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OF

MURASHU SONS OF NIPPUR

DATED IN THE REIGN OF

DARIUS II.

(424-404 B.C.)

BY

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To the Memory
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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 Murashû 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 Murashû 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 *Ephemeris für Semitische Epigraphik*, edited by himself; Littmann, *Zur Entzifferung der Safā Inschriften*; Dussaud and Macler, *Voyage archéologique au Safā et dans le Djebel ed-Drūz*, 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 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 *Werdeprozess* 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 Murashū 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

1 As to Cassite influence, cf. =Nā'id-ššipak (IX), ʾabū Bit=Ṭarābūmma-Harbe (X) and ʾabū Bit=Marudde(s). IX and X.
2 Whom I am inclined to recognize in ʾAš-ššindai (IX), "settlement of the Indians," and other expressions occurring in both volumes.
Dated in the Reign of Darius II.

Minor—among them the Tabalites¹ or Tibareni ans and the Hittites²—inhabitants from Syria³ and the shores of the Mediterranean,⁴ Ammonites⁵ and Moabites,⁶ Jews and Edomites (cf. IX, pp. 26, ff.), 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 Murashū 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 (i), because other Semitic languages frequently have "N, where the scribes of the Murashū tablets have ilu². 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 ilu² 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 ilu² and "Shamash² 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 ilu² was employed by the Babylonian scribes for expressing a West-Semitic sound similar to their plural ending e, resp. i, in other words, that they wrote ilu² to render "N. The question arises, what does "N in proper names?

¹ Cf. düBit-(m) Tab-bal(aw) (Ta-bal-i, Ta-bal-a), X. Cf. also the additional writings Ta-bal-i, Tab-bal-i, Tab-bal-i, Tab-i, TAB-(m), and Tab-bal-i, quoted by Johns, Assyr. Deeds, pp. 48 and 106.
² Cf. Al-Yattai (X), "settlement of the Hittites" or "Hattians."
³ Cf. Ṣam(m)at (m), probably "man from Hamath " (on the Orontes).
⁴ Cf. the places düIshqallunu ((EVENT), IX, and düHuzzatu (EVENT), X, apparently named after the two famous cities of the Philistines. Cf. also düBit-m.Širai (IX, X), unless Širai be a hypokoristikon of a name containing "N "rock."
⁵ Cf. Al-Yam(m)na (X), "settlement of the Ammonites."
⁶ Cf. düHashba (IX, X, EVENT), with the dissolution of final n) and Al-Hashba (IX), "settlement of the Heshbonites."
⁷ Cf. the personal proper names containing Amunu (='Apis) and dEsi (=Isis) in X and the canal Nuru ša A.Mesirai (X).
⁸ Cf. e.g., Al-Mandirai, "settlement of the Mandireans" (IX), and AČa-mir-ra-ai, "the Kimmerians" (X, 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 "Išša, etc., as first element, in several Semitic dialects offer parallel formations with only "Išša, 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 $a, i, u$ 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 $AN, AD$, $SHESH$ (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 $ili$ ($NI-NI$), $a-bi$ $a-bi$, $mil-ki$, etc. The most natural solution of the whole question seems, therefore, to be to assume that at least in many of the cases, $ili$, etc., is only the scriptio plena for $ili$, "god," $abi$, "father," etc., and that the common early Babylonian use of $NI-NI$ (which, like the single $Ni$, according to $S^b, 20, 21$, can only be read $ili$) instead of $AN$, must be regarded as an evident endeavor on the part of the scribes to reproduce that ancient pronunciation $ili$ (not $ilu$) "god," which they actually heard, in euniform writing.

This points to a very extensive use of the vowel $i$, as an ending of the absolute case, among certain West-Semitic tribes, instead of the $u$ generally preferred in Arabic and Assyrian. The euniform 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: יִשֵּׁשׁ, 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 נָעַר (and even נָעַר) 1 Sam. 25; נָעַר and נָעַר, 1 Sam. 14 (cf. Babylon. *SHESH-Nūru*—below, which can only mean "A. is my light") — אֶבֶן-נָוָר; נָעַר (1 Kings 15) and נָעַר (2 Chron. 11, also Gray, *Ibid.*, p. 84); נָעַר (1 Chron. 3: 6) and נָעַר (1 Chron. 14: 5); נָעַר (Nu. 3: 30) and נָעַר (Ex. 6: 22), etc.

4 Cf. however the traces of a final $i$ in the Greek transliteration of certain Sasanitic 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 $Add$ or $Addu$.

6 I must therefore decline Delitzsch's proposition (B. A., IV, p. 487): "Das doppelte $Ni(NI-NI)$ ist vielleicht am besten $Iu$, nicht לְיִוָלָא (Nagel) oder לְיוּ (King) zu umschreiben," — a method also adopted by Dalches, *Altbabylonische Rechtsurkunden*, p. 13, or the view held by other Assyriologists, according to which $ili$, when written $NI-NI$, is meant for $ili$ "my god."
names to be published by Dr. Ranko in Series D, Vol. III, will furnish the necessary material. The lists of proper names given by Zimmern, K. A. T., and Johns, *JCS*, 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-ḫa qa-bi, Nabû qa-ta-ri, Ilâ qa-qa-bar*, *Shamash na-da-ri, Bêl ilâ-quiri, Zab-ru, Gub-qa-bar, Ilâ-qi-ri*; or ends in *ilê*), as e.g., *A qa-bi-ilê, A dar-ri-ilê, Raô-mi-ilê*, *Ra-ab bi-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. *Qûsû-ia-ḫa-bi, Bêl-ia-ahab-bi, Bêl-qa-ri*, *Ilê qa-la-ri* (*qatari* must be a verbal form 3 p. m. sing. perf., like the three preceding verbs, and *qa-ba-ri* in other names), *Shamash la-quin-i*, *Mi in ia mi i ni*, on the one hand, and *Mil-ki abu-usur*, *Il te iki ri niri*, *Il te ki ri a 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. *Ilê qa-ri ku* (rare!), *Ilê za-bad-du* (common), *Ilê na-ta-nu, Mî na-ki-mu, Raô ki-mu, Za bu-du, A qa bu, Na tu nu*, etc.), or to drop the final vowel altogether, in accordance with a tendency noticeable in connection with proper names (cf. *Nabû zabad, Ammu la din, Ilê qa bar, Nashû qa tar* (Johns), *Mi in ia me on, Mî na ki 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.


2 In some cases final *u* may be due to a preceding labial.
In view of what has been stated, it is clear that $ilu^2$ 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 $bugul^2$ of the 'Amarna tablets) and the Sumerian $NI-NI$ (doubling of the single $NI$, 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 $Ni(ili)$ similar to that of the Babylonian plural ending $e$, 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 $נִק$ in the Hebrew proper names, or from the use of the *scriptio plena* in Semitic paleography in general. We are accustomed to designate as phonetic complement in Assyrian what is known as *mater lectionis* in other Semitic languages. Cf. my remarks on this peculiar use of *MESHE* 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 ($i$-$ishilal$, $e$-$ik-du$, $u$-$ush-ziz$, $e$-$ip$-$she$-$lu$-$u$-$a$ ($= ephésētuwa$ or $epshētuwa$), $w$-$ul$-$lu$-$h$, etc.). In the 'Amarna tablets this use of the plural sign *MESHE*, the "Hauclaut," 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 $AN^2$ as *ili* = $נִק$, 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: $AN^2$-$li$-$in$-$dar$, $AN$-$li$-$in$-$dar$ (with *sycope* 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$-$indar$, i.e., *Ilindar = $Il$-$lindar = Ili$-$lindar*). The second example is even more instructive. In Johns, *Assyr. Deeds*, No. 345, E, 1 and 361, R, 12, we read the name $AN$-$ia$-$di$-$nu$, which evidently is identical with $AN^2$-$a$-$di$-$nu$ (Veretts-Strassmaier, *Neriglissar*, 66, 7). It shows that $AN^2$ must be read *Ili* to complete the verbal form *iādinu* required by the first writing.

The evidence adduced is regarded as ample to show that the correct transliteration of $AN^2$ in the West-Semitic names of our texts must be *ili* = $נִק$, "god." The fact that *MESHE* is omitted a few times in the *Murashu* texts and very frequently in other inscriptions (e.g., in those published by Johns and Strassmaier\(^1\)) would indicate either that $AN$

\(^1\) Cf. e.g., Strassmaier, *Nabuchod. 346*, where the same person is written either *Bu-ri-bi-diši* (1. 3) or *Bu-ri-bi-il* (1. 7), and *Nabuchod. 364*, where the same person is written *I-dš-bi-il* (11.3, 4) or *I-dš-bi-il* (1. 9).
when appearing in West-Semitic names was also pronounced *ili,* or that it stood for *il*—איל, the final vowel being frequently dropped, as in Hebrew proper names (cf. מֶלֶךְ and מַלֶךְ, and אִיל at the end of names). It may, however, seem strange that in our texts *AN* צי*ili* appears also at the end of West-Semitic names, where the Old Testament and the Corpus Inscriptionum Semiticarum have only חֵן. As stated above, the general tendency of dropping short case vowels at the end of names is largely responsible for the defective writing חֵן. 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 Macler, *Mission dans les Régions Désertiques de la Syrie Moyenne,* pp. 301, ff.: *Αμβριοῖος, Αμφίλος Αμφίτις (= אָמְרִיָא, אָמְרִיָא, scarcely אָםְרִיָא), alongside of Αμφίλος (אָמְרִיָא), Παγαύλος (אָמְרִיָא), Νόλδεκ found difficulty in explaining this *i* satisfactorily (S. B. B. A., 1880, p. 768), while Lidzbarski was inclined to ascribe it to Roman influence (אָמְרִיוֹס אָמְרִיוֹס, etc., cf. Ephemeris, I, p. 331). In order to distinguish *AN* צי and *AN* sufficiently in my transliteration, I rendered the former by יָל and the latter by יָל, at the same time now regarding the final *i* of *AN* צי 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, Alla, not *ilu,* nor El," basing his rendering of Al principally upon the writing of Al-Nashhu-milki, Al-Sî-milki, etc. But where did the Assyrians ever pronounce the word for "god" (אֱלֹהִים) 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. רָמָא וּבְרָא אָמְרוֹס בְּרָא אָמְרוֹס ("The Ba'al"), רָמָא וּבְרָא אָמְרוֹס ("The Moon-god"), etc. The fact that Nashhu 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 Murashû archives. Cf. 4*Il-te-hi-ri-abi* (אֵל-תְּהִי-רִי-אָבִי, "The Moon-god is father"), 2 4*Il-te-eh-ri-nûri* (אֵל-תְּהַ-רְי-נוּרִי), "The Moon-god is my light," the final *i* in this case being long), and Ba-ri-ki—4*Il-tam-mesh,* occurring alongside of Ba-rik-ki—4*Shamesh(-mesh), i.e., "Blessed of the Sun-god." The Sun-god 4*Il-tam-mesh* אֵל-תְּהַ-רְי-נוּרִי, hitherto not identified, occurs in quite a number of West-Semitic proper names. Cf. 4*Il-ta-mesh-dî-i-nî* (Strassmaier, Nabuchod. 363, 4), and (without the dct. of *ilu*) 4*Il-tam-mesh-na-ta-nu* (Nabon. 497: 4); 4*Il-tam-mesh-i-ta-ai*

1 As AD = abi, SESH = אֵשׁ in West-Semitic proper names.
2 Observe the scriptio plena of the final *i* in eisbehrî and my remarks in connection with *ili* above.
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(Cyr. 34: 14, cf. also Nabon. 583: 18), Il-tam-mesh-nu-ur (Cyr. 58: 6), and Ahî-Il-te-mesh (Nabon. 638: 4), and (without the article "êl") 4 Tam-mesh-i-la-ai (Nabon. 554: 4), 4 Tam-mesh-mûri (82-3-23, 271, 1), and (without the det. ilû) Tam-mesh-na-la-ru (K. 961: 15) and Tam-mesh-id-ri. In the last four mentioned names we may also read idiom, Shamesh(-mesh) instead of the phonetic Tam-mesh. I furthermore call attention to such names as 4Il-te-ri-ha-na-na (Strassmaier, Cyr. 177, 3), Te-ri-bî-li-ia (Vol. X, below), and even the pure Babylonian name Te-i2-nadin-aplu (Johns, l.c., pp. 17, 53, 76) occurring alongside of She-ir-nadin-aplu. It seems almost certain that Têr and Ilêrî are identical with the god Shêrûmû, known as a local deity of Harran (Johns, l.c., p. 16), but it must remain doubtful for the present, whether in view of the hypok. name Te-û-ri (V R., 8: 31) or Te-û-e-ri (V R., 8: 65), borne by a prince of Qidrî and apparently representing Ar. "Moon," or is identical with the Assyrian Shêrûmû = Shêrû, "Morning-red." In all probability the two different words were frequently mixed by the Assyrian scribes. Cf. she-êri, as a synon. of she-e-ri, quoted in Delitzsch, Assy. Handwörterbuch, p. 635.

The promiscuous use of sh (pronounced sê) and l (pronounced lê) as the first radical of שמש and רון, 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 Shamsî = Shamski in view of the peculiar use of MESH as a phonetic complement discussed above in connection with ilû2, and in consideration of such frequent writings as S(h)am(U)-si-ia-a-hi (doubtless = בֹּזְשָׁמִים), S(h)am-sî-id-ri, S(h)am-sî-ia-ai, etc.) also as Sha(e)mesh(-mesh) or even Tam-mesh, corresponding to Hebrew שמש, rather than to Arab. shamsî.

Besides ili (and il) occurring most frequently in West-Semitic proper names, as shown above, the Murashû tablets know of two other West-Semitic words for god, viz., ilai or ilaî, corresponding to Aram. אֵל, and Arab. ilâî (Gen.), and ilûha, corresponding to Hebr. יָהּ (cf. Baethgen, Beiträge zur Semitischen Religionsgeschichte, pp. 270, ff., 297, ff.). For the word ilai "god" (not "my god"), cf. already the names quoted by Johns (A. D. B., p. 15), Ela-i-a-bî, Elha-ia-Ôî, Nabû-ìla-ai, S(h)am-sî-ia-ai, and also Ilâ-ai-ram-mu (Sanh. II, 54). As to ilaî, cf.

1 Cf. Pinches in Recueil de Travaux, XIX, pp. 164, f.
3 Cf. the "form" of Ilêrî, Johns, l.c., p. 17, and the same author's attempt to "read Ilêrî, a variant of Ishâr(î) or Ilêrî, i.e., 'god of mercy.'"
Mannu-ki-i-la-hi-i, abbreviated (therefore, the last i lengthened) from a name like Mannu-ki-ilahi-li, "Wo is strong like god?" (cf. Man-nu-ki-Ishtar-li' and Mannu-ki-Ashur-li', Johns, A. D. D., Index). As to ilu-ha, cf. Mannu-la-ha-a (abbreviated from a name like Mannu-ki-iluha-li') and also Ha-ma-ri-li-li-u-a=

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 ימ, the contracted form of the tetragrammation," 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. ימ, whether at the beginning or end of a name, they invariably write Iâ-u, Iâ-a-u, Iâ-a-hu, \(^{4}\)Iâ-hu-u, \(^{4}\)Iâ-â-hu-u (cf. Zimmern, K. A. T., pp. 465, ff.). Iâma at the end of West-Semitic names, like Abi-ia-a-ma, is nothing but the Hebrew ending ימ, \(^{4}\)which in all probability is a "Weiterbildung" of י or י, by adding an emphatic י or ma. For, cf. Hebr. יבאל (Kings) alongside of יבאל (Chronicles), a name borne by the same person. In a number of cases י, doubtless is an abbreviation of the god י, but in many instances it is surely nothing else than the common Semitic Rufe-suffix יא, which at the bottom may be identical with the vocative particle יא 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 יא (corresponding to our "he (da)" in German) frequently strengthened by an additional emphatic consonant m, n, t. This Rufe-suffix apparently has nothing to do with the suffix 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 needlessly held the last vowel longer, i.e., emphasized it.

