, Da-la-ə, Di-di-ı, Du-du-ə, Da-da-ə (Johns, Assy., Deeds, Vol. III, pp. 95, 293, 445, 536), and Di-di-ə and Da-di-ə (Suh., Exp., IX), on all of which cf. Zimmern, K. A. T.?, pp. 225, 483, I prefer to read the above name Dad-il-ı = Dadil. In several instances the name may not be Semitic but Iranian (cf. Dīdā, Șabīg, Șabī, Dīdā, Șošt, Justi, i. c.). Cf. my note to Șu-ba-ři, above.—Ed.]
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*U-naa-ah-li-u,* s. of Sibûrin-Bīl, 119:15 | 130:11.


*U-mar-du-eru, cf. Hammurādītu


*Ur-du-nu, cf. Hemardatū

Us-su-am-tum, in dūBit-m-Esaratam, 128:6.

*Usu-ba-ba, cf. Hāmardatū

Za-ba-ba (cf. Pa. 821), f. of Shūlu-nā, 58:15.

*Za-ba-ba, f. of Anā-li, 128:20, L. E.

*Za-ba-ba, cf. He. 277, s. of Tāb-šuma, b. of Bum-šuma, Hammāni, Zabīna’, 118:1, 18, 30.

*Za-bi-nu (Ar. docket 3272), s. of Hammārūnu, 106:10, R.

*Za-bi-nu, Za-bi-nu IX

1. s. of Bēl-ašīna, 39:18 | 34:21.
2. s. of Belšir, 62:18.
3. s. of Bel-šir-Bēl, 54:18, L. E. | 70:15, L. E.
4. s. of Nāšū, 115:19.
7. 24:2.

Za-bi-nu, s. of Belšir, b. of Shum-iddina, m. of Kūl(yi)l-ba-at-dū, 32:2, 3.

2. s. of Tāb-šuma, b. of Bum-šuma, Hammāni, Za-ba-ba, f. of Bēl-šir-Bēl, 118:1, 5, 11, 13, 25, 29, 37.


‡[In favor of this interpretation we may quote U-nun-ma-ana, if = Un-Anna V R. 1, 97 (cf. Pa-nu-nu, above), probably containing the name of the god Ammon.—Ed.]

§[In view of the fact that the two principal values of NIG1V are paḥra and saḫur, both of which occur in proper names (cf. Belu-paḥ-šir, IX, p. 26, on the one hand, and Nī-is-šar-Bēl, IX, p. 68, or Nī-is-šar-Bēl (Concordance of the present volume) on the other), it must remain doubtful whether the name NIG1V-Bēl, above, is to be read Upahhar-Bēl or Nīsa(na)šīr-Bēl.—Ed.]

[The reading of the first radical is doubtful. The name looks like a female name. In all probability it is to be connected with the names quoted by Johns (Assy. Decds, p. 126), Suk-ka-ri, Suk-ri, Suk-ka-li, Suk-ka-ri. From the writings Su-ka-a and Su-ka-u found alongside the others it would follow that the first radical was s and the second k. Cf. the kypokoristika Bi, NiPa and Pa. 22 under plane, and Suk-ka-ri, the name of a place, below. The common Neo-Babyl. name Su-qi-a, from which we read the fem. Su-qi-a-i-li, Strassmaier, Nabon, 348:13, is a different name and probably to be connected with Sīqa, “street, bazaar.”—Ed.]
Zamba-a, Zu-um-šu, IX, f. of Ninib-tīr, 55:16.

*Zu-za-a (cf. Bv. Muk)*
1. f. of Abḫ-idīnī, 100; 11, Lo. E.
2. m. of Ama-Bēl-šu-ga, 51: 17; 65:15, Lo. E.

.... it-ta-anu, s. of Belšunu, 39:11.
.... abu-nasr, f. of ......., 18:34.
.... mutar!, f. of Simīn-īnī, 32:20.
.... za-shu..., f. of Bugiennu, 70:17.

2. Names of Women.

"Ia-dir-tum; d of Sinnu, 2:2, U. E.
Iddu-še-a-ra-an-ta, 6:2.
Iktital-sunu, 74:5, 16.

(Bu-ush-shu-šu-ta, 97:14, Lo. E.
(BP) ur-ush-šiš, m. of Ninib-muballit, 131:27.
Xin-ši-tum, d. of Iba.

3. Names of Scribes.

Ašu-ša-wu-šu, s. of Apšu, 87:14; 110:14; 122; 19.
Ardi-Niib, s. of Nīshar-Bīl, 33:20.
Ba-ša-ta, Belšu, s. of Bēlšušda, 41:18; 57:17.
Bēl-nah-hur
1. s. of Bēl-īnī, 123:13.
2. s. of Ninītu-Bīl, 1:20.
Bēl-ša-ti, s. of Ninib-tīr, 100:10.
Iddīna-Bīl, s. of Ninib-muballit, 121:11.
Ikti-Bēl-bāštu, s. of Ninib-nāšir, 52:24.
La-boardi
2. s. of Ninīda, 63:16; 73:13; 116:15.
3. s. of ......., 84:18.
Na-dis
1. s. of Labit-Niib, 28:16; 29:18.
2. s. of Labodī, 63:16; 73:13.
Ni-ši-ta-Bīl, s. of Ninib-mūšir, 11:10; 126:15; 130:35.
33; 131:32; 132:35.

| 71:18 | 75:19 | 76:19 | 80:19 | 81:20 | 82:19 |
| 14:91:22 | 92:19 | 93:16 | 94:22 | 95:19 |
| 96:17 | 97:19 | 98:18 | 100:14 | 101:29 |

Ninib-tēt, s. of Ardi, 68:10.
Ninib-tīr, s. of Zamba, 55:16.
Ninib-mūšir, s. of Damara, 34:19 | 38:15.
Ninib-mūšir, s. of Mārša, 4:28.
Rumushum, s. of Shamash-ši-ilīnī, 10:15.
Šu-mat-Niib, s. of Belšunu, 78:11.
Sim-nas-šu, s. of Ardi-Bin, 51:22.
Shi-lu-g
2. s. of Ninib-mūšir, 9:30 | 23:19.
Ubar, s. of Ninīda, 15:21 | 79:15.

† Cf. also Zu-za-a, Zu-za-ai, Zu-za-er, Zu-zi-er, Zu-zi-er, Zi-zi, Zi-zi, Zi-zi, Zi-zi given by Johnes, Asyr.
II. Names of Places.

A-mar-a-na, 64: 5.
B-bal-sha, 54: 3.
A-ra-zi-ta-a, 43: 5.

Ar-mašu [ = Ar. Ṣu], "earth, ground." — Ed.], 58: 5.

Bit-šu(ti)šu(SAG), 18: 7, 9.
Bit-ši-luššur, Bit-ši-luššur(GSII) IX, 91: 5.
Bit-šu-in-a, 39: 5.


Bab-šu-ša(m), 58: 3.

Bit-šu-in-a, 39: 5.


Bit-šu-in-a, 39: 5.


Bit-šu-in-a, 39: 5.


Bit-šu-in-a, 39: 5.


Bit-šu-in-a, 39: 5.


Bit-šu-in-a, 39: 5.


Bit-šu-in-a, 39: 5.


Bit-šu-in-a, 39: 5.


Bit-šu-in-a, 39: 5.


Bit-šu-in-a, 39: 5.


Bit-šu-in-a, 39: 5.

III. Names of Gates in Nippur.

Abu lu-la, Abulla MAH, not Abullu-MAH, Vol. IX; [though referring to the largest gate of Nippur, the name (E)MAH is ident. with E-GAL-MAH, q. v.—Ed.], 18:29; 19:19, U. E. 26:22; 37:14; 45:17; 46:22.


Abulla-Shi-ib-Uraki, 37:15; 45:19.


Boba sha =Gu-bar-ru, 128:14, U. E. (a sluice?).

IV. Names of Canals.

mAbu-la, mAbu-la-i, 43:4; 112:4; 10.

Bab-Bina-nu, 98:8.

Ban-ta (omitted), 55:4.

Ba-la-ta, Balitu (omitted), 112:4, 10.

=Bab-asi-ash-ka, 82:3.

Diglat la-bi (an old bed of the Tigris), 39:8; 41:9; 98:9.

Dirat, Diru-a-ta, 43:7; 79:3, 8; 103:3; 112:4, 10.

† All are preceded by Nahr. In some cases it is likely to be regarded as a determinative, e. g., with Harrapigist; in others, as part of the name, e. g., Nahr-Asin. No effort has been made to discriminate, as it would be impossible to determine how the word was considered in every instance.
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Kūlī-mara-c, 129:3.
Kātā (written GU-DU-A, without šī), 50:4.


Sin(UD-SAR-ŠUGA), Si-im-ma-gi-šī, 123:1.


Šu ma Ad-du-ahu-mūr, 117:3.
Šu Ḫa-Si-šir-aš, 43:5.
Shubtu(KU)-Ea in Ḫa-Bīb as Shubti-Ea, 80:4.

V. NAMES OF DEITIES CONTAINED IN THE PROPER NAMES.

Ad-dā, Ḫaddū (DHM), cf. the male proper names under Ḫaddū. [Shortened also to Ad, cf. Addū, Addum.]


A-nu-nu, cf. the male names under Amun.

A-nu-nu-su (= danuteu "his divinity"), of Ḫamman-dāl, A-nu-nu-su.

A-nu (written DH), cf. Ashur-UR(š)-išti.


Bā-anu (written Bā-bā, with and without det. d), cf. names under Bā-ul, Ardi and Kabi.

Bā-ši (written DH, EN, EN-LL, LI), cf. the male proper names under Bāl, Ardi, etc.


E-a (written DH, DE), cf. the male proper names under E-a, also no Shubtu-Ea.

E-GAL-MAIJ, also written E-MAIJ and only MAIJ, cf. Ardi-E-GAL-MAIJ, Abuullu(E)MAIJ.

E-ni(?), the Egyptian Isis = 20; 28, cf. the male proper names under Pudoni, Pūnī and Nā', also Patēshu.

Ga-ad-du (written without det. d), cf. Kil(i)-il-Guddu, the West-Semitic god of Fortune (Fortuna).

Ga-la (without det. d in abullu Gu-la), DME-ME, cf. the male proper names under Gula, Ardi and Taqish.

Ha-an (without det. d, perhaps also Ḫo-an), cf. Ḫumma-ra-nu and Ḫa-an-du-ša-nu, Ḫa-an-na-ša.—Ed.)

Ḫar-be, without det. d, a Cassite god, identical with Bel, cf. Ḫar-ha-ši-ši-ši.

Ḫa-ša-li-si, Ḫa-lu-su, Ḫa-lu-su-ša si IX, = Ḫa-lu-su, (not Ḫa, Vol. IX, p. 17), the contracted form of Jahwe at the beginning of Hebrew names. Also written Ḫa-u, cf. Intro., pp. 19, f.

Ḫa-ša-am (without det. d), = Ḫa, the Hebrew Jahwe, at the end of West-Semitic proper names, cf. Ga-lā-il-ša-ša, etc., and Intro., pp. 20, f. For a different view cf. Ed. Preface.
VI. Names of the Aramaic Endorsements.

Nun (Guz-zi'-a), f. of Nun, 104: 0.

Aram (Da-ri-ir-a-ba-shu), 78: R.

Babylonian (Hiz'-a-rir-i'), s. of Nabu, 99: R.

Aram (Za-bi-d-a-n), 106: R.

Babylonian (Hiz'-a-rir-i'), s. of Nabu, 99: R.

Aram (Hab-gir), f. of Nabu, 99: R.

Babylonian (Ha-an-na-ni'), s. of 22, 182: R.

Babylonian (Tab-i'a), f. of 22, 132: R.

Kings (Lad-zi'-a), 59: R.

Kings (Man-zi-ia-ko-a), 46: R.

Aram (Marab-a), 121: O.

Aram (Nabi-zi-a-ba-shu), 119: U. E.

Babylonian (Nabi-zu-za-ba-shu), 129: O.

Babylonian (Re-en), s. of Re-en, 99: R.

Babylonian (Sha-la-na-h), s. of Sha-la-na-h, 52: U. E.

Aram (Ra-zi-im-li') 68: O.
BUSINESS DOCUMENTS OF MURASHŨ SONS.

NAMES OF UNPUBLISHED ENDORSEMENTS QUOTED.


Ninib-uballit, C. B. M. 5514.

ARAMAIC CHARACTERS FROM THE ENDORSEMENTS.

With the exception of a few characters, more or less uncertain, as for instance in No. 78, the list represents most of the variants which appear in these documents. Several from Vol. IX and unpublished Murashũ tablets have been added.

*After the Introduction had gone through the press I discovered an additional "docket," written with black fluid, containing the god Ninīš. The one character in doubt seems to be 1. Besides the 8 the other characters are very clear, cf. Preface.
Table of Contents

And Description of Objects.

Abbreviations.

C. B. M., Catalogue of the Babylonian Museum, University of Pennsylvania (prepared by the Editor-in-chief); Ca., Cast; cf., confer; cyl., cylinder(s); E., Edge; foll(ow), following; fr., fragment, fragmentary; No., Number; O., Obverse; perpend., perpendicular; Pl., Plate(s); R., Right; R(ev), Reverse; U., Upper.