\(^{1}\) Instead of the lengthening of the last vowel (Abdî, Abdâ, Zabbi, Zabdâ, Tabbi, רכית or כִּלּ, etc.) we also find the Rufe-suffix יא or יא (cf. e.g. Iâ-â-â-a, V R. 8: 24, Abdî-ia (IX) רכית, רכית, רכית, רכית, רכית and רכית. Cf. also Mannu-aki-Ishtar-ia, p. 55, below, which should not be translated "who is like my Ishtar," the יא not belonging to Ishtar, 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 ... יב has preserved the י of יבאל. For the frequent omission of י in this class of proper names, cf. Mannu-til-âdîn, below, Mannu-âbî (Johns, Assy. Deets, Vol. III, p. 496) alongside of Mannu-âbî-âbî, and Johns, Assy. Doomaday Book, p. 42.

\(^{3}\) Therefore to be separated from pure Babylonian names like Dil-âbû-ua, Nergal-ri-su-â-a.


\(^{5}\) In many important details my view is identical with that of Lidzbarski, 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 \(\mathfrak{n}\), while the last letter is not \(\mathfrak{r}\), but probably \(\mathfrak{n}\), 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 \(\mathfrak{n}\) on the original of No. 87, while the unpublished tablet (C. B. M., No. 5508), where the character seems a more pronounced \(\mathfrak{n}\), 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 \(\mathfrak{n}\) as the Aramaic equivalent of *NINIB*, which at once recalls the ideograph-writing *NIN-SHAH* "lord of the boar" and the Syriac *NIN-NI\(\check{\text{a}}\)\(\check{\text{s}}\)* (on which cf. Jensen, *Kosmologie*, and Hrozny, *Mythen von dem Gotte Ninrag*. If this reading be accepted, the Biblical *Nisrok* seems to be the same god, the two letters \(\mathfrak{n}\) and \(\mathfrak{r}\) 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.* 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 Bēl 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 names, 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. Enno 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,
XVIII

BUSINESS DOCUMENTS OF MURASHÛ SONS,

Mrs. Cornelius Stevenson, Se.D., and all the members of the Board of Managers of the Archeological Department, for their kind support and interest in facilitating the preparation of this volume; and especially to Mr. Eekley 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 profitable 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 determining 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 的形象
No. 87 的形象 166
No. 5508 的形象 166
No. 5514 的形象

As to the possibility of the last character being anything else but a 的形象 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 v for No. 29, and v for No. 87 (see p. 8). But I now feel after a final con-
sideration that the character in question is in each case, in all probability, a v. In No. 87 v
in דヌא is made different (cf. also the enlarged photograph on Pl. IX). The character
in the last three is v (cf. the list of characters, p. 72). The peculiarly made one in the
first (which can really be either ד v or v), I now also regard as a v. In fact it is the
usual way v 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 v usually appears in
Aramaic endorsements on clay tablets, exclusive of the Murashû documents, cf. Stevenson,
also C. B. M., 3552. Until, therefore, more light is thrown upon the subject I prefer to
read that character v, and the name ניניב. Even after this I am unfortunately not
prepared to express a more definite opinion as to the understanding of this curious Aramaic
equivalent of Nimûb. In the search for an explanation it must be kept in mind that v
may represent the Babylonian m.

At the last moment also I was able to determine a cuneiform sign, in doubt, read UR(?).
Cf. Ashur-UR(?)-ibni. 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(LI)K 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. Les. 4, p. 135, as No. 3274. This character
has the value šamānu, and as there is a name Nabû-ša-am-me-itâni, “Nebo is the
regent of the gods,” II., Rawlinson, 64:48, until something better is proposed, I offer as
the reading of the name in question: Ashur-šamme-ibni, “Ashur has created a regent,”
which is similar in meaning to the common Bêl-shar-ibni.

In connection with my explanation, in the Introduction, that AN-MESH in West
Semitic names was read ד and that they do not contain the first person pronominal
suffix, I want to call attention to the readings Ia-ash-ma-ah-î-el, C. B. M. 1352: 17;
also Ia-ah-za-ar-ibu (AN), Ranke, Personal Names, with Ia-ah-za-ar-î-il, C. B. M., 1235,
which show that el 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, offering an exceedingly smooth surface for the writing.

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.

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 Murashû 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 29.05% 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 Murashû 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 Shabâtu 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 Shabâtu, 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 Kislimu. Another unpublished tablet, however, of the forty-first year of Artaxerxes (C.B.M. 5310) is dated on the third of Shabâtu, 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 Shabâtu. If this dating is correct Darius II., in all probability, began to reign on the third or fourth day of Shabâtu.

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 Nidintum-Bêl, the son of Ninib-nâdin. These are leases of sheep and goats, written for Bêl-supu-e-mahur, agent of Arsham (cf. p. 4), and dated in the eleventh and thirteenth years of Darius II. One of the witnesses mentioned is Bêl-dânu, son of Bêl-bullitânu. 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,

1For the different ways the name is written, cf. "The Concordance of Proper Names." Da-ri-a-a-umâh, in these documents, occurs most frequently. Considering that the Babylonian m here stands for v (cf. Haupt, Z. A., II, p. 269), this closely reproduces the Persian Dârayânu(h)âsh. Cf. also Sumerian, and the Biblical דרָעָנ. A docket on No. 73 contains דרָעָנ, 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 Murashù family, or to those who were in some way connected with their business.1 Bél-supé-muḫur, in Vol. IX, 99:5, is referred to as the ardu and paqdu of Bél-nádīn-shumu. In Vol. X, 126:10, he is the ardu ša Rimūṭ-Ninib. In the texts under consideration, which are dated several years later than any belonging to the Murashù Sons, he appears as the paqdu of Arsham, as in Vol. IX, 1:2. The relations of these documents with those of the Murashù Sons, and the similarity of their contents, are certainly not compatible with the idea that Bél-supé-muḫur leased sheep while in the service of Arsham; afterwards became the servant of Bél-nádīn-shumu, and later of Rimūṭ-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 Rimūṭ-Ninib. As neither Ribāt nor Rimūṭ-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 Murashù, Bél-hātin and Bél-nádīn-shumu; that the former is not mentioned in the documents after 437 B.C.; that eight years later his son Rimūṭ-Ninib, referred to on the same tablet as the son of Murashù, as well as of Bél-hātin, appears for the first time as a creditor in those transactions; that a son of Bél-nádīn-shumu, whose name was Murashù, is referred to as the creditor in two tablets, and finally that a son of Bél-hātin, who also bore the name of Murashù, is mentioned in Const. Ni. 525.

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

BUSINESS DOCUMENTS OF MURASHû SONS,

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,¹ four, Nos. 29, 43, 44 and 52, belong to Rimût-Ninib. The name of Rimût-Ninib, after the disappearance or death of Bél-nádin-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-nádin-shumu, are ascribed to his servants and his servant's servant.²

The last three tablets here published (130, 131 and 132) not only introduce a different kind of business,³ 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-supê-mulîr with the ardu and paâdu of Bél-nádin-shumu, and later the ardu of Rimût-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-hatin receives his payment from Bél-nádin-shumu;" that the sons of Murashû acted as agents for the crown; that the employés 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.

¹No. 10 is a bond for the release from prison made with Tirïratiammu, the bond-servant of Bél-nádin-shumu. No. 55 is a partnership contract between Ninib-muballît, son of Mashûzib and Adîshêtâ-zubbu, son of Bél-êrbî. In No. 78, we learn that Ninib-muballît paid the taxes of kûdu šu Ribât, son of Bél-êrbî, servant of Rimût-Ninib, son of Murashû, which shows that he was connected with the business transactions of the family. In No. 87, a certain Ninib-muballît is mentioned as a servant of Ribât. In all probability, by reason of the fact that the tablet was found in the archives of the Murashû sons, Ninib-muballît and his master Ribât are the same individuals as those figuring prominently in these documents under the same names as the servants of Rimût-Ninib.

²The names of the creditors, ardu šu Rimût-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-nádin-shumu, and grandson of Murashû.

³Cf. No. 74, however, written in the interest of Bélûsumu, and 105 and 106 for Ribât, servants of Rimût-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.\(^1\) 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 *Mukin-aplu*, 82 : Lo. E., and *Bél-mukin-aplu*, 88 : U. E.\(^2\) 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.\(^3\) 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 *Murasšu* 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

\(^1\) Cf. "Table of Contents" under Nos. 6, 23, 49, etc.

\(^2\) It 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.

\(^3\) The open space to the left of the name, in connection with the *kunukku*, is where the seal impression was made (cf. PI. II). The scribe continued to write around the impression.
case of No. 28, where the supur of Na'id-Bêl 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 supursku or supurskunu 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 endorsements\(^1\) in Aramaic are found. Besides the twenty-five tablets, the legends of which are here published, several\(^2\) 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 רֹאשׁ, 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

\(^1\) 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 Murashû 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.  

In every instance where the name or names written in Aramaic are preserved on the tablets, 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 doockets 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 šuppur, on the reverse of No. 105 (cf. Pl. VI), by the side of which is written "KUR-GAL-u-paḫ-hir, the following Aramaic characters appear: רזעראז. 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 "KUR-GAL-u-paḫ-hir, or in other words רזע is the Aramaic writing of the deity "KUR-GAL. Two other tablets, C. B. M., Nos. 5505 and 5417 (cf. Pl. V), contain these fragmentary doockets.

From the contents of the former, if a name is written on the tablet in Aramaic, it should be that of "KUR-GAL-MU (nádin or ʻiddina), and on the latter "KUR-GAL-ēhir. Notwithstanding both the tablets are fragmentary, and the Aramaic “dockets”

1Tables Nos. 119 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, "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 רע stands for "KUR-GAL. In the "docket" of No. 5505 the beginning of an additional character is seen, which appears to be ל. As iddna{MU) is written ל on tablets 29 and 60, and as it-tan-nu is written ל, 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. V. R., 44, Col. III, 41. These dockets show, however, that such was not the case in this period. The question now arises, how is ל to be pronounced? If the 1 is vocalic, names like U-ru-mil-bi (cf. K. R., II, p. 90), etc., might be compared. If it is to be considered consonantal, the reading Amurr = Amurr (cf. מ = Shamash, מ = Darijamush) seems to be suggestive. The god MAR-TU (for whose pronunciation as Amurr, cf. Jensén, Z. A., XI, 303 f.) is called bel-shadi (cf. KUR-GAL = shadû-rabû). Besides names like "KUR-GAL-ma-ta-nu, Nbn., 497 : 3 (Dippel, Name List), "KUR-GAL-sha-mar, Nbk., 42 : 5, seem to show that ל, just like "MAR-TU = Amurr, 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 "NIN-JB-ulallit and "NIN-JB-iddina respectively. The former contains ל and the latter ל. (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 ל, and that the last two are surely ל. Between these two characters, on tablet 29, there is a shorthand. Apparently the scribe, in writing ל 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 נ, 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 ל is not made exactly the same on the two tablets, upon which it is preserved. In No. 29 it appears to be a נ or perhaps נ; in No. 87 it is either a נ or ר. 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, Ninray or Nisrok.¹

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, NIN-IB and 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, e.g., Bel, in names, is written ב (Nos. 60, 99, 104, 115, 116 and 131); Marduk, מרדכ (No. 121); Nabú, נב (Nos. 119, 120 and IX, 71); Naná, ננון (No. 106); Shamash, שמש (No. 116),² it is not very likely that such would be the case, and especially with regard to 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 1864,³ 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

¹ Hrozny, Mythen von dem Gotte Ninray, p. 81, f.
² Cf. also שמש, Lidzbarski, Nordsemitsche Epigraphik, p. 285.
³ Consisting of seventeen short inscriptions and doockets, Journal of the Royal Asiatic Society, 1864, Vol. I, N. S., p. 189; cf. also Corpus Inscriptionum Semiticarum, Pars Secunda, Tomus I. Stevenson, in a handy volume, 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.
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. 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. 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? 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.

PALÆOGRAPHY.

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

1 [The Editor holds with Kautzsch (Grammatik des Biblisch-Aramäischen, § 4, Wilhelm Genesius' 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.).

3 Cf. Winckler, Geschichte Bab. u. Ass., p. 179.
of the sign ãd(t) in the words "min-âlt-ti," "ib-âlt-qa," and the frequently occurring name "Ad-dan-nu." Kotalla, in the Beiträge zur Assyriologie, Vol. IV, p. 569, proposed to read the character, Bél. The latter does not need refutation, as the usual characters for the god arc frequently found alongside the sign in question. The following definitely shows that the sign is not the one having the value ãd(t,t), and that it must be considered altogether differently. (a) If the characters were to be read ãd in the name Ad-dan-nu, we should expect to find the ordinary sign having the value ãd used at least once in this name, which occurs in these texts fully one hundred times. (b) With the value ãd, 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-âlt-qa (= ibataqa) and min-âlt-ti while possible, are not the ordinary ones. (d) In short the usual sign ãd(t,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 Bél-âd-dan-nu-bul-lit-su, Vol. IX, 79 : 12, Lo. E., or Nabû-âd-dan-nu-uṣur, Strass., Dar., 264 : 6, would seem to have no exact parallel in formation, but transliterating them Bél-tad-dan-nu-bul-lit-su, and Nabû-tad-dan-nu-uṣur, "Bél, grant him life whom thou hast given," and "Nabû, protect that which thou hast given" (cf. Bél-ta-ad-dan-nu-uṣur, Strass., Nbk., 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 batâqu), would also be in accordance with what would be expected. (c) A similar value tat can be only used in the rendition of this sign, which appears as a variant for the name Lu-u-bal-ša-at, Strass., Dar., 379 : 15, written Lu-u-bal-tat, Strass., Dar., 319 : 4, 8.1 (d) Cf. also tat-ta-sha'-(A.A.N), 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 KAD. 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(d,t)at(d,t) be explained?

In the Cassite age, by some arbitrary decision, the scribes in writing names like Ka-dash-man-tur-gu 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 El-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 taad in connection with the sign under consideration? Taddannu had become a very common name. No cuneiform character with the value taad 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(t), 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 Babyl. mind as one of their own plural endings," and that "it may be that the Babylon scribes mistook t, pron. suff., for their own plur. ending ṣ, resp. ṣ." 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-tam-iluš, Rab-bi-iluš, A-dar-rim-iluš, A-na'-iluš, Aq-bi-iluš, Bab-ri-iluš, A-a-di-luš, A-a-hab-bi-iluš, Ra-li-im-iluš, Shi-kin-iluš, there is not a single West Semitic name of a similar formation having nun in the same position. (b) That the scribes when they wrote iluš did not intend to represent anything that even had the appearance of the suffix, is conclusively shown by two Aramaic docketts. For Ra-li-im-iluš the scribe wrote לברוד on tablet No. 68; and on No. 5506 (Catalogue, B. M.) for Ha-zu'-iluš, is written in Aramaic לברוד, exactly as in the Old Testament. In other words AN-MESH in these names, which in Hebrew have nun as the second element, stands for nothing else than nun. Is there any plausible explanation for this peculiar writing?

It is to be observed also that Assyrian scribes in writing these foreign names, whether nun is the first element or the final, made no effort to indicate that there was a suffix, e.g., Hw-gab-ri, Hw-a-ka-bi, Hw-id-ri, Hw-na-la-ri, 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 nun in West Semitic names of these texts is found more frequently than Rammān, Gula, Nanna, etc., in Babylonian names; and that the scribes, in all probability, knew that לברוד, 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

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2 Cf. the use of iluš as singular in the Tell-el-Amarna letters, Barton, American Oriental Society's Proceedings, April, 1892, p. cxxvi.
the Hebrew צח 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.¹

3. In Strassmaier's publications of contract literature a character very similar in appearance to GISH occurs several hundred times.² Tallquist reads it בוש, "Holz." He also quotes a passage in which it occurs, Strass., Nbn., 164:8, which he reads "ušparu piššu," cf. Die Sprache der Contrakte Nabū-nā'id's, pp. 49, 140. Zehnpfund reads the name *ušparu isu, "Bastweber," cf. B. A., Vol. I, p. 496. In another place he reads *isu "Werg," cf. B. A., Vol. I, p. 498. This sign appears as a determinative for the frequently occurring kīsu, šallū, and *bullānu. Delitzsch, reading the sign as the determinative *isu, translates "Schemel," "hölzerne Tempelgeräth" and "Ruhelager" respectively; cf. also Meissner, Supplement, p. 14, *isu = "Werg." Peiser, Keilinschriftliche Bibliothek, IV, p. 236, f, reads three hundred qātāti ša 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 kīlu, "clothing material." Zehnpfund 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 *isu-ul-la-nu, Strass., Nbn., 78:3, 8, compare *isu-ul-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 ṢU-QAR. Radau, Early Babylonian History, p. 348, follows Hommel, but says SAL-ASH in modern Babylonian script are written together and pronounced ṢU. If he meant that SAL-ASH in Assyrian being considered as one sign was equal to ṢU, he would be correct. In Neo-Babylonian ṢU is written differently (cf. Sign List, No. 236). That Hommel is

¹[A different theory from that of Prof. Clay will be found in the Editorial Preface.—Ed.]

²[This character was already identified as kīlu in my former lecture courses on Strassmaier's text publications, and again in my first interpretation of Vol. IX, winter 1898-99, 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. *SAI-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. I.*, 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 *KIRRUQ*. Cf. Delitzsch, *Ass. Lesestücke*, 3d Ed., 8, p. 58, also Strass., *Dar.*, 430 : 6. For *KIRRUQ* in names of gods, cf. \(^4\)*DU-KIR-RUD-KU*, King, *Babylonian Magic and Sorcery*, 12 : 24, and \(^4\)*LUGAL-KIRRUQ(?)*, 12 : 25.

6. The ideogram for *abaralcku* (cf. *Sign List*, No. 162) is not to be read *SHI-UM* (Delitzsch, *Handwörterbuch*, p. 12), nor *shuum* (*Introduction*, Vol. IX, p. 47), as it is composed of *SHI-DUB*. In Assyrian the latter sign occasionally has only three perpendicular wedges, making it similar to *UM*, cf. *II. R.*, 31, 56, c., 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 *SHI* 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 *abaralcku* 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."

\(^1\)Cf. *Sign List*, No. 80, for *BIL* as it appears on the tablet.

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

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 hypokoristae, 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-A, BA-SILA-A, SE-NA-A, KAK-A*. Some Assyriologists read these names *Erba-aplu, Iqisha-aplu, Iddina-aplu, Ibni-aplu*, while others read *Iqishá, Iddiná*, 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-nu-ulâ-lî-bir-i-lâni, 91:18; Lu-mur-dum-qiâ-Bêl, Strass., Nbn., 509:3; or, U-sur-a-mat-4Ev, Strass., Comb., 245:14*, but formations of this character are exceedingly rare, and the verb is usually the imperative or the pre-emptive. 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'isha-aplu, Nâdina-

1 The only exceptions known to me in Neo-Babylonian literature which cannot be satisfactorily explained are, the frequently occurring *Nabû-um-Šar-apap-hattu*, and a peculiar name written *Nabû-it-tan-âgu, Strass., Dar., 57:14*. [Dippel, *Name List*.] Cf. also the reading of a strange name in Meissner, *Altbab., Priv., 97:22, Ilâ-isha-êani, "Gott erhöhte die Elenden," by Hommel, *Altisr., Üb., p. 71*. This statement requires the consideration of the following:

1. *Bîl-tash-me-er-iá-is*, "O Bêl, thou hast granted the desire" (*Introd., Vol. IX, p. 22*), if correctly transliterated and translated would represent a formation which, as far as I know, has no parallel in cuneiform literature. In this connection another name, *Bîl-tas-kur-shu, Vol. IX, p. 22*, must also be considered. Even if the reading were correct, I do not know of an analogous formation, except perhaps *Ta-qish-shu-Galu, Strass., Nbk., 435:18*, if *shu* is the suffix. In view of the fact also that the sign has not been shown, so far as I know, in this period, to have the value *taš* and *tash*, this name should be read *Bîl-ana-mâtši-shu*, a formation similar to *Anum-ana-kussi-shu, 101:5*, or *Ninîb-ana-bâtši-shu, 26:2*. The final elements of these names are omitted according to IX, p. 66, note. Cf. *Nabû-im-tûrî-im-mur, Strass., Cgr., 67:11; or, Bîl-Nippuru-ana-asîri-sha-šur, 117:15*. Another objection must be urged against the reading *tash-me-e*, because the vowel would not be long if considered as a separate element. Cf. *Nabû-tab-nî-i-sur, Strass., Nbn., 116:27; Nabû-tal-tab-shi-li-êshi-su, Strass., Nbk., 161:5*, etc. [With regard to the writing *tash-me-e*, cf. the very name quoted above, *Ilî-isha-êani-e*, which I interpret, however, as *ʾîlî-iššê.*—Ed.] Finally, the proper reading for the name is *Bîl-ana-me-er-iâ-tu*, as determined by the variant *Bîl-ana-me-er-iâ-tu*, Strass., Dar., 370:8 [Dippel, *Name List*], and *Bîl-ana-na-âti-êlu-tu*, Strass., Dar., 434:24*.

2. Johns in saying that *Sin-nadîn-âhu* and *Sin-iddina-âhu* are both possible readings (*cf. American Journal*
applu and Băni-aplu, e.g., Sha-šin-shumu, Strass., Cyr., 297: 9. This same character also is attached to abbreviated names having the imperative, and is also read applu 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 preterite + 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,
resembling the first person pronominal suffix of the noun,\textsuperscript{1} such as \textit{Imi-bi-ia}, 24:16; \textit{Tab-ni-ia}, Strass., \textit{Nbk.}, 62:3; \textit{Ba-\textit{ni-ia}}, Vol. IX, 26:15; \textit{Tab-ni-e-\textit{a}},\textsuperscript{2} 4:5; 80:17. 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.\textsuperscript{3} In some instances it was the common noun, \textit{e.g.}, \textit{Shumi-ia}, 51:3; \textit{Shu-ma-a}, 45:10, etc., in others it was the deity, as \textit{Mar-du-ka}, 39:12; \textit{Anum-\textit{ai}},\textsuperscript{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, \textit{Marduk-zér-\textit{ibni}}, he could be called \textit{Marduka}, or \textit{Zéri}, or \textit{Ibnia}, Cf. \textit{Silloï}, 130:32, abbreviated from \textit{Ina-sîlli-Ninib}, 8:12 (cf. Introd., Vol. IX, pp. 24, f.). Cf. the name \textit{Nabî-tab-ni-\textit{ush}}, the son of \textit{Egibi}, Strass., \textit{Nbm.}, 132:4, written \textit{Tab-ni-e-\textit{a}}, Strass, \textit{Nbm.}, 133:4. Cf. Peiser, \textit{Bab. Rechts.}, I, p. 11. Cf. also the name of an Aramaic docket, נָבִי, for \textit{Ardī-\textit{štil}}, John’s \textit{Deeds and Documents}, III, p. 448, and נָבִי for \textit{Rému-shukun}, C. B. M., 5172. That the transliteration of this character is \textit{a} and not \textit{apl} in these names is proved by Aramaic "dockets" on tablets, where we find written for the names, \textit{SU-\textit{A}}, נב, Vol. IX, 66, and \textit{BA-SHA-\textit{A}}, ונב, Stevenson, \textit{Assyrian and Babylonian Contracts}, 34:3.

In the Neo-Babylonian period this affirmative is \textit{ia}, ča, ĩa, a or \textit{ai} (\textit{A-A}). The endings, except \textit{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, \textit{e.g.}, \textit{E-sag-gi-ia}, "My Esagila"; \textit{Ibnia}, "My Ibni,"\textsuperscript{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.

\textsuperscript{1} For the early period, cf. Ranke, \textit{Disseration}, p. 42.

\textsuperscript{2} Delitzsch, in his \textit{Handwörterbuch}, p. 179, translates \textit{tabni} "creature." The word occurs only in proper names, and is without doubt a verbal form. \textit{Tabnas} is a hypokoristicon for a name like \textit{Bêl-tab-ni-u-\textit{ṣur}}, Strass., \textit{Nbn.}, 116:27, and is a formation similar to \textit{Nabî-ta-ba-ni-\textit{ul-li}}, Strass., \textit{Nbn.}, 300; \textit{Sin-\textit{ta-qish-bul-li}}, Strass., \textit{Nbn.}, 301:9; \textit{Nabî-ta-a-ta-ba-ni-\textit{ul-li}}, Strass., \textit{Nbn.}, 21:8; \textit{Nabî+t-\textit{ul-li}-\textit{u-\textit{ṣer}}, Strass., \textit{Nbn.}, 16:1, etc.


\textsuperscript{4} To distinguish between this ending and those names which originally had the pronominal suffix in every instance impossible. \textit{Itti-\textit{a}}, Strass., \textit{Nbk.}, 365:6, might be an abbreviation with the "kose suffix" of a name like \textit{Itti Bêl-\textit{abnu}}, Vol. IX, 4:2; or of a name like \textit{Nabî-ta-ba-\textit{in}}, Strass., \textit{Nbn.}, 786:7, 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.

\textsuperscript{5} Cf. what I have written on the subject, \textit{Lutheran Church Review}, Vol. XIV, p. 201, and also Ranke, \textit{Disseration}, p. 42.
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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., Nūrēa, Ardīa, Rīgāa; others transliterate like Ardīia, Bānīia, Zēriia.

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 tertiae infirmae, e.g., Ahē-e-a (Ahēa), Strass., Nbn., 122 : 6; Tab-ni-e-a (Tabnēa), 4 : 5; 'Ib-ni'-ia (Ibnia), Strass., Nbk., 62 : 3; Mūk-ki-e-a (Mukkēa), Strass., Nbn., 553 : 3; Bēl-shadū-ū-a (shadēa), Strass., Nbn., 897 : 2; Shamash-rē'w-ū-a (reē'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., Imbi-ia = Imbiā, 24 : 16; Bānī-ia = Bānīā, 2 : 3, etc.

2. Those in which there is no reason whatever for the reading of a long vowel, e.g., Shum-ia, 51 : 3; It-ī-ia, Strass., Nbk., 365 : 6; Ardi-ia, 4 : 26; Nūr-e-a, Strass., Nbn., 34 : 9; Nūr-ū-a, Strass., Nbk., 47 : 10; Itti-shar-i-nī-ia, Strass., Nbn., 282 : 3; Itti-Nabū-pānī-ia, Strass., Camb., 201 : 1, etc. There is absolutely no reason why some Assyriologists should consider the vowel long.1 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 ē, ē or ā (perhaps also ə). Even though an occasional name of this class were found written like Nu-ri-e-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 u, not tertiae infirmae, to which is attached the suffix ă-a, e.g., Ra-ma-ū-a, Strass., Nbn., 990 : 9; Nergal-ri-ṣu-ū-a, Strass., Nbn., 466 : 2; Bēlīt-kudurr(u)-ū-a, Strass., Nbn., 1039 : 7; Sharru-il(u)-ū-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-hu-u-a, Strass., Nbk., 54:12, in the hundreds of cases where such names occur, the sign $SHAM(\dot{u})$ 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 terlia inform, which end in $u$, to which are attached $\dot{u}$-$a$, I desire to suggest, either, that it is an effort to write phonetically $w$, which is a secondary development from $j$, under the influence of the preceding vowel $u$, in which case the pronunciation would be like $\text{ri}\text{s}\text{u}\text{u}a$ (a form parallel to ar\text{u}\text{i}a, etc.); or that $\dot{u}$ is to be regarded as a phonetic complement with the value $o$, $\text{ri}$$-\text{su}(\cdot)-a$ $\text{ri}$$\text{so}a$ (a form parallel to $\text{n}$$\text{u}$$\text{r}$$\text{e}$$\text{a}$). 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 $\dot{u}$ is commonly used in this connection in Babylonian; that in the Hebrew names compounded with $\text{w}$$\text{h}$, as $\text{dJa}$$-\text{a}$$-\text{hu}$$-\text{u}$$-\text{la}$$\text{k}$$\text{i}$$\text{m}$, $\text{dJa}$$-\text{hu}$$-\text{u}$$-\text{n}$$\text{a}$$\text{tan}$$\text{u}$, $\text{dHu}$$-\text{u}$$-\text{n}$$\text{a}$$\text{t}$$\text{a}$$\text{n}$$\text{a}$$\text{na}$ (C. B. M., No. 5510), $\dot{u}$ 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, $o$ is to be preferred to $u$, are we not justified in suggesting that perhaps we have here the $o$ vowel represented by the sign $SHAM$, and that in words of this class it serves as a phonetic complement? If this were true, then, the phonetic writing of names like $\text{Nergal}$$-\text{ri}$$-\text{su}$$-\text{u}$$-\text{a}$ ($\text{ri}$$\text{so}a$), “Nergal is my helper,” would do no violence to the rules which regularly govern the pronominal suffix of the noun. The same might be true, also, in the case of words not in proper names which have this suffix, such as $\text{z}$$\text{e}$$\text{ru}$$-\text{u}$$-\text{a}$, Vol. IX, 48:2. Moreover, with this one difficulty out of the way, all suffixes or affectives discussed, which end in the vowel $a$, 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 Murashū family or acting as witnesses was perhaps greater than in the preceding reign.

1 Prof. Hilprecht informs me that in his lectures on the nouns (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 preposition = $\text{ri}$$\text{s}$$\text{u}a$, “as (like) my helper.”

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

**Jamaa in the second element of Hebrew names**

In the second element of Hebrew names, I have placed the list of gods, regarding it as the Babylonian equivalent of נֵל, 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 *Jah-a* (Ja-hu-*u*, Ja-a-*u*-t) as an element in Hebrew names I found in copying the texts for Vol. IX. *Jah-a* was introduced in the list of gods as נֵל (cf. Intro., p. 76). In view of the fact that the traditional pointing is נֵל; that the Septuagint invariably reads *Jah*, 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 Ja-a-*u*-t was pronounced *Jah-o*. *Jamaa* was not placed in the list of gods. Zimmern, in his treatment of the subject says, "Ob dieses schießende *jamam* den Gottesnamen Jahwe repräsentirt, ist nicht so sicher als dies beidem beginnenden *Jah-a* der Fall ist" (K. A. T., p. 466). While efforts have been made to show that נֵל as the final element of Hebrew names does not represent נֵל, this question I will not discuss as I accept the position taken by most scholars, including the savant Nöldeke (cf. *Encyclopedia Biblica*, Col. 3279); who consider it as such.