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

I. Autograph 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>1</td>
<td>Accession</td>
<td>11</td>
<td>4</td>
<td>Possession of H. V. Hilprecht.</td>
<td>U. L. corner cracked; small portions broken out; otherwise well preserved. $6.3 \times 7.65 \times 2.68$. Inscr. 14 (O.) + 8 (R.) = 22 li. Thumbmark on L. E.</td>
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<tr>
<td>2</td>
<td>1</td>
<td>Accession</td>
<td>11</td>
<td>15</td>
<td>5277</td>
<td>Lo. L. corner of O. chipped off; otherwise well preserved. $6.15 \times 7.3 \times 2.4$. Inscr. 10 (O.) + 9 (R.) = 19 li. Thumbmark on U. E. Seal impr. on L. E. Faint Aramaic incised on L. E. Fragmentary; U. and Lo. part wanting; also cracked, with small portions broken away. $5.7 \times 7.45 \times 2.4$. Inscr. remaining, 11 (O.) + 8 (R.) = 19 li. Seal impr. on L. E.</td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>Accession</td>
<td>11</td>
<td>15</td>
<td>5272</td>
<td>Slight crack, otherwise in a fine state of preservation. $7.85 \times 10.3 \times 7.85$. Inscr. 17 (O.) + 2 (Lo. E.) + 11 (R.) = 30 li. Five thumbmarks on L. E. Three seal impr. on U. E., one on L. E. and Lo. E.</td>
</tr>
<tr>
<td>4</td>
<td>3</td>
<td>Accession</td>
<td>12</td>
<td>15</td>
<td>Possession of H. V. Hilprecht.</td>
<td>A large portion of Lo. R. corner wanting. Several cracks. $6.2 \times 7.9 \times 2.9$. Inscr. 12 (O.) + 11 (R.) = 23 li. Seal impr. on L. E., U. E. and Lo. E. Inscr. of the latter is broken away.</td>
</tr>
<tr>
<td>5</td>
<td>3</td>
<td>Accession</td>
<td>12</td>
<td>17</td>
<td>5235</td>
<td>U. and a large portion of Lo. L. corners wanting. Several cracks. $8.85 \times 7.75 \times 3$. Inscr. 11 (O.) + 7 (R.) = 18 li. Seal ring impr. on L. E. and Lo. E. Inscription of the latter, belonging to Bêl-mukin-aplu s. of Kâṣir, is broken away.</td>
</tr>
<tr>
<td>No.</td>
<td>Plate</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>C. B. M.</td>
<td>Description</td>
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<td>7</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td></td>
<td>In an excellent state of preservation. 6.7 × 8.95 ×</td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td>Possession of H. V. Hilprecht.</td>
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<tr>
<td>8</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>15</td>
<td>5257</td>
<td>Cracked, with small portions broken out on R.; otherwise well preserved. 5.95 × 7.5 × 2.75. Inscr. 7 (O.) + 7 (R.) = 14 li. Two impr. of seal rings on Lo. E. and one on R. E. Faint traces of an Aramaic docket in black color on O.</td>
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<td>9</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>16</td>
<td>5267</td>
<td>Lo. L. corner chipped off; otherwise in an excellent state of preservation. 7.5 × 9 × 3.25. Inscr. 17 (O.) + 5 (Lo. E.) + 14 (R.) = 36 li. Two seal impr. on U. E., one on L. E., R. E. and R. Two thumbmarks on U. E.</td>
</tr>
<tr>
<td>10</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>16</td>
<td>5448</td>
<td>Cracked; Lo. L. corner wanting. 4.8 × 5 × 1.7. Inscr. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E.</td>
</tr>
<tr>
<td>11</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td>20</td>
<td>5237</td>
<td>Large portion of U. E. wanting. Trapezoidal shaped. 4.4 × 6.2 × 2.0. Inscr. 5 (O.) + 8 (R.) = 13 li. Two thumbmarks on L. E.</td>
</tr>
<tr>
<td>12</td>
<td>7</td>
<td>1</td>
<td>2</td>
<td>3(?)</td>
<td>5164</td>
<td>Considerably cracked. Portions of O. broken out. 5.6 × 7.1 × 2.85. Inscr. 9 (O.) + 6 (R.) = 15 li. Thumbmark on U. E. Impr. of seals on Lo. E. and L. E.</td>
</tr>
<tr>
<td>13</td>
<td>8</td>
<td>1(?)</td>
<td>2</td>
<td>5</td>
<td>5351</td>
<td>U. L. corner wanting; also cracked. 6.4 × 7.7 × 2.5. Inscr. 10 (O.) + 6 (R.) = 16 li. Seal ring impr. on U. E., and portion of one on L. E. The inscription of the latter is broken away.</td>
</tr>
<tr>
<td>14</td>
<td>8</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>5356</td>
<td>In an excellent state of preservation. 6 × 8.36 × 2.6. Inscr. 12 (O.) + 11 (R.) = 23 li. Three thumbmarks on Lo. E. Impr. of seals on U. E. and L. E.</td>
</tr>
<tr>
<td>15</td>
<td>9</td>
<td>1</td>
<td>2</td>
<td>8</td>
<td>5147</td>
<td>Lo. L. corner injured; otherwise well preserved. 5.48 × 6.7 × 2.85. Inscr. 11 (O.) + 11 (R.) = 22 li. Seal impr. on L. E., Lo. E. and R. E. Seal ring impr. on U. E.</td>
</tr>
<tr>
<td>16</td>
<td>10</td>
<td>1</td>
<td>3</td>
<td>6</td>
<td>5360</td>
<td>Well preserved. 5.85 × 7.38 × 2.7. Inscr. 12 (O.) + 9 (R.) = 21 li. Two thumbmarks on U. E. Seal impr. on L. E., Lo. E. and R.</td>
</tr>
<tr>
<td>17</td>
<td>10</td>
<td>1</td>
<td>3</td>
<td>6</td>
<td>5318</td>
<td>Cracked, with small portions broken out of O. 6 × 7.9 × 2.7. Inscr. 12 (O.) + 1 (Lo. E.) + 8 (R.) = 21 li. Four thumbmarks on U. E., seal impr. on L. E., Lo. E. and R. R. also shows impr. of texture of cloth.</td>
</tr>
<tr>
<td>Text.</td>
<td>Plate</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>C. H. M.</td>
<td>Description</td>
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<tr>
<td>19</td>
<td>11</td>
<td>1</td>
<td>3</td>
<td>7</td>
<td>5326</td>
<td>Slightly effaced on O. and R., otherwise well preserved. 5.7 x 7.7 x 2.6. Inser. 13 (O.) + 10 (R.) = 23 li. Three thumbmarks on R. Two seal rings on U. E, one on L. E. and Lo. E.</td>
</tr>
<tr>
<td>20</td>
<td>12</td>
<td>1</td>
<td>3</td>
<td>7</td>
<td>5225</td>
<td>Several cracks; small portions broken away. 6.58 x 7.15 x 2.3. Inser. 11 (O.) + 9 (R.) = 20 li. Three thumbmarks on L. E. Two seal ring impr. on L. E, and one on R. E.</td>
</tr>
<tr>
<td>21</td>
<td>13</td>
<td>1</td>
<td>3</td>
<td>8</td>
<td>5177</td>
<td>Slightly injured on Lo. R. and L. corners; otherwise well preserved. 5.5 x 6.8 x 2.6. Inser. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E. Seal impr. on U. E. and on R. E.</td>
</tr>
<tr>
<td>22</td>
<td>13</td>
<td>1</td>
<td>3</td>
<td>10</td>
<td>5222</td>
<td>Cracked; small portion of O. broken out. 5.85 x 7.65 x 2.9. Inser. 8 (O.) + 2 (L. E.) + 5 (R.) = 15 li. Supershaum written on L. E., but no thumbmarks are visible. Two seal ring impr. on U. E., and one on L. E. Very faint traces of an Aramaic inscr. in black color on O.</td>
</tr>
<tr>
<td>23</td>
<td>13</td>
<td>1</td>
<td>3</td>
<td>13</td>
<td>5282</td>
<td>Exceprintly preserved with the exception of a small portion chipped off L. E. 6.85 x 6.5 x 2.3. Inser. 12 (O.) + 8 (R.) = 20 li. Three thumbmarks on L. E.</td>
</tr>
<tr>
<td>24</td>
<td>14</td>
<td>1(?)</td>
<td>3</td>
<td>20</td>
<td>5324</td>
<td>Numerous cracks. Large portion of U. E. wanting. 6.3 x 7.8 x 2.9. Inser. 10 (O.) + 10 (R.) = 20 li. Three thumbmarks on L. E. Two seal rings impr. on L. E, and one on U. E.</td>
</tr>
<tr>
<td>25</td>
<td>15</td>
<td>1</td>
<td>3</td>
<td>(?)</td>
<td>5198</td>
<td>Numerous cracks. Portions broken out of O. and R. 6.9 x 8.3 x 2.6. Inser. 10 (O.) + 8 (R.) = 18 li. Five thumbmarks on U. E. Two seal rings impr. on L. E.</td>
</tr>
<tr>
<td>26</td>
<td>15</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>5227</td>
<td>U. L. corner injured; otherwise well preserved. 5.9 x 7.6 x 3. Inser. 12 (O.) + 2 (L. E.) + 10 (R.) = 24 li. Two seal rings impr. on U. E. and one on R. E. Three thumbmarks on L. E.</td>
</tr>
<tr>
<td>27</td>
<td>16</td>
<td>1</td>
<td>4</td>
<td>6</td>
<td>5259</td>
<td>Slightly cracked; otherwise well preserved. 5.35 x 6.7 x 2.25. Inser. 9 (O.) + 1 (L. E.) + 8 (R.) = 18 li. Seal impr. on U. E. Three thumbmarks on L. E.</td>
</tr>
<tr>
<td>28</td>
<td>16</td>
<td>1</td>
<td>4</td>
<td>15</td>
<td>5179</td>
<td>Cracked. Portions broken out of O and R. 4.81 x 5.78 x 22. Inser. 10 (O.) + 8 (R.) = 18 li. Same seal impr. on U. and Lo. E. The former, belonging to Bilt-nada-sahum, s. of Taddanu, is uninscribed. Thumbmark on L. E.</td>
</tr>
<tr>
<td>29</td>
<td>17</td>
<td>1</td>
<td>4</td>
<td>20</td>
<td>5283</td>
<td>Very well preserved. 5.2 x 6.25 x 2.3. Inser. 9 (O.) + 1 (L. E.) + 10 (R.) = 20 li. Seal impr. on R. Three thumbmarks without an inscr. on R. E. Aramaic docket incised on U. E.</td>
</tr>
<tr>
<td>30</td>
<td>17</td>
<td>1</td>
<td>4</td>
<td>20</td>
<td>5157</td>
<td>Lo. L. corner wanting. 5.25 x 6.4 x 2.5. Inser. 9</td>
</tr>
<tr>
<td>Text.</td>
<td>Plate</td>
<td>Year</td>
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<td>Day.</td>
<td>C. B. M.</td>
<td>Description.</td>
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<tr>
<td>32</td>
<td>19</td>
<td>1</td>
<td>4</td>
<td>26(?)</td>
<td>5190</td>
<td>R. end wanting. Cracked. 6.45 × 7.55 (fr.) × 3, Inscr. 13 (O.) + 8 (R.) = 21 li. Five seal ring impr. on U. E. and one on L. E. Four thumbmarks on R.</td>
</tr>
<tr>
<td>33</td>
<td>19</td>
<td>1</td>
<td>4</td>
<td>27</td>
<td>5204</td>
<td>U. R. and Lo. L. corners wanting. Cracked. 6.5 × 8.25 × 3.05. Inscr. 14 (O.) + 8 (R.) = 22 li Seal impr. on L. and Lo. E. Thumbmark on Lo. E.</td>
</tr>
<tr>
<td>34</td>
<td>20</td>
<td>1</td>
<td>4</td>
<td>27(?)</td>
<td>5223</td>
<td>U. L. corner wanting; otherwise well preserved. 6.15 × 8.05 × 3.1. Inscr. 13 (O.) + 1 (Lo. E.) + 10 (R.) = 24 li. Five seal ring impr. on L. E. and one on U. E. Two thumbmarks on Lo. E.</td>
</tr>
<tr>
<td>35</td>
<td>20</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>5274</td>
<td>Slightly effaced on O.; otherwise well preserved. 6.35 × 8.1 × 3.1. Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal ring impr. on R. E. Two thumbmarks on U. E.</td>
</tr>
<tr>
<td>36</td>
<td>21</td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>5254</td>
<td>Considerably cracked, with small portions broken out. 6.2 × 7.5 × 2.85. Inscr. 12 (O.) + 10 (R.) = 22 li. Two seal ring impr. on L. E. and one on U. E.</td>
</tr>
<tr>
<td>37</td>
<td>22</td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>5375</td>
<td>Several cracks. Small portions broken out of R. 5.8 × 7.1 × 2.35. Inscr. 10 (O.) + 11 (R.) = 21 li. Two seal ring impr. on U. E., and seal impr. on L. E.</td>
</tr>
<tr>
<td>38</td>
<td>22</td>
<td>1</td>
<td>5</td>
<td>9</td>
<td>5264</td>
<td>Slightly cracked on O., otherwise well preserved. 5.05 × 6.05 × 2.4. Inscr. 10 (O.) + 1 (Lo. E.) + 6 = 17 li. Impr. of seal on U. E. and on R. Thumbmarks on L. E.</td>
</tr>
<tr>
<td>39</td>
<td>23</td>
<td>1</td>
<td>5</td>
<td>16</td>
<td>5361</td>
<td>In an excellent state of preservation. 6.75 × 8.45 × 3.0. Inscr. 10 (O.) + 9 (R.) = 19 li. Three thumbmarks on L. E.</td>
</tr>
<tr>
<td>40</td>
<td>23</td>
<td>1</td>
<td>5</td>
<td>17</td>
<td>5329</td>
<td>Lo. R. corner, which was uninscribed, is wanting; otherwise well preserved. 6.9 × 8.65 × 2.85. Inscr. 9 (O.) + 10 (R.) = 19 li. Two thumbmarks on L. E.</td>
</tr>
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<td>41</td>
<td>24</td>
<td>1</td>
<td>6</td>
<td>5</td>
<td>5245</td>
<td>Cracked; otherwise well preserved. 6.3 × 7.1 × 2.5. Inscr. 11 (O.) + 8 (R.) = 19 li. Two seal ring impr. on U. E. and one on L. E. Two thumbmarks on L. E.</td>
</tr>
<tr>
<td>42</td>
<td>24</td>
<td>1</td>
<td>6</td>
<td>11</td>
<td>4985</td>
<td>Considerably cracked and badly effaced. 5.75 × 6.8 × 4.45. Inscr. 10 (O.) + 9 (R.) = 19 li. Seal ring impr. on U. E. and one on O. Seal</td>
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<td>Text.</td>
<td>Plate</td>
<td>Year, Month, Day</td>
<td>C. B. M.</td>
<td>Description</td>
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<tr>
<td>43</td>
<td>25</td>
<td>1 6 15</td>
<td>5349</td>
<td>Slightly cracked and effaced; otherwise well preserved. 6.35 × 7.7 × 2.7. Inscr. 14 (O.) + 10 (R.) = 21 li.</td>
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<tr>
<td>41</td>
<td>25</td>
<td>1 6 24</td>
<td>9555</td>
<td>Well preserved. 5 × 6.48 × 2.28. Inscr. 8 (O.) + 7 (R.) = 15 li. Two seal impr. on Lo. E. and one on L. E.</td>
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<tr>
<td>45</td>
<td>26</td>
<td>1 7 1</td>
<td>5354</td>
<td>Very well preserved. 6.05 × 7.95 × 3.1. Inscr. 11 (O.) + 1 (Lo. E.) + 10 (R.) = 22 li. Two seal ring impr. on Lo. E. and one on R. E.</td>
<td></td>
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</tr>
<tr>
<td>46</td>
<td>26</td>
<td>1 7 2</td>
<td>5329</td>
<td>Slightly cracked; otherwise well preserved. 5.95 × 7.6 × 3.05. Inscr. 12 (O.) + 4 (Lo. E.) + 9 (R.) = 25 li. Two seal ring impr. on U. E. and one on R. E. Six thumbmarks on L. E. Aramaic docket in black color on it.</td>
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</tr>
<tr>
<td>47</td>
<td>27</td>
<td>1 7 6</td>
<td>5196</td>
<td>Considerably cracked. Portions broken out of R. and U. E. 6.6 × 8.65 × 3.2. Inscr. 14 (O.) + 9 (R.) = 23 li. Two seal impr. on U. E. and one on L. E.</td>
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<tr>
<td>48</td>
<td>27</td>
<td>1 7 6</td>
<td>5350</td>
<td>In an excellent state of preservation. 6.15 × 8.15 × 3.15. Inscr. 12 (O.) + 8 (R.) = 20 li. Seal impr. on L. E., Lo. E. and K. O. Three thumbmarks on U. E.</td>
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<tr>
<td>49</td>
<td>28</td>
<td>1 7 6</td>
<td>5193</td>
<td>Lo. L. end wanting. Cracked, with portions broken out of R. 6.3 × 8.5 × 3.25. Inscr. 11 (O.) + 9 (R.) = 20 li. Two seal impr. on U. E., one on Lo. E. and L. E. The inscr. of the latter, belonging to Bel-nadin-shuma, s. of Taddanu, is broken away.</td>
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<td>50</td>
<td>29</td>
<td>1 7 8</td>
<td>5273</td>
<td>Lo. L. corner slightly injured; otherwise well preserved. 6.4 × 8.1 × 3. Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal impr. on U. E. and Lo. E., one on L. E. Seal ring impr. on R. E. Two thumbmarks on R.</td>
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<tr>
<td>51</td>
<td>29</td>
<td>1 7 16</td>
<td>5278</td>
<td>Slightly effaced on R.; otherwise well preserved. 6.2 × 7.8 × 3.25. Inscr. 11 (O.) + 2 (Lo. E.) + 10 (R.) = 23 li. Seal impr. on U. E. and L. E.</td>
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<tr>
<td>53</td>
<td>30</td>
<td>1 7 21</td>
<td>5208</td>
<td>Cracked. Large portions broken out of O. and R. 8.6 × 6.9 × 3.1. Inscr. 16 (O.) + 11 (R.) = 27 li. Two seal ring impr. on Lo. E., two seal impr. on L. E. and one on U. E. Two thumbmarks on U. E.</td>
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<tr>
<td>54</td>
<td>31</td>
<td>1 8 2</td>
<td>5501</td>
<td>Cracked; otherwise fairly well preserved. 6.08 × 8.7 × 2.9. Inscr. 14 (O.) + 6 (R.) = 20 li. Two seal impr. on U. E. and one on Lo. E., L. E. and R.</td>
<td></td>
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<td>TEXT.</td>
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<td>YEAR.</td>
<td>MONTH.</td>
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<tr>
<td>55</td>
<td>32</td>
<td>1</td>
<td>12</td>
<td>28</td>
<td>5284</td>
<td>In an excellent state of preservation. 4.3 × 5.35 × 1.75. Inscr. 9 (O.) + 2 (Lo. E.) + 6 (R.) = 17 li. Seal ring impr., also faint incised Aramaic docket on R. Faint traces of a second Aramaic inscr. on L. E., upon which a seal impr. was made.</td>
</tr>
<tr>
<td>56</td>
<td>32</td>
<td>1</td>
<td>(?)</td>
<td>(?)</td>
<td>5160</td>
<td>U. end including several lines wanting. 4.7 (fr.) × 5.75 × 2.22. Inscr. 9 remaining (O.) + 2 (Lo. E.) + 6 (R.) = 17 li. Thumbmark on L. E. broken away. Aramaic docket incised on R.</td>
</tr>
<tr>
<td>57</td>
<td>33</td>
<td>2</td>
<td>7</td>
<td>8</td>
<td>5357</td>
<td>In an excellent state of preservation. 6.45 × 7.95 × 2.9. Inscr. 10 (O.) + 8 (R.) = 18 li. Two seal ring impr. on U. E. Seal impr. on L. E.</td>
</tr>
<tr>
<td>58</td>
<td>33</td>
<td>2</td>
<td>7</td>
<td>28</td>
<td>5279</td>
<td>Cracked; otherwise well preserved. 6.2 × 7.7 × 2.75. Inscr. 10 (O.) + 7 (R.) = 17 li. Two seal impr. on U. E., one on Lo. E.</td>
</tr>
<tr>
<td>39</td>
<td>34</td>
<td>2</td>
<td>8</td>
<td>3</td>
<td>5353</td>
<td>Cracked; otherwise well preserved. 6.2 × 7.9 × 3.1. Inscr. 13 (O.) + 2 (Lo. E.) + 8 (R.) = 23 li. Two seal impr. on L. E., one on U. E. and one on Lo. E. Seal ring impr. on Lo. E. and R. Aramaic docket in black color on R.</td>
</tr>
<tr>
<td>60</td>
<td>34</td>
<td>2</td>
<td>9</td>
<td>25</td>
<td>5358</td>
<td>In an excellent state of preservation. 6.05 × 7.24 × 2.7. Inscr. 13 (O.) + 11 (R.) = 24 li. Two seal impr. on R. and one on U. E., Lo. E. and L.E. Aramaic docket in black color on R. E. and L.E. The latter is very indistinct.</td>
</tr>
<tr>
<td>61</td>
<td>35</td>
<td>2</td>
<td>10</td>
<td>18</td>
<td>5149</td>
<td>Cracked. Small portions broken out. 5.7 × 6.95 × 2.55. Inscr. 11 (O.) + 2 (Lo. E.) + 10 (R.) = 23 li. Two seal impr. on U. E. and one on L. E. Seal impr. on R. Two thumbmarks on R. Very faint Aramaic inscr. in black color on R.</td>
</tr>
<tr>
<td>62</td>
<td>35</td>
<td>2</td>
<td>10</td>
<td>24</td>
<td>5327</td>
<td>In an excellent state of preservation. 6 × 7.2 × 2.75. Inscr. 11 (O.) + 2 (Lo. E.) + 8 (R.) = 21 li. Two seal impr. on L. E. and one on U. E. Thumbmark on Lo. E.</td>
</tr>
<tr>
<td>63</td>
<td>36</td>
<td>2</td>
<td>13</td>
<td>4</td>
<td>5319</td>
<td>Considerably cracked. Portions broken out. 6.55 × 7.6 × 3. Inscr. 9 (O.) + 9 (R.) = 18 li. Seal impr. on L. E. Thumbmark on Lo. E.</td>
</tr>
<tr>
<td>64</td>
<td>36</td>
<td>3</td>
<td>3</td>
<td>18</td>
<td>5255</td>
<td>Considerably cracked on R. 6.3 × 7.95 × 2.7. Inscr. 9 (O.) + 7 (R.) = 16 li. Seal ring impr. on Lo. E. and U. E. Seal impr. on R. E. and Lo. E.</td>
</tr>
<tr>
<td>65</td>
<td>37</td>
<td>3</td>
<td>5</td>
<td>5</td>
<td>5363</td>
<td>Cracked. Portions broken out of O. and R. 7.35 × 8.8 × 3.15. Inscr. 14 (O.) + 9 (R.) = 23 li. Two seal impr. on U. E., one on L. E., Lo. E. and R. Seal ring impr. on Lo. E.</td>
</tr>
<tr>
<td>66</td>
<td>38</td>
<td>3</td>
<td>6</td>
<td>3</td>
<td>5270</td>
<td>Cracked. Small portions broken out. 6.25 × 7.75 × 3.1. Inscr. 10 (O.) + 7 (R.) = 17 li. Seal impr. on U. E., L.E. and Lo. E. Seal ring impr. on U. E. Thumbmark on Lo. E.</td>
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BÜSINESS DOCUMENTS, DARIOHS II.