As is well understood the most common formations of thophorous names, of the late Hebrew period, are, deity + verb or substantive; and verb or substantive + deity. The latter is either נֵל or נֵל הָיָה (contracted into נֵל or נו and נל or נל). Among the Hebrew names found on Babylonian tablets both formations with נל are commonly recognized as well as נל as the first element. Is it not reasonable to expect the other very common formation also to be represented? The element which precedes *Jamaa* in these and other texts are: *Ahi*, *Aqa-bi*, *Az-zi*, *Ba-li*, *Ba-na*, *Ba-rik-ki*, *Ga-da-al*, *Ga-mar*, *Ha-na-na*, *Ja-a-da-al*, *Ja-she*, *Iy-da-al*, *Isb-ri-bi*, *Ma-lam-ni*, *Ma-la-ki*, *Na-ta-na*, *Ni-ri*, *Pa-da-a*, *Pi-il-lu*, *Ti-ri*, *Tu-ub*, *Shu-la-na*, *Za-bad*, etc. Every element can be considered to represent a Biblical word. Twenty-one of the twenty-three names given are found in the Old Testament as the first element of names compounded with נל or נל ה: נל ה.

Besides the names given in the Concordance of both volumes, cf. *Yi-sa-lab* and *Yi-sa-lab-ni*, C. B. M., 5510, and *Ja-a-la-ba-ra-ba-bar-a-ba*, C. B. M., 5512.

The names not otherwise indicated are found in Vol. IX and the present texts.


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arian historical texts was written Iau and Iiu, e.g., Ḥa-ra-ki-a-a-u(ia-u, a-u), Az-ri-ia-a-u(ia-u, a-u). In Neo-Babylonian, in every instance that I know of, the element is written Šama (Ia-a-na). It is unnecessary to repeat here that the Babylonian m = Hebrew י, cf. pp. 2, 9. In what manner Jāwa represents יא I am not prepared to say. There is a possibility that Jāwa is the actual pronunciation of Jahwe, as proposed by Sayce and Hommel 1 years ago, in which case it would seem that perhaps the scribes arbitrarily introduced it, as they very likely did in the case of AN-MESIH = יָא (cf. p. 12f.). Again, יא, contrary to the pointing of the Massorites, which is not supported by the Septuagint, may have been pronounced יא, 2 or Jāwa. 3 The Assyrian Ṣau may also have been pronounced Jāw (cf. p. 19). Moreover, I simply want to emphasize the fact that Šama ( = Jāwa) represents יא, the contracted or apocopated form of יא, 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 docketts, 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, Marchesvan 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:


3 The final short vowel as in Jāwa, would not be represented in Hebrew.
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15. Ina pán "Bél-shu-nu u "U-mar-da-a-tu b'daianê sha Nár-"Sin.

Translation:

Ribât, son of Bél-îrib, servant of Bél-nadin-shumu, of his own free will spoke to Bél-nadin-shumu, son of Murashu, thus: the fish ponds which are between the towns Àkshânu and Gishshu, belonging to Bél-ab-ûsur, 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 kinaânu (professional name); the fish pools which are in the town Natânel 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-nadin-shumu 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, Ribât shall pay to Bél-nadin-shumu, and the fish for his table he shall furnish. From the first day of Marchesvan, year first, those pools are at the disposal of Ribât.

In the presence of Bélshumu and Umardâtu, judges of the canal Når-Sin.

Names of six witnesses and the scribe. Seal impressions of five witnesses including that of Rimâât-Niniû, son of Murashu.

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:

1. Bitu sha ina mûḫ-ḫi a-ra-am-mu sha d'B[êl] ili biti 2. m-Za-ta-me-e sha mÀp-à-u-a màru sha mHar-ma-ki. 3. a-na i-di biti uÎlu úmu IV sha Shabâtâ a-di mûḫ-ḫi. 4. a-ši-e sharri a-na 1½ ma-na kasp u pišu(-u) a-na 5. "Bél-nadin-shumu màru sha mMur-

Annotations: No. 4, L. 4. a-di mûḫ-ḫi a-ši-e sharri 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 Bel, alongside the house of Zadamé, which is the property of Aplā, son of Harmahī, he gave for house rent to Bel-nādin-shumu, son of Murashū, 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, Aplā has received from Bel-nādin-shumu. Aplā, son of Harmahī, bears the responsibility for not repossessing that house. If the house from Bel-nādin-shumu is demanded, the money, namely one and a half mine, Aplā shall return to Bel-nādin-shumu, and there shall be no claim on his part against Bel-nādin-shumu concerning the rent of the house.

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

3.

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

Contents: A rental of sheep and goats.

Transliteration:


Annotations: No. 6, L. 1. OLIV-ta. When ta accompanies numerals it doubtless is to be regarded as a phonetic complement, like it in isṭemāt(-i). Throughout these texts ta is added to numerals only when found in connection with such substantives, e.g., OLIV-ta laḫru rabīti a-li-tum. Cf. naphar IV-ta ʾeṃqastu, 107:5; adu V-ta šanāṭī, 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 is suw-ut-ta-tu and mi-ṣih-tu (see below). L. 4. enu = the female goat, but stands as well for goat in general, just like šišu does for sheep and goats. L. 5. ši-en pīṣītu u šalmātī. Pīṣītu refers to the sheep and šalmātī to the goats in Vol. IX, 1:4, where naphar 1035-ta ši-en pīṣītu follows the enumeration of sheep, and naphar 228 ši-en šalmāti, l. 4, the goats. After the sum total is given, the above phrase, ši-en pīṣītu u šalmātī, follows. L. 6. mi-ṣu-tu is used interchangeably with tam-li-ta in these texts. For the former cf. 130:6,15; for the latter 132:6,14, Vol. IX, 1:8,21. Tallquist, Die Sprache der Contrakte Nabūnā'id's, reads Nbn. 266:9; zat-li-tu. Delitzsch, Handwörterbuch, p. 195b, reads tam-li-ta, but does not translate. Peiser, K. B., IV, p. 191, and Bab. Rehāšš, III, p. 44, rightly translates "Geburten." The context of Nbn. 266 as well as the Murashū 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
In a 9, subslautive ishtenit 24. Cf., su-ud-du-du, fem. himetu:


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 2/3% for the sheep. Ti'litt = ta'llitt = ta'llittu from 777, translated "begurt," Delitzsch, Handworterbuch, is doubtless the same word. Does ta'llittu = ta'llittu = ta'llittu, or does ta'llittu by some analogous formation = ta'llittu? Mi'du, having the same meaning, "offspring" or "horn" = millu. Cf. Heb. 777 and the modern Arabic mishal. This is a notable example if's written as is preserved at the beginning of a word. In the earlier periods the character pi usually represents this sound. L. 9. mu-ul-ta-tum "dead" is fem. Inf. PI. of 7772 and is here used as a substantive with a passive signification. Cf. Delitzsch, Assy. Grammar, § 61: 24. Cf., mu-ta-ti, 74: 17. For similar formations cf. mulu, PI. = mulatu, shaddu, hettu, etc. It is used interchangeably with mi-qittu, 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. 100% would be a reasonable allowance, as the ordinary life of a sheep is about ten years. The gender of mutatum as well as the "offspring" did not seem to be clearly fixed (see above). Cf. ishten mutatum, 130: 10, ishtenit, 11: 29; ishten, 131: 10, 19; ishten imiqittu 132: 9; ishten mawittu, 132: 17, Vol. IX, 1: 24. L. 10. gi-da-a-ta means something like "sinews" or "muscles." SA is used as a variant of gidattu. Cf. Vol. IX, 1: 14, 24 and 132: 16, 17. SA = biddu. Cf., Brunnow, List, No. 3073. The root 777 in Aramaic, Arabic 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 what the word gidattu, and its variant, SA, in this connection seem to mean. L. 21. su-sal-daxu, "folding," occurs 190: 21, 131: 21, 132: 18, 78: 7, 15, Vol. IX, 1: 55, and Dur. 237: 9, 348: 9. On examination of tablet, Vol. IX, 20: 9, the last two characters should also read NUN-tum instead of SHAM-DU. Peiser, Babylonischen Rechtslehre, III: 24, translates "ziehen." 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."
Dated in the Reign of Darius II.

Ahushunu, son of Bêl-êrif, of his own free will spoke to Bêl-supê-muhur, the overseer of Arsham, thus: nine male sheep, twenty-seven two-year-old male sheep, one hundred and forty-four 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 ("Kleinvieh"), 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 (= 66⅔%) offspring; for one (female) goat, one offspring; for one sheep, 1½ mine of wool; for one goat, ⅔ mine of sheared goat wool; for one bearing sheep, one dunatum; 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 Bêl-supê-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 Ahushunu shall give to Bêl-supê-muhur at the rate of one hundred female sheep, sixty-six and two-thirds offspring (≈ 66⅔%); for one female goat, one offspring; for one sheep, 1½ mine of wool; for one goat, ⅔ mine of sheared goat wool; for one bearing sheep, one dunatum; for one hundred bearing sheep, one qa of butter, as rent for those sheep. For one hundred sheep, ten dead Bêl-supê-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 Ahushunu 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 Shabahtau, the head animal keeper, son of PA-SHEšt-ai.

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

4.

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

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

Transliteration:

1. H immuru-ba-bal IV immuru-laž-ri
2. VII immuru-buḫadu XLV laḫru rabiti(-ti) a-lit-ti
3. XV immuru-laž-rat màrat shatti
4. IV urṣu râbu ishtên urṣu shattu šanâ(ū) 5. [III] urṣu šīḫru XX enzu rabiti a-lit-tun
6. VII urṣu màrat shatti
7. wapharu CIX ši-ën rabiti qal-lat
8. piṭti(-ti) salindu(-in-du) sha = Ri-bat aplu sha = dbel-érib
11. Únu 10 kārša urbA Simânu ša šattu šu
12. c-pish nik-ku-su e-pu-ush itti-shu
13. a-mi-ir ma-nu u paq-da-ask-shu.

Aramaic endorsement: šešar nešnâ' a kunâ.

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 ninety males, large and small, white and black, belonging to Ribât, son of Bel-érib, servant of Rimâl-Nînîb, for rent, are at the disposal of Zabid-Nânâ, son of Hammaruru. 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 Zabid-Nânâ. Aramaic endorsement: "The document of Zabid-Nânâ 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. laḫ-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 laḫru is construed as feminine, as Gâxâm usually is elsewhere. Taking into consideration all the sheep and goat leases the word can only mean here the two-year-old male sheep = immuru nār šattu šanâ. For an illustration of a species of sheep and goats of early Babylonia, cf. Hilprecht, O. B. I., Part 2, Vol. I, p. 47f. L. 8, salindu(-in-du) is an example of two phonograms used as a phonetic complement. Cf. also SE-ın-nu = inanādu, 132:18.

Endorsement. The reading of the stroke inserted between the P and Š as Š as J-nîp Dr. Littmann has kindly suggested.
Transliteration:

1. še2 Žer'ātī zuq-pu u pī šul-pu ša hā-at-ri ša nangarē ša ina ša Tarbašu-nun-nu
2. ša ša ina ša Hu-ūṣ-ṣi-e-tu ša Ad-ra-lu-û ša ša Na-ki-di-[ni ša ina] ša Taššu-kī-ia
3. ša ša ina ša Hu-ūṣ-ṣi-e-tu ša Qa-su-nu-nu ša qāt2 ma-la-tu apī ša Si-ha2
4. ša Hi2-du-ri1 šak-nu ša nangarē apī-ša ša Hab-sīr ̄avdu ša ma-la-tu ̄ašzerātī
5. ša ša ina ša nangarē apī-ša ša Taššu-kī-ia
6. ishtēn(-en) ḫurātun ̄ašzerātī apī-ša ša Taššu-kī-ia

Translation:

The cultivated and uncultivated fields, belonging to the overseer of the Carpenters, which are located in the towns Taššu-kī-ia, Huṣṣētu-sha-Adraḥā, Nakidīnī, Sukkia and Huṣṣētu-sha-Qa’mānu, Ḫī’dūrī, the overseer of the Nangarē, son of Ḫab-sīr, servant of Bēl-ērib, by order of Bēl-ērib, son of Sīha, gave those fields for rent to Ribāt, son of Bēl-ērib, servant of Rimāt-Ninib, for three years; at the rate of per year, two and one-half mine silver, one jar full of wine, one sheep, and sixty qa of flour. Each year, in the month Kisley, the silver, namely, two and one-half mine; jar, i.e., [one]; sheep, i.e., one; flour, i.e., sixty qa, Ribāt shall pay to Ḫī’dūrī as rent for those fields. The responsibility for [not] reclaiming those fields Ḫī’dūrī bears. [From the month Ajjar 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 three [years] Ḫī’dūrī shall pay five mines of silver.

Names of eight or more witnesses and scribe. Seal impressions of three or more witnesses, also of Ḫī’dūrī.

Annotations: No. 5. Ṣandu. For the use of the so-called 7 pretti, in Hebrew, cf. Gesenius, Hebrew Grammar, § 119: 6. Ṣandu in Intro., Vol. IX, p. 24, is regarded as equivalent to 25 or 36 Babylonian GUR. 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.
6.

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-čtir, 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.


7.

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 Mushézib, and Adgishiri-zabdu, son of Bél-érib, who had spoken to one another as follows: Let us sow five gur of seed in the field of ²ráb-mun(?)-gu along the bank of Nār-Ballia, in the town Bit-Hadiia, 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 ṢNIM.

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

Transliteration:


Translation:

Shum-iddina, son of Puhhuru, spoke to Rímút-Ninib, son of Murashú, 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 Rímút-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. aplu. 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, Assyria, Tafel I. L. 4. On nartabu cf. Introduction to Vol. IX, p. 40, and also the illustratious Pl. XV and XVI.
BUSINESS DOCUMENTS OF MURASHÛ SONS,

8.

No. 9, Darius II. year Ist, Nisan 1st.

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’dātu’ the ustāriburi, son of Bēl-nādin, who spoke to Bēl-nādin-shumu, son of Murashā, as follows: The town Rabiia, from which silver was taken, Hazatu, and its suburbs, thou hast destroyed; 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 Bēl-nādin-shumu spoke as follows: We did not destroy Rabiia, thy town, from which thy money was carried, and the suburbs of Rabiia; 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. Bēl-nādin-shumu gave to Baga’dātu’, on condition that no legal proceedings on account of those claims which Baga’dātu’ 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. Baga’dātu’ received from Bēl-nādin-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 Baga’dātu’, his bond servants, his messengers, his servants and the men of those cities, and their suburbs, which were entered, i.e., of Rabiia, Hazatu and the suburbs. . . . . by any of them, against Bēl-nādin-shumu, his bond servants, his messenger, his servants and the Nippurians. Baga’dātu’, his bond servants, his messengers, his servants and the men of those cities on account of that which they said concerning Rabiia, Hazatum, the suburbs of Rabiia, and everything pertaining to that property, none of them shall bring suit again, in perpetuo, against Bēl-nādin-shumu, his bond servants, his messenger, his servants and the Nippurians. By the gods and the king they have sworn that they will renounce all claims as regards those charges. Baga’dātu’ bears the responsibility that no claim shall arise on the part of the men of those cities against Bēl-nādin-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 Baga'data'.

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. ½ ma-na kaspu il-ki gamratī šáb sharri ki-me sha sharri bar-ra u minma na-da-na-
a-tu-u  2. sha biti sharri gab-bi sha ulla aršu Nissannu shattu VII kan a-di ki-it aršu Addaru
nesha-ai  7. sha ši ina piin "Rimúlši-Ninib aplu ša "Mu-ra-ši-ū kaspu a ša-na il-ki
šu’šátu gamratī ša shattu VII kan sa ina mul-ši "gashti šu’šátu "Bél-šu-šur-shu šak-šu
sha ba-na-nesha-ai aplu-ša "Bél-ab-šušur ina qat'  10. "Bél-supé-mu-hur šarti ša
"Rimúlši-Ninib ma-hir e-tir.