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<tr>
<td>67</td>
<td>38</td>
<td>3</td>
<td>6</td>
<td>13</td>
<td>5158</td>
<td>L. corner slightly injured; otherwise well preserved. 6.15 x 7.5 x 2.75. Inscri. 10 (O.) + 10 (R.) = 20 li. Two seal impr. on Lo. E., one on U. E., L. E. and R.</td>
</tr>
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<td>68</td>
<td>39</td>
<td>3</td>
<td>7</td>
<td>2</td>
<td>5502</td>
<td>U. L. corner injured; otherwise well preserved. 5.25 x 6.15 x 2.25. Inscri. 6 (O.) + 5 (R.) = 11 li. Two thumbmarks on L. E. Incised Aramaic docket on O.</td>
</tr>
<tr>
<td>70</td>
<td>40</td>
<td>3</td>
<td>7</td>
<td>3</td>
<td>5219</td>
<td>Cracked; portion of L. E. broken out. 5.95 x 6.94 x 2.87. Inscri. 12 (O.) x 8 (R.) = 20 li. Two seal impr. on Lo. E., one on U. E. and L. E. Seal ring impr. on L. E. and R.</td>
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<tr>
<td>71</td>
<td>40</td>
<td>3</td>
<td>7</td>
<td>19</td>
<td>3339</td>
<td>Lo. L. corner wanting; otherwise well preserved. 7.1 x 6.9 x 3.45. Inscri. 12 (O.) + 7 (R.) = 19 li. Two seal impr. on U. E., Lo. E. and R.; one on L. E. and R. E.</td>
</tr>
<tr>
<td>72</td>
<td>41</td>
<td>3</td>
<td>7</td>
<td>20</td>
<td>5180</td>
<td>L. L. end partly wanting. Considerably cracked. 6.15 x 7.45 x 2.65. Inscri. 11 (O.) + 7 (R.) = 18 li. Thumbmark and seal ring impr. on U. E. Two seal impr. on Lo. E.</td>
</tr>
<tr>
<td>73</td>
<td>41</td>
<td>3</td>
<td>8</td>
<td>12</td>
<td>5263</td>
<td>Very well preserved. 4.35 x 5.25 x 2.1. Inscri. 6 (O.) + 9 (R.) = 15 li. Thumbmark on L. E.</td>
</tr>
<tr>
<td>74</td>
<td>42</td>
<td>3</td>
<td>8</td>
<td>(?)</td>
<td>5175</td>
<td>Fragmentary. Large portion wanting. 6.4 x 6.6 x 2.75. Inscri. 10 (O.) + 1 (Lo. E.) + 13 (R.) = 24 li. Seal impr. on L. E. and R. E. Portion of an incised Aramaic docket on U. E.</td>
</tr>
<tr>
<td>75</td>
<td>42</td>
<td>3</td>
<td>9</td>
<td>10</td>
<td>5256</td>
<td>Cracked. 5.9 x 7.7 x 2.83. Inscri. 13 (O.) + 7 (R.) = 20 li. Two seal impr. on U. E., one on L. E.</td>
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<tr>
<td>76</td>
<td>43</td>
<td>3</td>
<td>10</td>
<td>6</td>
<td>5207</td>
<td>Numerous cracks. Portions broken out of O. and R. 5.85 x 7.6 x 2.95. Inscri. 12 (O.) + 8 (R.) = 20 li. Seal impr. on U. E., L. E. and Lo. E. Seal ring impr. on U. E. and R.</td>
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<tr>
<td>77</td>
<td>43</td>
<td>3</td>
<td>11</td>
<td>9</td>
<td>4995</td>
<td>Considerably cracked. Portion of R. end wanting. 4.5 x 5.8 x 1.85. Inscri. 9 (O.) x 9 (R.) = 18 li. Thumbmark on L. E. Faint traces of an Aramaic inscr. on O.</td>
</tr>
<tr>
<td>78</td>
<td>44</td>
<td>3</td>
<td>12</td>
<td>1</td>
<td>5449</td>
<td>Lo. L. corner injured; otherwise well preserved. 5.2 x 6.4 x 2.1. Inscri. 7 (O.) + 6 (R.) = 13 li. Seal impr. on U. E. and one on Lo. E. Incised Aramaic docket on R.</td>
</tr>
<tr>
<td>79</td>
<td>44</td>
<td>3</td>
<td>12</td>
<td>14</td>
<td>5348</td>
<td>In an excellent state of preservation. 5.35 x 6.65 x 2.7. Inscri. 11 (O.) + 4 (Lo. E.) + 4 (R.) = 16 li. Seal impr. on U. E. and on L. E. Seal ring impr. on L. E.</td>
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BUSINESS DOCUMENTS, DARIUS II.

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<tr>
<td>45</td>
<td>3(?)</td>
<td>12</td>
<td>14</td>
<td>5167</td>
<td>U. L. part wanting. Cracked. 6.6 \times 8.6 \times 3.15. Inscr. 12 (O.) + 1 (Lo. E.) + 7 (R.) = 20 li. Thumbmark on Lo. E. Seal impr. on Lo. E., U. E. and R. A seal impr. on L. E. is broken away.</td>
</tr>
<tr>
<td>45</td>
<td>3</td>
<td>(?)</td>
<td>18</td>
<td>5269</td>
<td>U. R. corner wanting. Cracked. Portion broken out. 6.4 \times 8.15 \times 2.95. Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal impr. on U. E. and two on L. E.</td>
</tr>
<tr>
<td>46</td>
<td>4</td>
<td>3</td>
<td>21</td>
<td>5138</td>
<td>U. R. corner of O. wanting. Numerous cracks. 6.7 \times 8.25 \times 2.8. Inscr. 12 (O.) \times 8 (R.) = 20 li. Two seal impr. on Lo. E., two on U. E., one on L. E. and one on R., with inscription broken away. Seal ring impr. on R. E.</td>
</tr>
<tr>
<td>46</td>
<td>4</td>
<td>4</td>
<td>11</td>
<td>5339</td>
<td>In an excellent state of preservation. 6.7 \times 8.15 \times 3. Inscr. 11 (O.) + 7 (R.) = 18 li. Two seal impr. on U. E. and L. E., one on R. E., O. and Lo. E. Seal ring impr. on Lo. E.</td>
</tr>
<tr>
<td>47</td>
<td>4</td>
<td>4</td>
<td>13(?)</td>
<td>5266</td>
<td>L. U. and R. E. broken away. Cracked. 7 \times 8.65 \times 2.95. Inscr. 10 (O.) + 9 (R.) = 19 li. Seal impr. on Lo. E. and R. Seal ring impr. on Lo. E.</td>
</tr>
<tr>
<td>47</td>
<td>4</td>
<td>4</td>
<td>13</td>
<td>5367</td>
<td>Lo. R. corner wanting. Cracked. 6.3 \times 8.05 \times 2.6. Inscr. 11 (O.) + 8 (R.) = 19 li. Two seal impr. on Lo. E., one on U. E. Seal ring impr. on U. E. and L. E.</td>
</tr>
<tr>
<td>48</td>
<td>4</td>
<td>6</td>
<td>16</td>
<td>5333</td>
<td>Cracked. U. R. corner broken away. 5.45 \times 6.4 \times 2.4. Inscr. 9 (O.) + 8 (R.) = 17 li. Seal ring impr. on U. E., L. E. and Lo. E. faint traces of an Aramaic docket in black color on R.</td>
</tr>
<tr>
<td>48</td>
<td>4</td>
<td>7</td>
<td>(?)</td>
<td>5236</td>
<td>U. R. corner wanting. Cracked. 4.45 \times 5.03 \times 1.98. Inscr. 8 (O.) + 7 (R.) + 2 U. E. = 17 li. Seal ring impr. on L. E. Aramaic docket incised on Lo. E. consisting of three li.</td>
</tr>
<tr>
<td>49</td>
<td>4</td>
<td>8</td>
<td>16</td>
<td>5280</td>
<td>Lo. L. corner injured. Inscr. well preserved. 6.35 \times 8.4 \times 2.98. Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal impr. on U. E., one on Lo. E. and R. Seal ring impr. on L. E.</td>
</tr>
<tr>
<td>50</td>
<td>4</td>
<td>8</td>
<td>27</td>
<td>5352</td>
<td>Lo. L. corner injured. Inscr. well preserved. 5.95 \times 8.05 \times 2.8. Inscr. 8 (O.) + 7 (R.) = 15 li. Two seal impr. on U. E., one on Lo. E. and L. E. Thumbmark on R. Faint traces of an Aramaic inscription in black color on R.</td>
</tr>
<tr>
<td>50</td>
<td>4</td>
<td>9</td>
<td>11</td>
<td>5252</td>
<td>Several cracks with small portions broken out. 5.55 \times 7.9 \times 2.5. Inscr. 12 (O.) + 3 (Lo. E.) + 8 (R.) = 23 li. Two seal impr. on L. E. and one on R. Two seal ring impr. on U. E. and one on R.</td>
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</table>
Cracked. Small portions broken out. 6.75 × 8.2 × 2.75. Inscr. 13 (O. + 7 (R.) = 20 li. Two seal impr. on U. E., two on L. E. and one on Lo. E. Seal ring impr. on Lo. E.