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-šá-tin and the owners of his fief land; which is in the town Tarbilimmaharbe; under the . . . . , which is along the bank of the Euphrates of Nippur, belonging to the overseer of the Banneshaja, which is leased to Rimúlši-Ninib, son of Murashu. The silver, i.e., half a mine, those complete taxes for the seventh year, which rest upon that fief land, Bél-šu-šuršu, the chief of the Banneshai, son of Bél-ab-šušur, has received from Bél-supé-mu-hur, the servant of Rimúlši-
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-šu-šuršu, the chief of the Banneshaja [concerning] the silver which is for (from) the land(?) of the Banneshaja.

Annotations: מַעֲלִא, gentilic for Ba-na-nesha. Cf. also מַעֲלִא, from מָכָה, artist or carpenter. Dr. Littmann suggested the reading of the uncertain character in תֶֽל as ט.


**Dated in the Reign of Darius II.**

No. 02, Darius II., year 2nd, Tebet 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 Murashū, by Bibā, son of Bēlshunu, 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-Ikla’. His field, cultivated and uncultivated, his fief estate situated on the bank of the canal Ḫarrīpiqād, which is in Bit-Ikla’, 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 Bibā.

No. 04, 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 against the security pledged.

**Transliteration:**

BUSINESS DOCUMENTS OF MURASHU SONS,


Translation:

One mine of silver is the claim of Iúdah-Iúma, son of Shamesh-ladin, which is against Sha-Marduk-ul-ini, son of Bél-núdin, and the tenants of his fief land, and their field. Their bit-qashti, cultivated and uncultivated, situated in the town Bit-rab-urátu, at the bank of the canal Harripiqud, is held as a pledge. The silver, i.e., one mine Iúdah-Iúma, son of Semesh-ladin, has received from Rímut-Ninib, son of Murashu, charged against Sha-Marduk-ul-ini, and the tenants of his fief land; he has been paid. There shall be no legal proceedings whatsoever in perpetuo with Rímut-Ninib by Iúdah-Iúma on account of the field of Sha-Marduk-ul-ini. If Iúdah-Iúma 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-ini and the fief, the pledged estate, on the name of Iúdah-Iúma, is a guarantee (namely for Rímut-Ninib).

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

12.

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

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

Transliteration:

1. CC karpatu-dan-nu karunni la-bi-ri ma-lú-² tábú 2. ina lib-bi 20 karpatu-dan-nu karunni I gur A-AN u I pi A-AN 3. shattu shalshá(-ú) sha m^Rímut-²Ninib apru shu Mu-ra-shu-² 4. sha qat m^dBél-ka-šir apru shu Ah-čris; u m^Qu-un-na-a 5. apru shu m^dBél-a-su-²-a u ki-nu-at-ti-shu-nu 6. a-ki-i pi sha m^dNinib-núdin apru sha m^dNinib-čriíb dan-nu a' 7. CC karpatu m^dNabú-na-din apru shu m^dBél-ku-šir ina na-ash-par-tam 8. sha m^La-ba-ši apru shu m^dNabú-bél-uballit(-it) ña-q-tu sha biti már
DATED IN THE REIGN OF DARIUS II.


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 Rimút-Ninib, son of Murashú, empowered by Bél-kâšir, son of Ah-érîsh and Qunná, son of Bél-âšùa and their families. According to the message of Ninib-nâdin, son of Ninib-érîb, the jars, i.e., two hundred, Nabû-nâdin, son of Bél-kâšir, by the authority of Lábâši, son of Nabû-bél-uballit, superintendent of the house of the prince and master of Nabû-nâdin, has received from Bél-kâšir, Qunná and their families. Nabû-nâdin shall leave the jars, i.e., two hundred, with Lábâši, son of Nabû-bél-uballit, and Rimút-Ninib’s inspector of food, delivering them for Bél-kâšir, Qunná 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-nâdin.

Aramaic endorsement: יִדְרָת לְבָשִׁי, “document of Lábâši.”
CONCORDANCE OF PROPER NAMES.

ABBREVIATIONS.

b., brother; cf., confer; d., daughter; det., determinative; f., father; f., following page; fl., 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; st., sister; u., uncle; w., witness.

Ar., Aramean; Arb., Arabic; Bi., Biblical; Eg., Egyptian; He., Hebrew; Na., Nabatean; Np., Neo-Punic; Pu., Palmyrene; Pe., Persian; Ph., Phoenician; Pu., 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 (amīnu); m., mas; pl., plural.

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

*Ab-da*, 119:2,9 | 130:2.


Abul-iti

1. hsīpri, 5:7.
2. 38:8.

*A-dar-rit ili* (cf. Pu. ʾbhrw, f. of Mannuḫu, 46:2. Addannu IX, to be read Taddannu, q. e.)*

*Ad-dia* (cf. ḫaddiā, and [Id-di-ia and Id-ia—Ed.] cf. Ar. ʾdā, in ʾadḫiṣṭi ša Adāṭa, 91:7.


*Ad-qi-shi ri-za-bad-du, Ad-qi-shi ri-za-bad-du* (Ar. docket ḫbrw), s. of Bel-erba, 55:1, 8, R.

† For AN-MESI = Heb. ʾn I have transliterated ʾlī as in Vol. IX. It would have been better, cf. Intro., pp. 12 f. Cf. Ja-ak-ša-ak-š-ik, C. B. M., 132:17; also Ja-ak-ša-ak-š-ik, Rand, Personal Names, with Ja-ak-ša-ak-š-ik, C. B. M., 1325. [Cf. also Edit. Preface. This Aram. name must be interpreted in connection with ʾlu-ḫa-da-ri, below. In view of the latter writing (lu and do) the root can only be ḫbrw. From the same root I derive (with Johns, Assy. Decis., III, p 198) the name of the Assyrian Eponym A-dar-šu(š), written also Ad-šu-šu(š), which Zimmern (K. A. T., p. 435) would compare with Watur(腫)šu. The name, however cannot be translated "the help of the god"

(Johns), but "The god has helped" (Perf. of Qal). It corresponds exactly with Bu. ʾnh ʾnh and ʾnh. That A-dar-šu, taken by itself, could be read also A-tar-šu, "Atar is god," follows from Strassmaier, Camb., 145:12 (A-tar-šu-tu), the "ri" in both cases probably being due to the "i" following.—Ed.

‡ [Apparently the text had ʾl (Addi). As to the writing Addi alongside of Ad, Addu, Addu, cf. Zimmern, K. A. T., p. 444.—Ed.]
§[Cf. also Aḫšu-am-šu, Johnson, Assyris. Deeds, 625, Obv. 12. Cf. also Johnson, Downaday Book, p. 61. In all probability, however, the two names may be separated, the latter being Semitic, while Aḫšu-am-šu, for which cf. Hsung, Die iran Eigennamen, p. 42] is Iranian - 'Aḫšu-šu. The Iran. element maššā appears here as manush in Babylonian, just as μανθ(σ) (instead of the regular μανθ(ας) or μανθ(ης) in the Greek Xoφόθανος.-Ed.)
DATED IN THE REIGN OF DARIUS II.

7. f. of Bēlahānu, 22: 12.
8. f. of Tadīya-īšī, 40: 4.
10. f. of Tuqaddanu, 37: 19. Identical with No. 5.
12. ^vįšyć|rį sha Marnašt, 129: 11.
Ağ(u)-u-ma-šašu,† 33: 11.
Ağnu-ša-a (cf. Ar. ʾšrīk)
1. f. of Nabû-balāṭum-īqbi, 1: 17.
2. khabaknu ša khasakaddinī, 63: 4, 6, 8.
Ağ(u)-ša-a, Ḡu-ša-a
1. s. of Nabû-kāṣīr, 51: 4.
2. s. of Zimakkī, 37: 18.
Akku-qa(?)-ša, f. of Mīthi-kaš-šaewnętr, 75: 5.
*A̱t-ta-chî-riu-ru 4 (cf. Ḡtēkīt-âšī), 34: 10.
Amēl-Bēl 10:
1. s. of Aḫu-sumnu, 11: 7.
2. f. of Bēl-nāšir, 16: 19 | 17: 2 | 110: 3.
*Amu-aššī (cf. Bi. ʾp̄q̄ọ and ʾp̄q̄ọ), 33: 11.
Anna Bēl-u-pa-pa, also written Bēl-u-pa-pa, 51: 16, L. E.
("Upon Bel I wait patiently")  khabaknu ša sum-sumaš, s. of Zabaddu, 129: 20, L. E.
Adan-um-a, 101: 10.
Adan-u-na-kus-sa, 101: 5.
Adan-um-u-nā-kus-sa
1. f. of Šum-iddiño, 31: 2.
Apia-a, Apia-a
1. s. of Bau-nādīn, 11: 8.
2. s. of Bauzaa, b. of Nabû-raḫītu, 31: 2, L. E.
4. s. of Ee-ib, ša₂ Nim-ša₂, 93: 14.
5. s. of Šarrūmah, 1: 2, 7, 9, L. E.
7. s. of Ilu-nātanu, 55: 14.
8. s. of Marâb-bēlahānu, b. of Bēl-shar-šur, 61: 16, U. E.
11. s. of Ribīt, se., 124: 14.
12. s. of Sīlam-Bēl, 35: 16.
13. s. of Sīlam-bīni, 8: 11 | 24: 16 | 83: 19 | 94: 20 | 125: 19, L. E.
14. s. of Bēl, . . ., 77: 2, 8.
17. f. of Belšu, 47: 20.
18. f. of Bannu-ērīk, 49: 3 | 49: 17.
19. f. of Bēl-ēṭīr, 126: 14, Lo. E.
21. f. of Bel-šabaddu, 32: 19 | 70: 14, L. E.
22. f. of Bēl-bīlī, 128: 19.
24. f. of Nabû-ša₂kērī, 52: 18.
25. f. of Ninbu-ēṭīr, 104: 9 Identical with No. 20.
26. f. of Tuqaddanu, 71: 8, 11, U. E. | 101: 24, L. E.
27. hašinu ša bēbē ša Gubara, 128: 14, U. E.
28. 69: 5.
*Aq-bi-il₂ (A₂q₂-bi-il₂, A₂q₂-bi-il₂) IX
1. f. of Īnuțta [12: 23].
2. f. of Nabû-nataunu, 64: 7.
3. ēkipuš ša . . . . ., 113: 15.
*Aq₂-bu
1. f. of Ḡinnuni₂, 64: 4.
2. f. of Mannu-ši-ha₂, 64: 4.
Arū-Bābū (A₂bāb) 1
1. s. of šaša₂Ia₂b₂ar-ša₂m₂, 33: 10.
Arū-Bēl 1
1. s. of Bēl-piₙ₂š₂ₙ₂, 8: 4 | 24: 13.
2. s. of Ša₂g₂₂, b. of Nē₂d₂₂, 61: 3.
† Cf. Ḡrammnu-ma₂-šu₂, Strass., Camb. 233: 14.
BUSINESS DOCUMENTS OF MURASHÙ SONS,

82:15, L. E. | 94:17, U. E. | 101:28 | 112:17,
4. f. of Ñergal-ñadim-ädu, 12:12 | 60:19.

Arđi-E-GAL-MAIf (not Arđi-Ekallu-rabb, Vol. IX.)
1. s. of Ninidin, 98:16 | 112:19 | 123:17, L. E.

Arđi-Gula (dGu-ša or dME.ME.)
1. s. of Lābahši, 55:15.
2. s. of Ninib-zidni, 130, U. E. | 131:36, U. E.
7. b. of hardu ša Nibni, 117:4, 7, 9, R.

Arđi-ša and Arđi-ša
2. s. of Kūrištu, 2:11 | 9:33, U. E.
4. s. of Tūru, 7:12.
5. s. of Únšur b. of Lābahši, 2:15 | 3:17 | 122:14, L. E.
6. s. of ....... 3:15.
7. f. of Ninib-ērbd, 68:10.

Arđi-ša-rubb
1. s. of Eš-nudin, 42:2, L. E.
2. 101:11.

Arđi-Marduk (dŠHU), f. of Bēl-aḫḫ-ē-iddina, 111:17.

Arđi-Ninib t
1. s. of Dannu, 54:16.
2. s. of Erḫu, 45:8.
3. s. of Iqūdu, 68:7.
4. s. of Ninšer-Bēl, 33:20.
5. s. of Shiriptu, 68:9 | 122:16.
6. s. of Shulum-Bābītu, b. of Bēl-ittannu, 23:2.
7. f. of Bēl-nadin-šumu, 17:16.
8. f. of Nin-šu(Nišib), 15:20 | 16:12.
9. f. of Riblī, 47:3.
10. f. of Shanash-nūrī, 130:1.
12. 70:5 | 127:R.

Ar-ha (?), in dušu du Ar-ha (?), 39:6, 9.

*Ar-sa-am* Ar-sham-su (cf. Ar. DUN, also the patron bāru-šamma), 100:4, 7, U. E. | 111:4, 11 | 113:4.
1. f. of Nabū-mushketiš-urru, 128:4, 10, 12, R.
2. m. of Bel-supe-nuḫur, 130:2 | 131:2 | 132:2, 5, 13, L. E.


*Ar-ta-ša-šar IX, Ar-ta-ša-šar* (Pe.), m. of Artēšam, 129:18, L. E.

*Ar-ta-pir-nu'² (Pe.), Akārūm), s. of Šammasu, 89:16, R.

*Ar-tu-pa-am (Pe.), hardu ša Artaḫubana', 129:17, L. E.


t The god NIŠ-IB in this period was pronounced quite differently. Cf. Introduction, p. 8. The usual transliteration, Ninib, however, is retained, because a definite reading šu(Ninib) has not as yet been ascertained.

§ [Ar-ta apām, change of a into u (a) caused by the following labial, cf. 'Iprūdu-pir-nu = Frātā far-nah.—Ed.]

[[Cf. also Ar-sa'- a slave of Bēl̄ašmūr, Strasmaner, NABûNISI, and Ar-rī-šu, Johns, Assy. Doomsday Book, p. 45. This and the following name, Ashklu'a, are probably Semitic, cf. Bi. B261x.—Ed.]
DATED IN THE REIGN OF DARIUS II.

Bani-a

1. f. of Ladbashi, 2:17.
3. f. of Ladbashi, 6:30, 22:16, 58:16.
4. f. of Ladbashi, 21:16, 58:16.

Ban-an-eriah, s. of Nanah-adjust, s. of Nanah-adjust, 59:20.

Ban-an-eriah, s. of Nanah-adjust, 59:20.

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Ban-an-eriah, s. of Nanah-adjust, 59:20.


[And 4Ban-an-na-eriah, s. of Nanah-adjust, Const. No. 603:13.—Ed.]

† [Cf. the previous note.—Ed.]


BUSINESS DOCUMENTS OF MURASHU SONS,

2. f. of Bel-tir, 33: 30.
3. f. of Béla-la-ânu, 96: 8, Lo. E.

*Ba-ri-ki itu (cf. Bi. אֶלְעַע), s. of Ahé-iddina, 133: 8,
L. E.

*Ba-ri-ki 4Ha-tam-mesh [Ar. אֶלְעַעַע—Ed.], s. of
Nadir, 123: 9.

*Ba-ri-k(i)-u-Shamem-mesh, Ba-rik(Ba-ri-k(i)-Shamem-
mesh) IX
2. f. of Bel-ittannu, 40: 2.
3. f. of Bijk, 90: 2, 7 | 122: 3, 7.