In a fine state of preservation. 5.25 × 7.03 × 2.45. Inscr. 10 (O.) + 7 (R.) = 17 li. Two seal impr. on U. E. and one on Lo. E. Three short parallel lines in black color on R.

In a fine state of preservation. 5.4 × 6.8 × 2.48. Inscr. 10 (O.) + 3 (Lo. E.) + 10 (R.) = 23 li. Two seal impr. on L. E., one on U. E. and one besides thumbmark on R.

Cracked. Portions broken out of O. 6.3 × 8.2 × 2.65. Inscr. 11 (O.) + 2 (Lo. E.) + 7 (R.) = 20 li. Two seal impr. on U. E., two on L. E., one on R. E., Lo. E. and R. Seal ring impr. on U. E., Lo. E. and R.

Well preserved. 7.3 × 5.8 × 2.55. Inscr. 10 (O.) + 8 (R.) = 18 li. Seal impr. on U. E., L. E. and Lo. E. Seal ring impr. on L. E. Four thumbmarks. Also faint traces of an Aramaic inscription in black color on R.


U. R. corner wanting. Cracked; otherwise well preserved. 8.1 × 6.85 × 2.8. Inscr. 13 (O.) + 6 (R.) = 19 li. Two seal impr. on Lo. E., one on U. E., of which the inscr. is broken away. Seal impr. on U. E. Two thumbmarks on L. E.


Numerous cracks. Small portions broken out. 7.7 × 6.6 × 2.8. Inscr. 9 (O.) + 6 (R.) = 15 li. Two seal impr. on Lo. E., one on U. E. and one on L. E. Seal ring impr. on U. E.


Slightly cracked; otherwise well preserved. 6.1 × 7.6 × 2.7. Inscr. 12 (O.) + 1 (Lo. E.) + 10 (R.) = 23 li. Seal impr. on U. E., Lo. E., R. and two on L. E. Seal ring impr. on Lo. E., U. E. and R.
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<th>Text.</th>
<th>Plate.</th>
<th>Year</th>
<th>Month</th>
<th>Day</th>
<th>C. B. M.</th>
<th>Description</th>
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<td>103</td>
<td>56</td>
<td>5</td>
<td>10</td>
<td>23</td>
<td>5285</td>
<td>In an excellent state of preservation. 4.75 × 5.95 × 2. Inser. 9 (O.) + 8 (R.) = 17 li. Seal ring impr. on L. E. U-shaped mark in black color on R.</td>
</tr>
<tr>
<td>104</td>
<td>57</td>
<td>5</td>
<td>13</td>
<td>11</td>
<td>5372</td>
<td>In an excellent state of preservation. 5.36 × 6.35 × 2.7. Inser. 7 (O.) + 5 (R.) = 12 li. Thumbmark on Lo. E. Incised Aramaic docket on O.</td>
</tr>
<tr>
<td>105</td>
<td>57</td>
<td>5</td>
<td>13</td>
<td>20</td>
<td>5287</td>
<td>U. R. corner wanting. 4.09 × 6 × 2.25. Inser. 9 (O.) + 2 (Lo. E.) + 3 (R.) = 14 li. Thumbmark and incised Aramaic docket on R.</td>
</tr>
<tr>
<td>106</td>
<td>58</td>
<td>6</td>
<td>3</td>
<td>10</td>
<td>Const. Ni. 607</td>
<td>Well preserved. 4.9 × 6.2 × 2.32. Inser. 9 (O.) + 2 (Lo. E.) + 2 (R.) = 13 li. Three thumbmarks on R. Incised Aramaic inscr. on R.</td>
</tr>
<tr>
<td>107</td>
<td>58</td>
<td>6</td>
<td>5</td>
<td>(?)</td>
<td>5230</td>
<td>U. E. of R. considerably broken away. Numerous cracks. 7.84 × 10.85 × 3.3. Inser. 8 (O.) + 6 (R.) = 14 li. Two seal impr. on L. E., one on Lo. E. Seal ring impr. on Lo. E.</td>
</tr>
<tr>
<td>108</td>
<td>59</td>
<td>6</td>
<td>6</td>
<td>10</td>
<td>5217</td>
<td>Numerous cracks; small portion broken out. 6.75 × 8.25 × 2.65. Inser. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E.</td>
</tr>
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<td>59</td>
<td>6</td>
<td>6</td>
<td>14</td>
<td>5450</td>
<td>Cracked. 4.65 × 5.2 × 2. Inser. 7 (O.) + 6 (R.) = 13 li.</td>
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<td>110</td>
<td>59</td>
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<td>6</td>
<td>13</td>
<td>5286</td>
<td>Numerous cracks; portions broken out. 5.1 × 6.64 × 2.55. Inser. 9 (O.) + 7 (R.) = 16 li.</td>
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<td>20</td>
<td>5447</td>
<td>Cracked. Small portions broken out. 6.1 × 5.1 × 2.4. Inser. 8 (O.) + 2 (Lo. E.) + 9 (R.) = 19 li. Seal impr. on U. E. and R. E. Seal ring impr. on L. E.</td>
</tr>
<tr>
<td>112</td>
<td>60</td>
<td>6</td>
<td>7</td>
<td>5</td>
<td>5230</td>
<td>Cracked. Portions broken out. 7.6 × 9.65 × 3.15. Inser. 15 (O.) + 6 (R.) = 21 li. Three seal impr. on U. E., the inscription of one of which, belonging to Erba-Bil, s. of Bil-ba-na, is broken away; two on L. E. and one on Lo. E.</td>
</tr>
<tr>
<td>113</td>
<td>61</td>
<td>6</td>
<td>7</td>
<td>(?)</td>
<td>5369</td>
<td>Lo. R. corner wanting. Numerous cracks. 6 × 7.83 × 2.8. Inser. 11 (O.) + 7 (R.) = 18 li. Two seal impr. on U. E., one on Lo. E., L. E. and R. Thumbmark on R.</td>
</tr>
<tr>
<td>114</td>
<td>62</td>
<td>6</td>
<td>10</td>
<td>8</td>
<td>5244</td>
<td>Cracked. Small portion of L. E. wanting. 4.95 × 6.3 × 2.4. Inser. 10 (O.) + 9 (R.) = 19 li. Two seal impr. on Lo. E. and one on U. E. Seal ring impr. on U. E. and L. E. The Rev. begins at the wrong end.</td>
</tr>
<tr>
<td>116</td>
<td>63</td>
<td>6</td>
<td>(?)</td>
<td>(?)</td>
<td>5504</td>
<td>Lo. half wanting. 4.8 × 5.3 (frag.) × 2.35. Inser. 9 (O.) + 7 (R.) = 16 li. Thumbmark on L. E. Incised Aramaic docket on Lo. E.</td>
</tr>
<tr>
<td>TEXT.</td>
<td>PLATE.</td>
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<td>MONTH.</td>
<td>DAY.</td>
<td>C. B. M.</td>
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<td>117</td>
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<td>7</td>
<td>1</td>
<td>10</td>
<td>5185</td>
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</table>

**DESCRIPTION.**

Several cracks. Large portions broken out of O. and R. $6.25 \times 8.4 \times 2.9$. Inser. 11 (O.) + 1 (Lo. E.) + 10 (R.) = 22 li. Three seal impr. on U. E., two on L. E., one on Lo. E. and R. E. Seal ring impr. on Lo. E. and R.

118   | 64     | 7     | 1      | 13   | 5325    |

Fragment. Right half wanting. Several cracks. 11.3 \times 10.5 \ (r.) \times 3.55. Inser. 20 (O.) + 19 (R.) = 39 li. Two seal impr. on R. E., U. E. and one on R. Two seal ring impr. on R. E. and U. E.

119   | 63     | 7     | 1      | 15   | 5291    |

Slightly chipped on R.; otherwise well preserved. $4.8 \times 5.5 \times 2.2$. Inser. 10 (O.) + 1 (Lo. E.) + 9 (R.) = 20 li. Thumbmark on L. E. Faint traces of an Aramaic docket in black color on U. E.

120   | 65     | 7     | 1      | 15   | 5246    |

Cracked. $4.8 \times 5.5 \times 2.15$. Inser. 7 (O.) + 9 (R.) = 16 li. Thumbmark on L. E. Faint traces of an Aramaic docket in black color on O.

121   | 66     | 7     | 1      | 20   | 5290    |

In an excellent state of preservation. $3.95 \times 4.9 \times 1.9$. Inser. 6 (O.) + 8 (R.) = 14 li. Thumbmark on Lo. E. Incised Aramaic docket on O.

122   | 66     | 7     | 4      | 6    | 5365    |

Well preserved. $6.25 \times 7.4 \times 2.7$. Inser. 12 (O.) + 9 (R.) = 21 li. Two seal impr. on L. E., one on U. E. and Lo. E. Thumbmark on U. E.

123   | 67     | 7     | 5      | 27   | 5218    |

Lo. R. corner wanting. Cracked. $8.4 \times 10.5 \times 3.75$. Inser. 6 (O.) + 8 (R.) = 14 li. Seal impr. on L. E., U. E., O., and two on Lo. E. Seal ring impr. on L. E., U. E., Lo. E.

124   | 67     | 7     | 6      | 23   | 5370    |

In an excellent state of preservation. $5.3 \times 6.45 \times 2.5$. Inser. 8 (O.) + 8 (R.) = 16 li. Seal impr. on R. E. and U. E. Seal ring impr. on L. E.

125   | 68     | 7     | 8      | 22   | 5231    |

Cracked. Large portions broken out of O. $6.35 \times 8 \times 2.7$. Inser. 14 (O.) + 9 (R.) = 23 li. Two seal impr. on U. E., one on L. E., and Lo. E. Seal ring impr. on Lo. E. Three thumbmarks on R. Faint Aramaic docket in black color on R.

126   | 68     | 7     | 8      | 28   | 5275    |

Well preserved. $6.65 \times 8.15 \times 2.88$. Inser. 10 (O.) + 6 (R.) = 16 li. Two seal impr. on U. E. and one on Lo. E. Seal ring impr. on L. E. and Lo. E. Incised Aramaic docket on R., in a portion of which black color is seen.

127   | 69     | 7     | 9      | 4    | 5249    |

Cracked. Small portions of O. and R. broken out. $7.2 \times 8.1 \times 2.8$. Inser. 12 (O.) + 8 (R.) = 20 li. Two seal impr. on Lo. E. and one on U. E. Seal ring impr. on U. E. and L. E. Thumbmark on R.

128   | 69     | 7     | (?)    | 22   | 5276    |

Slightly effaced on R.; otherwise well preserved. $6.3 \times 7.98 \times 2.8$. Inser. 12 (O.) + 1 (Lo. E.) + 10 (R.) = 23 li. Seal impr. on L. E. and Lo. E. Three seal ring impr. on U. E. Thumbmark and faint traces of an Aramaic inscr. on R.
Description.

**Cracked.** Lo. L. corner injured. Portions broken out. 6.6 × 8.15 × 2.78. Inscr. 13 (O.) + 8 (R.) = 21 li. Two seal impr. on U. E. and one on Lo. E. Seal ring impr. on L. E.

**Several cracks, and somewhat effaced.** 8.85 × 10.25 × 2.95. Inscr. 19 (O.) + 15 (R.) = 34 li. Three seal impr. on R., two on U. E., Lo. E., L. E. and one on R. E. Two seal ring impr. and thumbmarks on R. Faint traces of an Aramaic docket in black color on R. E.

**Cracked.** Small portions broken out of O. 9 × 10.3 × 3.05. Inscr. 20 (O.) + 13 (R.) = 33 li. Three seal impr. on U. E., two on Lo. E. and L. E., and one on R. E. The Scribe failed to inscribe the names of Šillai and Širkī-Bēl alongside of the impr. of their seals on R. Seal ring impr. on R. E. and R. Three thumbmarks, and faint Aramaic docket in black color on R.

**Cracked.** Small portions broken out. 6.9 × 9.55 × 3. Inscr. 15 (O.) + 11 (R.) = 26 li. Two seal impr. on U. E., on L. O., on R., and one on L. E. Seal ring impr. broken out of Lo. E. Two thumbmarks on L. E. *Supur*, etc., written on L. E., but no thumbmarks are visible. Faint Aramaic docket in black color on R.

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

<table>
<thead>
<tr>
<th>Text</th>
<th>Plate</th>
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<th>Month</th>
<th>Day</th>
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<td>II</td>
<td>1</td>
<td>1</td>
<td>16</td>
<td>5267</td>
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<td>8</td>
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<td>7</td>
<td>8</td>
<td>28</td>
<td>5275</td>
</tr>
<tr>
<td>5</td>
<td>IV</td>
<td>5</td>
<td>2</td>
<td>18</td>
<td>5503</td>
</tr>
<tr>
<td>6</td>
<td>V</td>
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<td>V</td>
<td>3</td>
<td>12</td>
<td>1</td>
<td>5449</td>
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</table>


**R. of clay tablet, containing Aramaic endorsement.** Contents: A receipt for the rent of fief lands. Cf. Pl. 68, No. 126, and *Intro*, p. 32.

**R. of a tablet.** Contents: A lease of certain fields. Cf. Pl. 54, No. 99, also *Intro*, p. 266.

**O. of a tablet, with incised Aramaic endorsement.** Cf. Pl. 66, No. 121. Contents: A record of a debt.

**O. of a tablet, with incised Aramaic endorsement.** Cf. Pl. 44, No. 78.
<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>9</td>
<td>V</td>
<td>5</td>
<td>5</td>
<td>5505</td>
<td>10</td>
<td>R. E. of a clay tablet, with fragmentary incised Aramaic endorsement, which contains the name of the god <em>dKUR-GAL.</em></td>
</tr>
<tr>
<td>10</td>
<td>V</td>
<td>6</td>
<td>3</td>
<td>5417</td>
<td>10</td>
<td>R. E. of a clay tablet, with a portion of an Aramaic endorsement, containing the name of the god <em>dKUR-GAL.</em> Cf. Vol. IX: 68.</td>
</tr>
<tr>
<td>11</td>
<td>VI</td>
<td>6</td>
<td>3</td>
<td>5512</td>
<td>10</td>
<td>R. of a clay tablet, with thumb-nail marks, and Aramaic endorsement, containing the name of the god <em>dKUR-GAL.</em> Contents: A lease of sheep and goats. Cf. Pl. 58, No. 106.</td>
</tr>
<tr>
<td>12</td>
<td>VI</td>
<td>6</td>
<td>3</td>
<td>5287</td>
<td>10</td>
<td>R. of a clay tablet, containing seal ring impr., and Aramaic endorsement. Contents: A lease of sheep and goats with an Aramaic endorsement.</td>
</tr>
<tr>
<td>13</td>
<td>VI</td>
<td>6</td>
<td>3</td>
<td>5353</td>
<td>9</td>
<td>R. of a clay tablet, containing faint Aramaic inscription. Cf. Pl. 34, No. 59. For the contents, etc., cf. Intro., p. 34.</td>
</tr>
<tr>
<td>17</td>
<td>VIII</td>
<td>3</td>
<td>7</td>
<td>5502</td>
<td>2</td>
<td>O. of tablet with incised Aramaic &quot;docket.&quot; Cf. Pl. 39, No. 68.</td>
</tr>
<tr>
<td>19</td>
<td>VIII</td>
<td>5</td>
<td>13</td>
<td>5236</td>
<td>11</td>
<td>L. E. of tablet (double natural size) with Aramaic endorsement, containing the name of the god Ninib. Cf. Intro., p. 8, also Pl. 48, No. 57.</td>
</tr>
<tr>
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<td>IX</td>
<td>4</td>
<td>7</td>
<td>5283</td>
<td>11</td>
<td>U. E. of tablet (double natural size) with incised Aramaic endorsement, containing the name of the god Ninib. Cf. Intro., p. 8, also Pl. 17, No. 29.</td>
</tr>
<tr>
<td>21</td>
<td>IX</td>
<td>1</td>
<td>7</td>
<td>5284</td>
<td>20</td>
<td>R. of clay tablet with very faint Aramaic &quot;docket.&quot; Cf. Pl. 32, No. 55, also Intro., p. 28f., for translation.</td>
</tr>
<tr>
<td>22</td>
<td>X</td>
<td>7</td>
<td>1</td>
<td>5246</td>
<td>16</td>
<td>O. of tablet containing faint Aramaic inser. in black fluid. Cf. Pl. 65, No. 120.</td>
</tr>
<tr>
<td>23</td>
<td>X</td>
<td>2</td>
<td>9</td>
<td>5358</td>
<td>25</td>
<td>L. E. of a tablet containing a very faint Aramaic inser., a copy of which is not given in the texts. Cf. Pl. 34, No. 60.</td>
</tr>
<tr>
<td>-------</td>
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</tr>
<tr>
<td>26</td>
<td>X</td>
<td>2</td>
<td>9</td>
<td>25</td>
<td>5358</td>
<td>R. E. of tablet with &quot;docket&quot; partially incised, and written with fluid. Cf. Pl. 34, No. 60.</td>
</tr>
<tr>
<td>28, 29</td>
<td>XII</td>
<td>1</td>
<td>6</td>
<td>5</td>
<td>5245</td>
<td>U. E. and L. E. of a tablet containing seal impr., the latter also contains thumb-nail marks.</td>
</tr>
<tr>
<td>30</td>
<td>XII</td>
<td>2</td>
<td>9</td>
<td>25</td>
<td>5358</td>
<td>U. E. of tablet with seal impr. Cf. Pl. X, No. 26, also Pl. 34, No. 60.</td>
</tr>
<tr>
<td>31</td>
<td>XII</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td></td>
<td>L. E. of tablet containing seal impr. Cf. Pl. 5, No. 7.</td>
</tr>
<tr>
<td>34</td>
<td>XIII</td>
<td>1</td>
<td>8</td>
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<td>5501</td>
<td>U. E. of a tablet with seal impr. Cf. Pl. 31, No. 54.</td>
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<tr>
<td>35</td>
<td>XIII</td>
<td>1</td>
<td>5</td>
<td>16</td>
<td>5361</td>
<td>L. E. of a tablet containing three thumb-nail marks.</td>
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<td>1</td>
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<td>5267</td>
<td>U. E. of tablet with two seal impr. and a thumb-nail mark. Cf. Pl. 6, No. 9.</td>
</tr>
<tr>
<td>40</td>
<td>XIV</td>
<td></td>
<td></td>
<td></td>
<td>5790</td>
<td>Pottery jar, probably used for wine. The inside is covered with bitumen. There is a hole slightly above the centre, into which, doubtless, a plug or faucet was inserted. Bitumen is smeared about the hole for the purpose of making the jar watertight, after the faucet was inserted. There is a second hole at the same distance from the bottom to the left of the other. Length 32.5, circumference 43.6.</td>
</tr>
<tr>
<td>41</td>
<td>XIV</td>
<td></td>
<td></td>
<td></td>
<td>10183</td>
<td>Pottery jar, probably used for wine. Top is frag. Covered with bitumen on the inside. Length 34.5, circumference 34.25.</td>
</tr>
<tr>
<td>42</td>
<td>XIV</td>
<td></td>
<td></td>
<td></td>
<td>5761</td>
<td>Pottery wine jar. Inside is covered with bitumen. Length 33.25, circumference 40.5.</td>
</tr>
<tr>
<td>44</td>
<td>XV</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Modern Babylonian water wheel, or a'd'ura, at 'Anah. Photograph by Wolf Expedition.</td>
</tr>
<tr>
<td>46</td>
<td>XVI</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>A different view of a similar machine, taken by Haynes, one mile below Hillah on the Euphrates.</td>
</tr>
<tr>
<td>Text</td>
<td>Plate</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>C. B. M.</td>
<td>Description</td>
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LIST OF SIGNS
And Their Values.

Only the characters and variants, with their ideographic and phonetic values, found in the published tablets of the Marashā archives, are given, cf. Introduction, p. 10. Subdivisions of the GUR and fractions have been omitted. All the ideograms for the gods are given under No. 6, and the cereals, having the determinative SHE, under No. 179.