*Ba-ru-ânu (cf. Bi. לְעַע), †s. of Dabdama, 119: 10 | 130: 12.

Bau (Ar. docket דקק, 115: R.)
1. s. of Bel-ittanu, 85: 11, U. E.
2. f. of Aphek, 31: 3.
3. f. of Nabi-rua, 31: 3.

Bé-élu-idi (Ar. docket רעה, 115: R.)
1. s. of Agúnavu, b. of Taddanu, 37: 19.
2. s. of Bel-abu-usur, b. of Pabá-miir, and nahaknu 9 ahúmétu, haro shu
Aratahari, 83: 8, U. E.
3. f. of Aphek, 31: 3.
5. f. of Bel-ittanu, 90: 10, L. E. | 120: 9, L. E.
6. f. of Bijk, 107: 10, L. E.
9. f. of Bajjánu, 112: 1, L. E.
10. f. of Shabbatá, 65: 18, U. E.
11. 43, 11, 16 | 34: 4 | 101: 11.

Bé(Bél)-ah(ah)-iddina
1. s. of Bel-muballet, 73: 15, U. E.

the probable reading of a city Bar-ânu, Johns, t. c., 70: R. 5.—Ed.]
DATED IN THE REIGN OF DARIUS II.

17 | 34: 19 | 36: 15 | 43: 22 | 46: 20 | 48: 15 | 49: 
14 | 51: 19 | 57: 14 | 66: 19 | 76: 17 | 81: 14 | 85: 
15 | 86: 10 | 88: 17, U. E. | 89: 12 | 98: Lo. E. | 
112: 19 U. E.) | 113: 18, U. E. |

Bêl-bêli-lugullû-agu
1. s. of Mashaštél-Bêl, haqîpirri ša ha īgardu, 95: 6, 10, Lo. E.
2. s. of Thulûm, 18: 18.
3. f. of Barushu, 58: 9.
5. f. of Bêl-iddûna, 60: 5, 10.
6. f. of Bêl-hûnu, 7: 11, U. E.
7. f. of Bêl . . . , 28: 12.
9. f. of Nabû-biyrûnu, 56: 16.
11. f. of Shâşûnu, 6: 14 | 7: 17, Lo. E.
12. f. of Zammâ-ûnîn, 19: 3.

Bêl(Bêl)-tâ-a-ânu, Bêl-da-ânu
2. s. of Lâbîshâ, 47: 2.
3. s. of . . . . . . . . . , 45: 15.
4. f. of Bêl-îttûnu, 118 R.

Bêl(Bêl)-âpuuk(-ush)
1. s. of Ahrûnu, 114: 16.
2. s. of Iqûshâ, 26: 3.
3. f. of Shûltûnu, 19: 3.

Bêl-êrûb (Ar. docket 22:72, 90: R.)
1. s. of Bêl-êrûb, 64: 12 R. | 67: 12, Lo. E.
2. s. of Shûm-ûntûna, 82: 18.
5. f. of Shûm-ûntûna, 32, 3, 4.
6. f. of Zabûnu, 32, 3, 4. Same as No. 5.

Bêl-êrûsh
1. s. of Bêl-ûmîlû, hânuûnu ša Lâbîshâ, šašûnu ša šamugattû, 81: 18.
2. s. of Bêl-mûbâlîlî, 2: 12.

BUSINESS DOCUMENTS OF MURASHU SONS,

Bēl-iddina (Ar. docket 72), s. of Bēl-bullṭēšu, hapūrri
sha babarakku, 60 : 4, 9, R.

Bēl(Bēl')-qīsha
1. s. of habi-st, 35 : 18.
2. f. of Ardi-Bēl, 8 : 9 | 24 : 14.
3. f. of Bahūtī, 41 : 18 | 57 : 17.

Bēl-ḥḳṣu, f. of Nabū-bāltēšu-īgū, 1 : 20.

Bēl(Bēl')-ittannu
1. s. of ḫubī-ṣūr, 36 : 3.
2. s. of Barakku-Shamesh, 40 : 2.
3. s. of Bēl-bullṭēšu, 12 : 10.
4. s. of Bēl-dānu, 118 : 3.
5. s. of Bēl-ittannu, b. of Bībī, 22 : 2.
6. s. of Bēl-muballīḫu, ḫushtbarbar, 64 : 11, Lo. E. | 80 : 14, L. E.
7. s. of ḫabīp, 60 : 5.
9. s. of Ninī-anna-Bēl-dānu, 6 : 15.
10. s. of Ninīt-Bēl, 18 : 2.
11. s. of Ninī-bāṭīr, 45 : 9.
12. s. of ḫūnum-Bābītu, b. of Ardi-Ninib, 22 : 2 | 67 : 5.
13. s. of Zatamū, ḫahaknu ša Līnasu-anna-Bēl, 75 : 11, L. E.
18. f. of Marduk-ēṭ, 54 : 17, U. E.
20. f. of Ninī-ḫu-ūṣur, 56 : 5, 10.
21. 104 : 2 | 119 : 3, 10 | 130 : 3.

Bēl-karrīṭi(SI(;SI;K/)u-ši—me (shīme = SIEG-GA),

Bēl-kāṭīr, Bēl-ḥāṭīr
1. s. of ḫāṭīr, b. of ḫāṭīr-iddina, 4 : 1, 13, L. E. | 59 : 4, 9, 14.
2. f. of Nābū-_allocation, 59 : 7.

Bēl(Bēl')-ki-ḥār†
2. s. of Bēl-šum-šīnu, 50 : 18, gf. of No. 3.
3. f. of Ninīt-ḫu-iddina, 50 : 18, gs. of No. 2.

Bēl(Bēl')-mulallū (cf)
7. s. of Ninī-ta-hudiddina, b. of Ninīt-mulallū and
8. f. of Bēl-ḥḳṣu-iddina, 75 : 15, U. E.
10. f. of Bēl-ḥ esports, 2 : 12.
11. f. of Bēl-ittannu, 12 : 10 | 64 : 11, Lo. E. | 80 : 14, L. E.
No. 13, cf. IX, 41 : 1.
13. f. of Bēl-ḥḫunu, 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 ḫum-šukīn, 122 : 15, U. E.
16. f. of . . . , 56 : 3.

Bēl-ḫumīn- ḫapī (Ar. docket 7272, 78 : R.), abbrev.
Musin- ḫapī, 82 : 13, Lo. E., recognized by comparison
of the seals. (Docket and name probably to be read 7272=(Bēl-ḫina), cf. footnote to
Aḫi-B.A.A.—Ed.)
1. s. of ḫēṣir, 5 : 18 | 6 : 14 | 7 : 17 | 16 : 18 | 17 : 17 |
2. s. of Ninīt, 67 : 13, R. | 69 : 17, U. E. | 70 : 17 |
3. s. of Ninī ... , 113 : 16.
4. f. of ḫēṭī-Bēl, 98 : 15.
5. f. of ḫēṭī-Bēl, 47 : 2.
6. ḫahaknu ša Nippurī-Sin, 95 : 14, L. E. | 96 : 11, Lo. E.
7. 26 : 10.

† ḫahār = ḫahār = ḫahār, cf. ḫahā-šir, II R, 64, Col. 4 : 16. Cf. also ḫahā-šir-rāt, Nbk. 17-5 : 2
(for šir-rāt), or ḫahā-šir-rāt, Nbk. 166 : 3.
DATED IN THE REIGN OF DARIUS II.

45

Bel-musaḥalim, f. of Bel-nadin, 39:15.

Bel-mu-šu-abu-ahu IX, read Bel-shum-šibib, q. v.

Bel-nadid, f. of Taddanu, 63:15.

Bel(Bel)-na-din, Bel-nadin(MU), Bel-nadin(nu) 123:10.

1. s. of Amēl-Bel, 16:19 | 17:2, U. E. | 110:3.
2. s. of Bagi'datu, šaḫaknu ša barshamman, 111:10.
3. s. of Bel-šu-tur, mār Bel-Bel, 95:17, U. E.
5. s. of Bel-musaḥalim, 39:14.
6. s. of Bel, 3:16.
7. s. of Iđīdana-Bel, 55:13.
8. s. of Lu...[illegible], 106:14.
9. s. of Marduk-musaḥalim, ša ḫaṣiti ša kšpirri, 57:2.
10. s. of Šum-iddina, 109:8.
12. f. of Bagi'datu, 9:1, R.
14. f. of Bel-usuruku, 1:18.
15. f. of Baršu-šu-šu-bi, 9:35.
16. f. of Ina-Esagila-lišir, 7:16.
19. f. of Qudadi, 47:21.
20. f. of Sha-Marduk-ul-niš, 94:2.

Bel(Bel)-nadin-shumu (frequently abbreviated Nadin-shumu, cf. e.g. 20:90).

1. s. of Agī-BA-Is, 91:6.
2. s. of Arīš-Nadin, 77:16.
3. s. of Muršakdi, 1:5, 7, 10, 12, 13 | 2:1, 8, 9 | 3:8, 9 | 4:2, 6, 10, 16, 17, 19 | 5:5, 8, 14 | 6:7 | 7:5, 8 | 8:1, 3, 5 | 9:1, 5 | 9:8, 18, 21, 25, 28 | 10:3.
4:1 | 12:1, 4, 7, 8 | 13:1, 5, 7, 8 | 14:1, 6, 12, 13 | 15:9, 10, 13 | 16:1, 6, 12 | 17:1, 6, 11, 13 | 18:1, 7, 11, 12 | 19:1, 7, 12, 13 | 20:1, 6.
21:2, 5, 8, 10 | 22:1, 4, 6, 7 | 23:1, 6, 10, 11.
24:1, 4, 8, 10 | 25:1, 5, 9 | 26:1, 12, 13 | 27:1, 6, 9, 11 | 28:1, 5, 7, 9 | 31:1, 5, 11, 13 | 32:1, 6, 12, 13 | 34:1, 5, 12, 13 | 35:1, 5, 10, 11 | 36:1, 5, 10, 11.

§ Cf. the fem. names Bani-tum-su-pi-e-muššur, Nbn. 508:3; Baništu(tu)-su-pi-e-muššur, Dar. 379:40.
BUSINESS DOCUMENTS OF MURASHU SONS.

2. hpaqdu ša Aršamu, 130:1, 11, 18, 19 | 131:1, 11, 18, 19 | 132:2, 10. Apparently identical with No. 1.

Bēl-šar-šub, f. of Kūrūt-Bēl, hukštarbāri, 89:15, Lo. E.

Bēl-šar-šubur
1. s. of Marduk-bēlšumu, b. of Apšu, keshakum ša šušanumāt mār ahjissu (kišanu), 61:16, U. E. | 65:16, L. E.
2. 14:11.


Bēl-šumu-šubni
3. f. of Rūšu-šumu, 18:3.


Bēl-šumu…, s. of Dammu, 77:14.

Bēl-šumu
1. s. of Aršamu, 22:12.
3. s. of Bēl-maḫullit, 130:29, R. | 131:29, R. E.
4. s. of Babaḫu, 52:19 | 68:8.
5. s. of Di-e-ba-ra…, 50:6, 10, R.
6. s. of Iššip-bēlman-su, 33:18 | 34:20 | 71:5.
7. s. of Kārē, 4:2, 14.

8. s. of Lābasiš, 88:13, R.
11. s. of Našu-šupaš, 128:12.
12. s. of Našur (identical with Nīnib-nāṣir, No. 13, as their seals are the same), b. of Nīnib-nādin, 4:23, U. E. | 41:15.
17. f. of Bēl-ahē-iddina, 35:18.
18. f. of Bēl-hātiš, 135:2.
19. f. of Bibbu, 62:2 | 125:2. Same as No. 17.
20. f. of Bēlšuš-Bēl and his brother, Iššina-Bēl, 11:3.
21. f. of Naḥu-erāb, 4:2.
22. f. of Nānā-nāšin, 129:9.
23. f. of Nīnib-nāṣir, 88:12.
24. f. of Rimūt, 129:4, L. E. 129:5, L. E.
25. f. of Rimūt-Nīnū, 78:11.
30. f. of … Shāntu, 30:11.
32. šeipurē ša Rimūt-Nīnū, 127:9, 12 | 128:10.
33. šardin ša … šak-šu, 58:12.
34. 121:2.

Bēl-qua-šē-ši-me (“Bēl, hear the prayer”), s. of Lābšisiš, b. of Shum-iddina, 55:12.

Rēl-taš-šur-šu, (IX), read Rēl-ana-mātak. q. e., see Introd.

1. s. of Bēl-ētīr, see Ana-Bēl-za-šu-pu-qi.
2. s. of Iššina, 129:10.

† The pret. of labānu is formed on t as well as u. Delitzsch, Handwörterbuch, only on u; Muss-Arnold, Concinne Dict., p. 471, questions i. Cf., however, il-il-tē-tur pa-ta-u-a, V R. 66:13, and Ina-E-sag-liš-tubēr, Dar. 7:15, alongside of Ina-E-sag-liš-tubēr, Dar. 128:4.

† šalā, “prayer,” a formation similar to supā, from šlu, “to implore,” which is a synonym of ṣabū. Cf. Delitzsch, Handwörterbuch, p. 567.


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**Notes:**

† [The use of Bīl-šu as a god (cf. Vol. IX, p. 42) in the above name and Const. No. 537: 11, is West-Semitic (cf. Zimmerm, *K. A. T.*, p. 437, f.). In view of the last syllable "šu" (cf. Ed. Preface) we expect a West-Semitic root as second element, beginning with a guttural and ending in r, in other words "šu", so commonly found in this class of names. I am therefore inclined to regard the character read KAL (RIB, DAK, etc.) above, as identical with the sign found in Johns, *Assyr. Deeds*, III, p. 413 and p. xv, and other names, i.e., as a mere variant (no scribal error) of the sign DUR (Brunnow, *List*, 3717), on the occasional similarity of which with DAK, cf. Delitzsch, *A. L.*, p. 129 (No. 178), and p. 124 (No. 89). The two names accordingly would mean: Bīl-šu-šu-rri, "B. is helping" (Part.), and A-dir-ša-ša (Johns, etc.), "God Šin is helping." Possibly DUR also had the value DAK (cf. A-dir-rī-li and Ya-da-rī-li.—Ed.)

‡ [This name is probably to be read Pa-ur-ša-at and identical with the name Pīr-ru-ša-at, below, therefore Persian.—Ed.]


**[Ps. Read Da-da-pir-na', cf. Astrophys.—Ed.]**
BUSINESS DOCUMENTS OF MURASÜÜ SONS,
DATED IN THE REIGN OF DARIUS II.

*Du-um-da-ra'-† m. of Lābāšā, 82: 4, 6, 12, Lo. E. | 89; 2, 3, 7, 10, U.
dE-a-bālūtu, s. of Mūdāsāgin, 69: 14, Lo. E.
dEr-ba-būti, d.E(ab)(ī)r-būni
1. s. of Barrikkī-ē, 6, 14, 17, Lo. E.
2. f. of Apīti, māt hBābūlūk, 99: 14.
3. f. of Bābā, 51: 18, U. E.
Er(ab)(ī)r-ni-di, f. of Ardi-lu-rajḥ, 4: 3.
Erba-a or Erība-a
1. s. of Balātē, 1: 7 | 9: 1: 12 | 14: 12 | 17: 17, U.
5. s. of... | 47: 17.
Erba-Shamash, f. of Nābī-érīsh, 51: 2.
Erīsh-Bēl(EKN), s. of Dāshānu, b. of Ilāi-nā-Bēl, 11: 2.
Erēsu, f. of Rénumi-shakun, 73: 11.
*Gu-ba-na-a, 101: 10.