<table>
<thead>
<tr>
<th>No.</th>
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<th>Characters</th>
<th>Values</th>
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<tbody>
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<td>—</td>
<td>ash, rum, tilm</td>
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<td>⊕⊕☆</td>
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<tr>
<td>3.</td>
<td>⊕⊕☆</td>
<td>bal, pal</td>
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</tr>
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<td>4.</td>
<td>⊕⊕☆</td>
<td>an</td>
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<td>⊕⊕☆</td>
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<td>muk, muq, ak, ay, er</td>
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<td>15.</td>
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<td>BIL-KIR Rud</td>
<td>Ashur, Adad.</td>
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</table>

Cf. Id. 252.
Cf. Id. 6.
Cf. Id. 201.
Cf. Id. 65, 249.
Cf. Id. 256.
Cf. Id. 219.

El, Bilit, Ninib, Durianu, Durinnu, KUR-GAL, Nabu, Bilit, Bili, Abu, puhuru, pusukharu, siru.

ul, Id, surutu, ziru, wapgaru, wazuru, ariu.
<table>
<thead>
<tr>
<th>Page</th>
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<tr>
<td>20.</td>
<td>abnu.</td>
<td>nam.</td>
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<td>mud.</td>
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<td>taul, tat, dat.</td>
<td>rat.</td>
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<td>ti.</td>
<td>ri, tal, dal.</td>
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<td>zi.</td>
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<td>gi.</td>
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<td>en.</td>
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<td>en.</td>
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<td>en.</td>
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<td>shattu.</td>
<td>sur, shur.</td>
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<td>sshar, ssis.</td>
<td>nun, sit.</td>
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<td>31.</td>
<td>bar, mash.</td>
<td>Cf. Id. 42. 184. 194.</td>
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<td>32.</td>
<td>kun.</td>
<td>larbasu.</td>
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<td>33.</td>
<td>kamar.</td>
<td>banu, epshu.</td>
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<td>34.</td>
<td>anu, bag, bak.</td>
<td>yminu.</td>
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<td>ig, ik, iq.</td>
<td>nun, shal.</td>
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<td>57.</td>
<td>rid, dup.</td>
<td>dappu. kunnukku. tupsharru.</td>
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<tr>
<td>58.</td>
<td>tak, taq, shum.</td>
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</tr>
<tr>
<td>59.</td>
<td>Cf. Id. 29.</td>
<td></td>
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<td>60.</td>
<td>ad, al, aq, gi.</td>
<td>abu.</td>
</tr>
<tr>
<td>61.</td>
<td>qu.</td>
<td>Cf. Id. 122.</td>
</tr>
<tr>
<td>62.</td>
<td>ur.</td>
<td>kānu.</td>
</tr>
<tr>
<td>63.</td>
<td>du, kin.</td>
<td>Cf. Id. 76.</td>
</tr>
<tr>
<td>64.</td>
<td>ram. tum, ep.</td>
<td></td>
</tr>
<tr>
<td>65.</td>
<td>shim, rik.</td>
<td>arku.</td>
</tr>
<tr>
<td>66.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>67.</td>
<td>zuq. ti.</td>
<td></td>
</tr>
<tr>
<td>68.</td>
<td>ka.</td>
<td></td>
</tr>
<tr>
<td>69.</td>
<td>ul.</td>
<td></td>
</tr>
<tr>
<td>70.</td>
<td>nak.</td>
<td></td>
</tr>
<tr>
<td>71.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>72.</td>
<td>ush, nit, mist, nid.</td>
<td>zikaru. emidu.</td>
</tr>
<tr>
<td>73.</td>
<td>bi, kash.</td>
<td>shikaru. karunnus.</td>
</tr>
<tr>
<td>74.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>130.</td>
<td>ma.</td>
<td>Cf. Id. 71.</td>
</tr>
<tr>
<td>131.</td>
<td>ash.</td>
<td>Cf. Id. 234.</td>
</tr>
<tr>
<td>132.</td>
<td>da, ja.</td>
<td>Cf. Id. 97, 194.</td>
</tr>
<tr>
<td>133.</td>
<td>1d, 1š, 1š.</td>
<td>ishteniu.</td>
</tr>
<tr>
<td>134.</td>
<td>tur.</td>
<td>Shabatu.</td>
</tr>
<tr>
<td>135.</td>
<td>ra.</td>
<td>Cf. Id. 59.</td>
</tr>
<tr>
<td>136.</td>
<td>raš.</td>
<td>Cf. Id. 178, 201.</td>
</tr>
<tr>
<td>137.</td>
<td>zak, zaq.</td>
<td>Sharu, māru.</td>
</tr>
<tr>
<td>138.</td>
<td>kar, gar, qar.</td>
<td>Aplu.</td>
</tr>
<tr>
<td>139.</td>
<td>shu.</td>
<td>Māriu.</td>
</tr>
<tr>
<td>140.</td>
<td>gal, qal.</td>
<td>Cf. Id. 6.</td>
</tr>
<tr>
<td>141.</td>
<td></td>
<td>Cf. Id. 234, 235.</td>
</tr>
<tr>
<td>142.</td>
<td>su.</td>
<td>qētu. Dīzu.</td>
</tr>
<tr>
<td>143.</td>
<td></td>
<td>Dal.</td>
</tr>
<tr>
<td>144.</td>
<td>sha.</td>
<td>Nisanu. erēbu. masakkū.</td>
</tr>
<tr>
<td>145.</td>
<td>mir.</td>
<td>pur.</td>
</tr>
<tr>
<td>146.</td>
<td>pēš.</td>
<td>Akkadu.</td>
</tr>
<tr>
<td>147.</td>
<td>u.</td>
<td>eškū.</td>
</tr>
<tr>
<td>148.</td>
<td>lit, šit.</td>
<td>Ġalmu.</td>
</tr>
<tr>
<td>149.</td>
<td>mi.</td>
<td>kippū.</td>
</tr>
<tr>
<td>150.</td>
<td></td>
<td>elı.</td>
</tr>
<tr>
<td>151.</td>
<td></td>
<td>zumbu</td>
</tr>
<tr>
<td>152.</td>
<td></td>
<td>supā.</td>
</tr>
<tr>
<td>153.</td>
<td></td>
<td>karābu.</td>
</tr>
<tr>
<td>154.</td>
<td></td>
<td>Tashkītu</td>
</tr>
<tr>
<td>155.</td>
<td></td>
<td>pūni.</td>
</tr>
<tr>
<td>156.</td>
<td>nim, num.</td>
<td>mašru.</td>
</tr>
<tr>
<td>157.</td>
<td>șur.</td>
<td>Ėnu.</td>
</tr>
<tr>
<td>158.</td>
<td></td>
<td>anāru.</td>
</tr>
<tr>
<td>159.</td>
<td></td>
<td>abarakku.</td>
</tr>
<tr>
<td>160.</td>
<td></td>
<td>ar.</td>
</tr>
<tr>
<td>161.</td>
<td></td>
<td>dūnu.</td>
</tr>
<tr>
<td>162.</td>
<td></td>
<td>arara.</td>
</tr>
<tr>
<td>163.</td>
<td></td>
<td>kuršatu.</td>
</tr>
<tr>
<td>164.</td>
<td></td>
<td>imnu.</td>
</tr>
<tr>
<td>Page</td>
<td>Transliteration</td>
<td>Translation</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
<td>-------------</td>
</tr>
<tr>
<td>169.</td>
<td>man, nish.</td>
<td>sharru.</td>
</tr>
<tr>
<td>170.</td>
<td>esh, sin.</td>
<td>Sharru.</td>
</tr>
<tr>
<td>171.</td>
<td>lam.</td>
<td>lam.</td>
</tr>
<tr>
<td>172.</td>
<td>lam.</td>
<td>shippu.</td>
</tr>
<tr>
<td>173.</td>
<td>uk.</td>
<td>tub.</td>
</tr>
<tr>
<td>174.</td>
<td>az.</td>
<td>in.</td>
</tr>
<tr>
<td>175.</td>
<td>kish, kis, qish.</td>
<td></td>
</tr>
<tr>
<td>176.</td>
<td>mat, lat, lat.</td>
<td></td>
</tr>
<tr>
<td>177.</td>
<td>shal, sat, kur.</td>
<td></td>
</tr>
<tr>
<td>178.</td>
<td>she.</td>
<td></td>
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<td>179.</td>
<td></td>
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<tr>
<td>180.</td>
<td>bu, pu.</td>
<td></td>
</tr>
<tr>
<td>181.</td>
<td>muss, pur.</td>
<td></td>
</tr>
<tr>
<td>182.</td>
<td>us, us, uz.</td>
<td></td>
</tr>
<tr>
<td>183.</td>
<td>tir.</td>
<td></td>
</tr>
<tr>
<td>184.</td>
<td>li.</td>
<td></td>
</tr>
<tr>
<td>185.</td>
<td>tu.</td>
<td></td>
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<td>186.</td>
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<td>187.</td>
<td></td>
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<td>189.</td>
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<td>190.</td>
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<td>191.</td>
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<td>192.</td>
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<td>193.</td>
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<td>194.</td>
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<td>196.</td>
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<td>197.</td>
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<td>198.</td>
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<td>199.</td>
<td></td>
<td></td>
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<tr>
<td>200.</td>
<td></td>
<td></td>
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</tbody>
</table>

Notes:
- Cf. Id. 6: Cf. Id. 6.
- Cf. Id. 71: Cf. Id. 71.
- Cf. Id. 115, 104, 105, 179, 194: Cf. Id. 115, 104, 105, 179, 194.
<table>
<thead>
<tr>
<th></th>
<th>im.</th>
<th>shātu.</th>
<th>kin.</th>
<th>immeru.</th>
</tr>
</thead>
<tbody>
<tr>
<td>201.</td>
<td>aḥ, ḫuq, ḫuq.</td>
<td>ṣluḥu.</td>
<td>šu.</td>
<td>ṣhulmu.</td>
</tr>
<tr>
<td>202.</td>
<td>ḫar, ḫir, ḫar.</td>
<td>ḫuballu.</td>
<td>ou.</td>
<td>gīmīlū.</td>
</tr>
<tr>
<td>203.</td>
<td>lib, paḏ, nan</td>
<td>sign of collectivity.</td>
<td>sh.</td>
<td>shu.</td>
</tr>
<tr>
<td>204.</td>
<td>zieb.</td>
<td>ana.</td>
<td>ki, qi.</td>
<td>unikū.</td>
</tr>
<tr>
<td>205.</td>
<td>gam.</td>
<td>plural sign</td>
<td>k.</td>
<td>amēlīm.</td>
</tr>
<tr>
<td>206.</td>
<td>mu, stub, sep.</td>
<td>plural sign.</td>
<td>ši.</td>
<td>kusadda.</td>
</tr>
<tr>
<td>207.</td>
<td>merk.</td>
<td>shul.</td>
<td>gu.</td>
<td>amlu.</td>
</tr>
<tr>
<td>208.</td>
<td>lai.</td>
<td>shub.</td>
<td>gu.</td>
<td>bèltu.</td>
</tr>
<tr>
<td>209.</td>
<td>tib, ip, eb.</td>
<td>skal, rak, raq, raq.</td>
<td>gu.</td>
<td>nangaru.</td>
</tr>
<tr>
<td>210.</td>
<td>kil, ḫob.</td>
<td>poḏaru.</td>
<td>gu.</td>
<td></td>
</tr>
<tr>
<td>211.</td>
<td>gu.</td>
<td>narkablu.</td>
<td>gu.</td>
<td></td>
</tr>
<tr>
<td>212.</td>
<td>lu, dib, tip.</td>
<td>narkablu.</td>
<td>ci.</td>
<td></td>
</tr>
<tr>
<td>213.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>214.</td>
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<td>215.</td>
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<td>216.</td>
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<td>217.</td>
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<td>218.</td>
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<tr>
<td>219.</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Characters</td>
<td>Translation</td>
<td>Remarks</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------------</td>
<td>-------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>244.</td>
<td>tar, tar, qud, qud</td>
<td>Cf. Id. 6.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>245.</td>
<td>tuk.</td>
<td>shipatu. rashu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>246.</td>
<td>gab, gap, kuup.</td>
<td>qishimmuru</td>
<td></td>
<td></td>
</tr>
<tr>
<td>247.</td>
<td>ur, lik, liq, tash, tas, dash, dis.</td>
<td>kalbu. nehu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>248.</td>
<td>tu.</td>
<td>shiglu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>249.</td>
<td></td>
<td>shumelu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>250.</td>
<td></td>
<td>ahu. mu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>251.</td>
<td></td>
<td>id.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>252.</td>
<td></td>
<td>nog me.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>253.</td>
<td></td>
<td>shas, gar.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>254.</td>
<td></td>
<td>za, se.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>255.</td>
<td></td>
<td>ha.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>256.</td>
<td></td>
<td>kaspu.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>257.</td>
<td></td>
<td>no nu.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Continued

R.