†[For the second element cf. Kus da-nai' (IX). Like Kus, Dun seems to represent a deity which may be identical with Dān-nu (cf. Lānun-ahša-īnum). As to the use of Dun(u) alongside of Dun, cf. Dān and Dīnu, and perhaps Gan-suk' and Gu-un-dak'ka', below. The god Dā(n)u is perhaps also to be recognized in Bi 43, Arvāštā unless 7 stands for ?].—Ed.]
‡[In addition to the Bi. names quoted in connection with this name in Vol. IX, cf. Ga-lu, Ga-lu-du, Ga-lu, (Johns, Assy. Deeds, p. 231).—Ed.]
§[In all probability we have here to distinguish between names of different origin, the one being Persian, the others derived from the Semitic root 542, often found in proper names. Cf. Gab-ba-ra (Vol. IX) or Ga-ba-ba-r, Gab-ba-ra, Ga-ab-hara (Johns, Assy. Deeds, Vol. III, p. 412), Ga-ba-er (Strassmaier, Camb., 96: 3) and Ilī-ga-bar (ga-ba-r, gab-bit, below).—Ed.]
‖[Cf. the feminine name Gu-ub ba-a, Strass., Nha. 310: 4. [Cf. also Gu-ba, Yaqūt 3: 13, 17. The u is probably due to the following hibrat (Gu-bā = Gabbū). The father of a certain Marduk-shar-ukur (Johns, Assy. Deeds, Vol. III, p. 221) is written Gab-bi-i, Gab-bi-e, Ga-bi-a and Gab-e. I regard all these names as hypokoristika of names like Gab-bi-a'lu-um(um)-nā, Johns, l. c., Nos. 92: R, 3 | 159: 0, 5 | 130: O, 7 (again shortened from a name like Gab-bi(lu)-um(um)-nā-ērēš(ēš) or Gab-ba-na-a-pa-ti-ā, etc.—Ed.]
¶[Unless the name is Ar., and to be compared with Gun (Kar) nak-ka' (Vol. IX).—Ed.]
††[For evidently identical with the name Ku-sa-ai (Johns, Assy. Doomsday Book, No. 1, Col. II, 41. The change of g and k points to original Qu-sa-ai.—Ed.]
BUSINESS DOCUMENTS OF MURASHÔ SONS


*Ha-da-an-a-nî IX (nô), s. of *Shishi-bit* and *Tuddannu*-bullûnu, 41: 3.

*Ha-ad di-a (cf. *Addin*, also Ar. *Hîa*), in *Âsbî-bit-Yad-sia*, 76: 3.

*Ha-ag-ga-nî, s. of *Shabbatai*, 85: 16, L. E.


*Ha-ag* (k, q)-a-tâ [cf. Ph. *Hânie* — Ed.], s. of *Âqib-ili*, 12: 2, U. E.


*Ha-anma-ru-rô, t. of *Zabil-Nunâ*, 106: 10, R.


*Ha-anma-mu* (Po., cf. *Ânnun*), f. of *Artauwrîn*, 99: 10, R.

*Ha-anah, Ha-an-an IX, f. of *Nina-nâsi*, 124: 12, R. E.


† 1. s. of *Shamash-lûner*, 33: 19 | 34: 22.

2. f. of *Shamash-râghû*, 20: 2 | 126: 20.


*Ha-na-nilî (IX), Ha-na-nilî, Ha-nilî* (Ar. docket *Hînî*, 133: R.)

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

† [cf. also *Ha-bo-si* (Johns, *Asyry. Deeds*, No. 66, E, 2) and *Ha-bo-si* (l. c., No. 434, O, 8), while the female name *Hambân* (according to the Ar. docket on Johns, l. c., No. 333, *Nâni*) must be compared with the Ph. *Nâni*. Cf. Johns, l. c., Vol. III, p. 99.—Ed.]

‡ [cf. *Ha-bo-si*, Nbn. 176: 7; *Camb. 257*: 14, 11 | 265: 5; *Dar. 48*: 12; *IHa-bi-Kitum*, Nbn. 765: 5.

§[In Vol. IX I compared this name with Bi. *Nâni*, ‘Âlâsî. But in view of such writings as *Il-ir-râ*, Vol. X, 10: 8, L. E.) *Iandar = Il-inar = Il-ânlar* (f., l. f., l. 1 and 9), or *Il-âl-da-nû* (Strassmaier, *Neriglissar* : ... ) = *Ilâdûnu* = *Il-adûnu* (cf. Editorial Preface), it may also be possible to interpret *Hadanna* = *Ha:-dannu* = *Haddan* = *Hadanna*). “God Had ( = Hadad) is powerful,” and to compare Pa. *Nâni* = *Na:â-nâwâc* — Ed.]


†††[cf. the previous footnote.—Ed.]

§§§[The element *Hûr* or *Hûr* noticed in this and the following names, is also found in a number of names published by Johns, *Asyry. Deeds*, pp. 98 and 347. It is possible that some of them may contain the Egyptian god Horus, rendered as *Hûr* in *Hûr* (Lidzbarski, l. c., p. 280) and *Hûr* in *V R 1, 98* (*Hûr-eviaiisu*). Cf. Steindorff, R. A., Vol. 1, p. 350.—Ed.]
Dated in the Reign of Darius II.

1. *yar-ri-ma-a-hu-ia*, *Hara-ma-hi*.
   1. s. of Apilù, 1: 2, 9.
   2. *mar bitu shu Yarrimunnatu, khabarakku, 123: 4, L. E.
   3. 66: 5.


   1. s. of Tuqbi-il-hir, 90: 18.
   2. 63: 2.


   1. f. of Dariki, 90: 5.
   2. Sha haqrat shu harakami, 100: 3.

15. *Aa-a-da-a-bu-a-a-ma* (cf. 1-ba-a-ma-a-ma IX), s. of Shanaulilu, 94: 1, 15, 11, 15, R.


19. *Iaa-a-am-a-a*.
   1. s. of Banadi, 72: 3, 5, 6, 9.
   2. 76: 2.

20. *Ibbi-a*
   1. f. of Bbibi, 52: 22 | 116: 11.
   2. f. of ... nidintum, 3: 3.


22. *Igi-la-a*, cf. Bi-la-

23. [Ia-bii-la-a]. Cf. unpublished docket נֶחָי.
   1. s. of Béli, 40: 15.
   2. f. of Quadi, 4: 3 | 116: 13.

   1. s. of Iddina-Bélu, 54: 17.

[†Id. with *Haa-ma-ar-ha-a* (Vol. IX), for *A'g'ac, the latter's slave, is also called "slave of Harrmaa", Const. Ni., 612.—Ed.]

[†[A-ji'-dá-dá, Aby and *Aby being repeatedly found in connection with dá-dá. For the common abbreviation of *Aby*(l, o) into *Uli*(l, o), cf. Aby'-li'-i and *Hii-li*-i (Vol. IX); Aby-ma-me-á-te and *Uli-ma-ma-te* (Johns, Assy. Deeds, Vol. III, p. 337)]


[†[The fact that *Hii-la'-ia* is also written *Hii-la-'ia* points to a word with š as first radical. I therefore prefer to transliterate *Hii-la'-ia* and *Igi-la'-ia*, and to compare the name with *Bi*. לַהֲיוּ (final š frequently being dissolved into š, cf. Vol. IX, p. 37, note 3). Cf. also Ps. בַּהֲיוּ, בְּהֲיוּרִי, בָּהֲיוּרִי.—Ed.]

[†[Cf. also Ida-bi'-litl, Strasserma, Nhabuchodonosor... 3, 9. For the change of *I'di*-I and *I'di*-cf. *Ia-dii-nu-i* (Id-ru-ni-il) and Ida-ar-ni'-il].—Ed.

[†[Read *Iddina-pihu* — *Piddin-farna, פִּדִיטו-פָּרָן.—Ed.

BUSINESS DOCUMENTS OF MURASHU SONS,

2. f. of Iktibat, 36: 29.
3. f. of Shamash-ah-iddina, 123: 11, O.
5. 63: 5 | 89: 5.

Lima-su, s. of Shamash-iddina, sha bhurri sha hustahaltu-shanu sha shumulu 26: 4.


Hku-ab, s. of Kudin, 20: 17.


H快捷, (cf. Sa. 7132, Hc. 7132)
1. s. of Nabudishir, 98: 2, 8.
2. f. of Shamash-ildar, 51: 4.
3. 98: 4, 8.

H快捷, (cf. Ph. 7132, s. of Yarimma', 119: 12.

H快捷, (cf. He. 7132, s. of Shubu, b. of Nubzubu, 99: 5, 11.

H快捷, (cf. Bl. 7132, Pu. 7132), sha bhurri sha shumunuwu sha kib-bhepi, 90: 3.

H快捷, in (Vol. IX to be read Shamash-li-in-dar), s. of Bel-Itunnu, 19: 4.

H快捷, (cf. Ar. 7132)
1. f. of Apil, 55: 15.
2. f. of Ribat, 7: 16.

H快捷, (zh-u-bad-du=za-ba-du IX), s. of Apil, 32: 19 | 70: 14, L. E.

H快捷, (cf. Ed.)]
1. s. of Nibbudishir, 98: 2, 8.

H快捷, (cf. He.


H快捷, (cf. Sa. 7132, Hc. 7132)
1. s. of Nabudishir, 98: 2, 8.
2. f. of Shamash-ildar, 51: 4.
3. 98: 4, 8.

H快捷, (cf. Ph. 7132, s. of Yarimma', 119: 12.

H快捷, (cf. He. 7132, s. of Shubu, b. of Nubzubu, 99: 5, 11.

H快捷, (cf. Bl. 7132, Pu. 7132), sha bhurri sha shumunuwu sha kib-bhepi, 90: 3.

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H快捷, (zh-u-bad-du=za-ba-du IX), s. of Apil, 32: 19 | 70: 14, L. E.

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H快捷, (cf. Sa. 7132, Hc. 7132)
1. s. of Nabudishir, 98: 2, 8.
2. f. of Shamash-ildar, 51: 4.
3. 98: 4, 8.

H快捷, (cf. Ph. 7132, s. of Yarimma', 119: 12.

H快捷, (cf. He. 7132, s. of Shubu, b. of Nubzubu, 99: 5, 11.

H快捷, (cf. Bl. 7132, Pu. 7132), sha bhurri sha shumunuwu sha kib-bhepi, 90: 3.

H快捷, in (Vol. IX to be read Shamash-li-in-dar), s. of Bel-Itunnu, 19: 4.

H快捷, (cf. Ar. 7132)
1. f. of Apil, 55: 15.
2. f. of Ribat, 7: 16.
DATED IN THE REIGN OF DARIUS II.

53


1. s. of Ardi-Gula, 108:12.


Itti-Shamash-balitu, s. of Lakip, 10:13.

†[The reading Gar-guush may be preferable in view of Pu, промышленн and the Bi. tribal name ' parentNode. — Ed.]

†[Cf. Ka-ri-e-a, Strassm., Natuk. 350:39. As Tab-ni-i and Tab-ni-e-a are abbreviations from names like Bēl(Nabi, etc.)-tab-ni-i-(ur)on-ul-li, etc.), Karē and Kārēa are doubtless shortened from a name like Nabē-ta-ka-a-ri-(u)-mur, etc. — Ed.]

Itsu-Nisib-balitu, s. of Nisib-nāṣir, 52:24, sc.


*Iṣuqal(a)-dub-nu-ir, cf. Ibrādi-pirnu*.


2. s. of Nīsh-ṭīr, 33:3, L. E.

3. s. of Shum-iddina, 5:20 | 28:15 | 132:24, U. E.

4. f. of Bēl-epush, 36:3.

5. f. of Lābahī, 14:3.


7. f. of Nīsh-āqu-ushabbi, 23:16.

8. f. of Shum-iddina, 63:12.


10. b. of Menkina, 118:35.

11. 70:3.


*Iṣuqal-pa‘ (cf. Pa. 7\(\frac{1}{2}\)pa, ammone), f. of Shamash-nāṣir, 46:3.


*Iṣuqal-ši-ar-a-ma‘ (cf. He. 7\(\frac{1}{2}\)ma‘), s. of Piliš-līmu, kabašanu šu kabašannšt še nakkanu, 65:9, 14, R.

Išuqalat(?)IX, read Išuqal-ba-za-ma‘, q. v.


It-ē (cf. also Idĉu), f. of Ribit, 23:18.

Išuqal-balitu, s. of Nisib-nāṣir, 52:24, sc.
BUSINESS DOCUMENTS OF MURASHU SONS,

Kiu(?)-la-ad-du, haradu sha Shum-iddina and Zabina', 32 : 3.

*Kii(?)-ci(?)-a-ak-ka-' for the second element, cf. also 


Kii-na, f. of Ina-Enaqila-ribhul, 107 : 10, L. E. (cf. also 

Makin-aplu).—Ku-ra-di(u) 

1. f. of Ardi, 2 : 11 | 9 : 33, U. E. 
2. f. of [She-]Nabu-sha, 33 : 3.

Ki-ra-di-Bii 

1. s. of Bel-shar-inti, huktorbari, 59 : 15, L. E. 
2. 46 : 5.

Kii-ul-Bii, ki-pirini sha Kimat-Ninib, 127 : 9, sha Mur-

ashu, s. of Bel-nadin-shuma, 129 : 10.

*Kii-li(?)-ri(?)-ia, f. of Shamamu, 5 : 20.

*Kii(?)-li-ma-nu, in mar Kittiianna, 129 : 3.

AKU-Dumanta(?)-a-ad-iddin, s. of Bel-šir, 20 : 3.

KUR-GAL-nadim, s. of Muraduk-nadin, 99 : 16.

KUR-GAL-u-qaš-šir (Ar. docket 𒈗𒈠 ), kešu, haradu

sha Ribii, 105 : 10, R. 

Ku-lat-aj (not Ku-lat-aplu, Vol. IX), s. of Naanu-nadin 

hakku sha ho-na-ca-ku-nu, 67 : 8, 14, L. E.

La-be-ni (in Vol. IX read Lamana), but 

ef. unpubl. docket Vol. IX, 108, (227), f. of 

Nadin-Bel, 28 : 3 | 44 : 12.

La-be-shi, La-be-sha, La-be-shu (Ar. docket 𒈗𒈠 , 

59 : R.)

1. s. of Apšu, 123 : 19.

2. s. of Babistu, se., 2 : 17 | 41 : 16 | 46 : 23 | 58 : 16 | 


3. s. of Bina, 101 : 27, R. E. | 112 : 18, U. E.

4. s. of Bel-assu, b. of Bel-iddina, 15 : 6. hakku

sha Bel-Šam-ma-su-pi-ta-ru-ši.

5. of Išša, 14 : 3, L. E.

6. s. of Natka-ši-šu, bpaqdu sha bit šarrī, also 

sha bit mār šarrī, hakku sha Nabu-nadin, 59 : 

8, 12 | 95 : 2, 5, 11 | 101 : 14, 15.

7. s. of Ninidi, se., 2 : 15 | 3 : 16 | 24 : 15 | 27 : 14 | 50 : 

16 | 53 : 16 | 71 : 15, L. E. | 73 : 13 | 93 : 12, U. 

E. | 116 : 15.

8. s. of Shaggil, ṣaṣadu (squeeze) sha =Dundana’, 

82 : 5, 9, 11, Lo. E. | 89 : 3, 6, 9, U. E.

9. s. of Umāḥāt, šakku sha kama-gul-la-ši, 8f : 

5, 8, 11, 18, U. E. | 84 : 12, L. E.