15

U. E. [drawing]

3

O.

5

10

R.

15

rest, erasure.
Repeated on following line.
<table>
<thead>
<tr>
<th>Page</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>O. rest erasure. Scribe began to write $\frac{5}{7}$</td>
</tr>
<tr>
<td></td>
<td>L. E.</td>
</tr>
<tr>
<td></td>
<td>U. E.</td>
</tr>
<tr>
<td>8</td>
<td>O. $\frac{5}{7}$ inverted after $\frac{5}{7}$ was written.</td>
</tr>
<tr>
<td></td>
<td>L. E. omitted by scribe.</td>
</tr>
<tr>
<td></td>
<td>R. E.</td>
</tr>
<tr>
<td></td>
<td>R. E. rest erasure.</td>
</tr>
<tr>
<td></td>
<td>rest erasure.</td>
</tr>
</tbody>
</table>

Note: The document appears to be a page from a manuscript or a historical text, possibly discussing mathematical or scientific calculations, with annotations indicating errors or revisions made by the scribe.
Continued

...rest erasure.

Read the year of accession did not have Nisan.
Continued

O.  
L. E.  
R. E.  
U. E.  

18

* Erasure.
* Read ☞ mistake of scribe.

19

O.  
L. E.  
R. E.  
U. E.  

* Erasure.
Continued

10

R. 15

20

20

Omit, mistake of scribe.

* Lower horizontal wedge, erasure.

* Oblique wedge erasure.

* Erasure.
Continued

Repeated on following line.

Erasure.

Erasure of thumbnail marks.

Rest mistake of scribe.

Scribe failed to write name.

Horizontal wedge, erasure.

Rest erasure.
Omission marked by asterisk.

Rest erasure.

Omit, mistake of scribe.

Horizontal wedge, mistake omitted.

Repeated on li. 15.
Continued

41

O. [Image of cuneiform script]

R. [Image of cuneiform script]

10 L. E. [Image of cuneiform script]

15 U. E. [Image of cuneiform script]

42

O. [Image of cuneiform script]

6 L. E. [Image of cuneiform script]

R. [Image of cuneiform script]

10 U. E. [Image of cuneiform script]

15 [Image of cuneiform script]
Omit, mistake of scribe.
O.

5

10

15

20

R.

L. E.

U. E.

L. E.

R.

C. E.
Omit, mistake of scribe.
Erasure.

rest mistake of scribe.

rest mistake of scribe.
Continued

78

O.

5

U. E.

Lo. E.

rest mistake of scribe.

79

O.

8

L. E.

U. E.

Erasure.
Lo. E.  [diagram of cuneiform script]

* * *

The scribe by mistake reversed these names. Cf. seals of Lo. E., and 58: Lo. E.
The scribe erased a mistake, but failed to write.
Characters above li. intended for insertion here.
Omit, mistake of scribe.
Pl. 66

121

O. Characters above li. intended for insertion here. 
rest, mistake of scribe.

122

O. 

rest erasure.

rest erasure.

rest erasure.

rest erasure.

rest erasure.

rest erasure.

rest erasure.
LEASE OF SHEEP AND GOATS.
RELEASE ON ACCOUNT OF A CLAIM FOR DAMAGES ARISING FROM TRESPASS.
ONE YEAR'S LEASE OF FISH PONDS.
TABLETS WITH ARAMAIC ENDORSEMENTS.

4. RECEIPT FOR THE RENT OF FIEF LANDS.
5. THREE YEARS' LEASE OF CERTAIN LANDS.
TABLETS WITH INCISED ARAMAIC ENDORSEMENTS.
SHEEP AND GOAT LEASES WITH INCISED ARAMAIC ENDORSEMENTS.
TABLETS WITH ENDORSEMENTS IN ARAMAIC.

No. 14 is written with black fluid.
Nos. 15 and 16 are incised.
TABLETS WITH INCISED ARAMAIC ENDORSEMENTS.

17. RECEIPT FOR THE RENT OF A HOUSE.
18. RECORD OF A DEBT.
19. PROMISSORY NOTE.
TABLETS WITH INCISED ARAMAIC ENDORSEMENTS, CONTAINING THE NAME OF THE GOD NINIB.
(ENLARGED.)
TABLETS WITH ENDORSEMENTS IN ARAMAIC.
ONE YEAR'S LEASE OF SHEEP.
REVERSE CONTAINS ARAMAIC ENDORSEMENT.
TABLETS WITH SEAL IMPRESSIONS AND THUMB-NAIL MARKS.
TABLETS WITH SEAL IMPRESSIONS AND THUMB-NAIL MARKS.
BABYLONIAN WINE JARS.
MODERN BABYLONIAN WATER WHEELS.
MODERN BABYLONIAN WATER WHEELS.
PL. XVII.

47

48

THE WATER BUFFALO AND ZEBU USED IN MODERN WORKS OF IRRIGATION.
CORRECTIONS AND ADDITIONS.

The following are offered in connection with the text of Vol. IX. The originals were examined only when the transliteration or translation seemed to suggest that the text was different from the tablet.

VOL. IX.

1: 1. Instead of š$SHAB$ the tablet has $br^m$h.
1: 14. Instead of $ZU^m$ni$^m$guttu the tablet has $imme$r$nu$ni$guttu.$
7: 17. Instead of $a$-DI-i the tablet has $a$-ki-i.
10: 21. Instead of $dv$-VA-ep-shu the tablet has $i$-te$ep$-shu.
16: 6. Instead of ni-Š$DU^m$-qu the tablet has ni-š$sh-$qu.
18: 13. Instead of reading Ish-$DU^m$-bu-$HA$-tu$^{-1}$ read Ish$-$ta$-hu$-za-na$^{-1}$.  
20: 9 end. Instead of reading EN-SHAM-DU the tablet has EN-VUL-tum.
24: 7. Read c-$la$; rest is mistake of scribe.
25: 10. "The last second line" can scarcely be regarded as a "mistake of scribe," considering that he wrote $DU^m$ in a similar way. Cf. 34: 3, 11.
26: 4. The fourth character is shu. Cf. 11 9 end and 29: 19; 30: 8.
26: 12. Instead of "Ensuring," note should read "Tablet injured."  
26: 17 end. The tablet has the determin. $m$ before $Ka$-gir.
29: 24. MESSI omitted by scribe after MU-LX-XA.
35: 17. MAN omitted by scribe. It should read um$-man$-mu.
35: 17. Instead of $ann$ER, tablet reads $em$n$ner$fa$bu$.
36: 3. Transpose sha and the determin. $m$. It should read um$Sh$er$-Nab$ô$-sh$ô$.
44: 24. Text is correct. Name is to be read Bil$-shum$-di$-bir$.
48: U.E. Determin. $m$ omitted before Murashû.
51: 5 end. Tablet contains 4$^m$bu$Nir$h$u$-a$-shab-shu$-iq$-bi$.
53: 18. The sign KIRRUD has on the tablet an additional perpendicular wedge on the left side. Cf. Sign List.
55: 20 beginning, tu is omitted by the scribe. Read u$-tu$.
59: 1 end. li is correct. Cf. 65: 11.
59: 11. Fourth character is to be read li. Cf. li. 1, and 65: 11.
60: 8 end. The sign on the tablet is $kun$-shu$-kun$, and not BAR$-VUL$. Cf. Pl. VI.
65: 7. bi is omitted by scribe. Read in$u$ $nu$ bi$-bi$-shu$.
70: 1 end. $am$ is omitted by scribe.
70: 8. $ah$ omitted by copyist before $ASHU$, which is read I$RU^m$, Vol. IX, p. 75.
70: 6. Tablet contains $sha$ ina$ju$ $pa$$^m$n$ju$.
82: 7. Instead of DIR tablet has KAR. Read Bil$-te$â$îr$.
82: 11 end. Tablet reads $a$ $sha$ ina$ju$ $pa$$^m$n$ju$.
108. Instead of AD tablet has BIL. Cf. Sign List, 88, variant.
26: 8. Tablet reads 1$<$5$<$0 instead of 1$<$5$<$0.
32: 2. Instead of $a$-DI-i read $a$-ki-i. It is a mistake of the scribe.

VOL. X.

For a goodly number of the following corrections and additions I am indebted to Rev. W. J. Hinke, a member of the Babylonian Seminar.

P. 8, li. 19, read (0) instead of (?).  
P. 14, li. 20, read KIRRUD instead of KIR-RUD.
CORRECTIONS AND ADDITIONS—Continued.

P. 19, li. 11, read ardia instead of aridda.

P. 24, note, li. 5, read 받.

P. 24, note, li. 16. As suggested by the Editor, cf. Heb. וֹ and Aram. נָ instead of גָא.

P. 28, li. 21, read instead of גָא.

Pp. 29 and 37, instead of [?] in קַּמֵּשֶׁר read מ. I left it open as the Editor at first desired to read abu for AB, cf. p. 71.


P. 40, notes, li. 7, read נו instead of נו.

P. 58, read נו instead of נו.


Sign List, No. 252, read סו instead of סו.

Pl. 31, li. 9, scribe omitted at before א-לא-לפֵּג.

Pl. 33, li. 14, omit at, mistake of scribe; read ר-ש-ו-א-ס-ו.

Pl. 36, li. 4 end, read 58 gur. Cf. li. 1. 9.

Pl. 63, li. 1, omit סו (dittography by scribe).

Pl. 67, li. 2, na omitted. Read נ-גו-נ-גו-נ-גו.

Pl. 122, li. 9, omit ح (dittography by scribe).

Pl. 129, li. 1, dan-ן omitted by scribe after קָרְפַּא. Cf. li. 7.