11. s. ... Bel', 77 : 13.

12. s. of ... 14 : 34 : 18.


15. f. of Bel-danu, 47 : 2.

16. f. of Bel-šuballil, 130 : 39 | 131 : 29 | 133 : 23, 

Lo. E.


Same as No. 16,

20. f. of Sīlim-šam, 35 : 17 | 36 : 19 | 57 : 16 | 63 : 12 |

73 : 4 | 75 : 17 | 87 : 11 | 124 : 18, U. E.


Same as No. 17.

22. m. of Šamaša and Minaḫḫim, 127 : 4, 5, 11, R. 

U. E.

23. sha šaḫri sha barehhammai, 113 : 3.

Lo-ki-pi IX 

1. s. of Bēl-asnū, ṣaṣadu-patun, 118 : 34.

2. s. of Ninib-mubaši, 61 : 19.

3. f. of Bēl-ittannu, 60 : 6.

4. f. of Bēl-Shamash-baštum, 10 : 13.

5. ṣaṣadu-patun, 95 : 11.

Lamana (MKAL-KAL) nadin

1. s. of Ibab-um-air, 44 : 3.

2. f. of Bēl-ittannu, 6 : 16 | 45 : 20 | 61 : 18, L. E. | 

78 : 10.

*Šu-gi-iš [cf. Nar-gi-šu—Ed.]

Lib-tušt

1. s. of Dalata, 68 : 9.


3. s. of Ninib-verba, 48 : 3 | 49 : 18.

4. s. of Šerku, b. of Shubatni, 30 : 2, L. E.

5. s. of Ina-šili-šu-ša-me-nu, 87 : 14 | 116 : 12.

Li-na-daš-ša-na-na (ona)-Bēl ("May he be rejuvenated 

for Bēl"), ṣaṣadu ša Šupprat, 75 : 8, 12, L. E.

† [Probably to be read Yab-ši-ša-ad-du. The second element represents the West-Semitic "2 "fortune" and 

"god of fortune" (Fortuna), contained also in several BI. names. Cf. Bauchgen, Diechte zur Semit. Religions-

geschichte, pp. 76, f.; Lidzbarski, Handbuch, p. 249; Zimmern, K. A. T., pp. 479, f.—Ed.]

‡ [Possibly to be read Ki-ši-ša-Bel(EN-LIL).—Ed.]

§ KUR-GAL instead of Shadū-robā (Vol. IX) is preferred until the exact rendering of 𒈻 is determined. 

Cf. 

Intro., p. 8.

† Cf. Ku-lat-aj, Dor. 154 : 1; also Introduction, p. 16.
DATED IN THE REIGN OF DARIUS II.

Marduk-ērī, f. of Shutum-Bibilu, 39:13 | 40:12.
Marduk-ēri
1. s. of Bēl-ittannu, 54:17, U. E.
2. t. of Shamash-nādin, 30:19.
Marduk-ēris, t. of Shamash-nādin, 30:19.
Marduk-ēris, in also šukin-ti s. Marduk-ērīsh, 114:3.
Marduk-ērīsh, s. of Bēl-ittannu, 39:14.
Marduk-ērīsh, t. of KUR-GAL-nādin, 99:16.
Marduk-ērīsh, t. of Kur-nādin, 57:2.

*Mart-ta-ā-la-a-ma (cf. He. מַרְתֶּלֵא-רָע, s. of Shirka', 83:14, R. E.

*Mart-ta-ā-la-a-ma (cf. He. מַרְתֶּלֵא-רָע, s. of Akkad-u, 79:2.

*Mart-ta-ā-la-a-ma (cf. He. מַרְתֶּלֵא-רָע, s. of Māna-ah-hi-mu, 118:4.


Mani-kīta, Manu-nēki-ān IX, h. b. of Ipiš, 118:35.

*Mart-ta-ā-la-a-ma (cf. He. מַרְתֶּלֵא-רָע, s. of Aqāb, h. of Hānāni, 64:4.

Manunu(A)-Bā-Bātittin, 1. s. of Mānī, 39:3.
2. s. of Nīlūt, 119:14 | 120:10.
3. f. of Bēl-tubāl, 63:9.
4. of of Bātittin, 9:3.

Manunu-nēka(a) (Ar. docket - ),
1. s. of Adu-ru-ri, 46:2, L. E.
2. s. of Nabu-ērī, 47:20.

Marduk
1. s. of Bēl-nā-u-ahábbi, 129:5.
2. hushbarab s. ha sharri, 15:16.

Marduk-A (Ar. docket .Slice, 121:0)
1. s. of Mānīshu-Bēl, 39:12 | 40:11.
2. s. of Bēl, 121:3, L. E.
5. hēbapari-a-su s. ana pāni = Gubari, 97:16, L. E.

Marduk-bēl-danu
1. s. of Aplā, 61:17.
2. s. of Bēl-dan-nūn, 16:17 | 65:17, L. E.

† Cf. Lim-ra-apû-bôû-là-ma, II R.
‡ Cf. Ma-ka-ar-Sia, Bu. 88, 5-12, C. T. IV.
§ Probably an abbreviation for a name like Mānnū-kī-Nānā. Cf. Man-ki-Nasūh, Man-ki-Si, Johns, Assyr. Documents, Book, p. 73, and Deeds and Documents, p. 492. This would be an example of a two-element hypokoristic with the "kēnē" suffix. [Cf. Agê-BA-A, above.—Ed.]


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*Nu-ia-ki-ir, in 4a Huppêti ša = Mulašû, 114: 4.


Mu-ra-šu-šu (a)


2. s. of Ribšt, 192: 17, L. E.


6. in 4a Biš-im-Murâšû, 127: 3.

Mušu-šušib


2. 11: 4.

Mušu-šušib-Bel, Mushēšib(KAR)-Bel

1. s. of Addu-ramnu, 129: 14.

2. s. of Bel-eresh, 30: 15 | 40: 13.

3. f. of Bel-buttain, 93: 6, Lo. E.

4. f. of Mardukâš, 39: 12.

5. f. of Nuḫ-urri, 67: 15.

6. f. of Nukmanu, 107: 12.

7. f. of Shamash-muballit, 15: 5.

8. f. of Zittu-Nabû, 101, 27, U. E.

Mušu-šušib-Marduk (AMAR-UD), f. of Shamash-muballit, 6: 13.


1. s. of Labaš, 28: 9, L. E. | 44: 11.

2. f. of Bel-šaḫabû, 99: 15, R. E.

3. f. of Bel-ittannu, 18: 2.


5. f. of Tad... | 52: 20.

Naš-id-Ninib

1. s. of Ardu-Ninib, 15: 20 | 116: 12.

2. s. of Bēšibû. f. of Bel-muballit, 130: 28, R. E. | 131: 29, Lo. E.

Nabû-ā-šu(š)-erûsh, 115: 5.

Nabû-šu(š)-ittannu, s. of Namu-nudin ša ana muḫḫi ša BAR ša nārHarripiqûd, 85: 13, Lo. E.

Nabû-šu-iddina


*Nabû-a-qa-ši-bi, Nabû-ka-qaši(IX), f. of Belšu, 123: 12.

Nabû-ša-ka-ri ši IX, read Nabû-ša-ka-ri ši-mur.

Nabû-mullit-su-šuḫi

1. s. of Aḫḫu-šu, 1: 16.

2. s. of Bel-dû, 1: 29.

Nabû-bel-mullit-(ši)ti

1. s. of Balûtu, keshaku ša šupirriš, 7: 4, 7, L. E. | 2. s. of Muka-aplu, haššuru šu Nûr-Sin, 15: 16, R. E. | 3. f. of Labšitu, 58: 8, 12 | 95: 3 | 101: 14, 16.

4. haššuru šu Bit-šu-Barsûšû, 97: 14, Lo. E.

Nabû-bullit-su, Nabû-bullit-(ši)-su

1. s. of Šumû, 45: 9.

2. f. of Tuqšiš, 37: 11 | 41: 2.

Nabû-ša-šu, f. of Belšu, 44: 11.

Nabû-erûš, s. of Belšu, 4: 2, 13.

Nabû-erûš

1. s. of Gimîl-Šamash, 51: 2.

2. f. of Il-ba-na, 98: 2.

Nabû-šir

1. s. of Belšu-šu, 75: 6.

2. f. of Bel-ittannu, 104: 8.

3. f. of Manû...šu, 47: 29.

**Nabû-itanna**

2. s. of *Bībānu*, b. of *Bēl-rasāl*, 58: 4.
4. s. of *Na-ra-sur-shē*, s. of *Bēl-bašītu*, 56: 16.

**Nabû-nu-shē-ti-pa-arra(U.D.D.A)**

1. s. of *Aršamama*, 113: 3, 8, 10, R. | 128: 3, 10, 12, R.
2. s. of *Bēl-itanna*, 64: 14.
3. 113: 3, 8, 10, R. E.

**Nabû-na-a** (apparently identical with the common Nabû (Na-bu)-na-a (cf. Bl. *Nabû-na-a*)). s. of *Khānuwa*, b. of *Abīl-gaštar*, 92: 5, 11.

**Nabû-na-dūnu, Nabû-na-dīnu(MU)**

1. s. of *Bēl-bišir*, 59: 7, 11, Lo. E.
2. s. of *Bēl-nāšir*, b. of *Nūr-Sū*, 118: 35, R. E.
3. f. of *Shum-iddīna*, 4: 5.

**Nabû-na-dīnu-a(s)*, s. of *Ubālītu-Nabû*, m. of *Ubālītu-Bēl* (cf. 37: 7), *Našir* shē *Naširirrī*, 37: 2.


**Nabû-ra-āšir** (= *Nabû-ē-šēri*), cf. also note under *Abīl-ē-šēri*, s. of *Hannata*, 109: 3.

**Nabû-ra-bašu**, s. of *Baštua*, b. of *Abīl*, 31: 2, Lo. E.


**Nabû-sha-ra-a-s**, s. of *Ina-Ezâgi-a-rašāl*, 126: 11, U. E.

**Nabû-ē-šēri** (Ar. docket *Nabû-ē-šēri*), s. of *Shērin-til*, 119: 4.

**Nabû-sēr-iddina** (Ar. docket *Nabû-ē-šēri*), f. of *Bēl-ē-šēri*, 54: 18 | 70: 15.

**Nabû-sēr-akši**, f. of *Eldu-šina-Marduk*, 7: 13 | 32: 18 | 71: 15, R.

**Nabû**** s. of *Shafta*, 8: 10.

**Na-dūnu**

1. s. of *Bēl-rasāl*, 69: 16.
5. s. of *Ṣṣa'ā*, b. of *Arād-Bēl*, sha Ḫaṭrī sha Ḫaššanānā mārā Ḫanānu, 61: 3.
6. s. of *……*, 47: 16.
7. f. of *Arād-E-GAL-MAL*, 98: 17 | 113: 19 | 125: 17, Lo. E.

**Na-dī-tēr, Na-dūnu IX**

1. s. of *Bariti-Šimush*, 99: 15, R. E. | 123: 11.
2. f. of *Zādētta*, 119: 19.


**Na-ē-[—]šē-[—]ma-nu** (Ar. docket *Na-ē-[—]šē-[—]ma-nu*). s. of *Mışrubatu*, 98: 17, Lo. E.

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Ninib-nadin
1. s. of Ninib-nadin, 4 : 4 | 59 : 17, L. E. | 117 : 17, U. E.
2. f. of Barik-Shameh, 7 : 10, Lo. E. | 14 : 16, L. E.

Ninib-nadin
2. s. of Bishshunu, 123 : 9, Lo. E.
3. s. of Gubbar, idamashkina, 91 : 19, U. E.
4. s. of Qudda, 95 : 3, 10.
5. s. of Shulim-Baddu, 40 : 13 | 108 : 2, L. E.
8. f. of Kusur, 67 : 9, 14. Id. with No. 7.
11. 95 : 3, 8, R.

Nar-zi-ia, f. of Mannu-ki-Nanâ, 39 : 3.
*Nu(-)e-k'alu', in ÿhBitû-mashina', 124 : 2.

Ni-zi
1. f. of Bit-makina-aplu, 67 : 13, R.
2. f. of Bishshunu, 4 : 23 | 41 : 13.
3. f. of Ninib-ahu-usur, 27 : 3.
4. f. of Ninib-nadin, 4 : 23 | 41 : 15.
5. f. of Shulim, 87 : 5.
6. In Haggâti ska m-Nâsîr, 72 : 3.
*Nu(-)zi-e-a (Egyptian, containing the name of Iris, Ar.-Ed.), f. of Har Navu, 81 : 17.
*Nu(-)zi-e-a (Egyptian, il with the previous name?—Ed.), f. of Har Raphâ, 23 : 3.
Nergal-ahu-usur, m. of Ninîshum, 5 : 10, 13.
Nergal-ta-a, 84 : 3.
Nergal(t)-ešîr(t), s. of Dannu(t)-Nergal(t), 24 : 18.
Nergal-nadin-ahu, s. of Ardi-Bel, 12 : 12 | 60 : 19.

Ni-din-tum
1. s. of Atamar-Annus, 21 : 3, L. E.
3. f. of DDasînu-nadin, 6 : 10, L. E.
4. 3 : 3.

‡ [I am inclined to regard the sign E here as a variant of UN, one or two perpendicular wedges being frequently left out in the cuneiform characters of this period (cf. Vol. IX, pp. 10, fl.). Read therefore Na-té-un-î. Cf. the abbreviated name Na-tu-nu (Vol. IX).—Ed.]
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Ninib-ah(s)-iddina
2. s. of Ardî-Gal-Mah, poqud(po) sha abullu
5. s. of Iddina, b. of Nibh-shu, 61: 16.
6. s. of Iddina, 3: 13 | 32: 17.
7. f. of Agyshnu, 90: 12, U. E.
9. f. of Bit-ba, 111: 16.

Ninib-ag(er)-nahashshu, s. of Iqishar, 23: 16.

Ninib-ag(er)-sur, hardu sha Bit-tana, 56: 3, 5, 8, L. E.

Ninib-ba-na(anna)-biti-shu
1. s. of Bullu, 29: 3.
3. s. of Muššu-apin, 19: 14.


Ninib-erba, Ninib-er-ba (IX)
1. s. of Apâl, b. of Bêl-bani, 104: 9.
2. s. of Shumi-iddina, 9: 34.
3. s. of Zumbâ, sc., 55: 16.
4. f. of Bit-eth-iddina, 121: 9.
5. f. of Bit-tana, 45: 2.
6. f. of Bit, 110: 11.
7. f. of Bit-eth, 196: 10.
8. f. of Gubba, 61: 3.
9. f. of Ilana, 61: 3.
10. f. of Iqishar, 38: 3.
11. f. of Ninib-iddina, 29: 5.

Ninib-ga-nil
1. s. of Agš-iddina, b. of Ninib-nadin, 14: 20 | 48: 18 | 49: 2.
2. s. of Dummuq, 24: 19 | 38: 15.
3. s. of Tuddanu, 56: 13.
4. f. of Bâššu, 53: 15.

Ninib-ib-ni, Ninib-bini
1. s. of Agyš-šu, 20: 4.
2. s. of Ardi-Gal, 130: U. E. | 131: 26, U. E.

Ninib-iddina(MU), Ar. docket ṣamānu, s. of Ninib-brît, 29: 5, 10.


Ninib-igisha, s. of Iddina-Bêl, 114: 14.

Ninib-lu-kin, f. of Išannu, 8: 2.

Ninib-muballit(t-f)
1. s. of Bêl-nadin, hardu sha IParrushtish, 130: 27, R. | 131: 27.
2. s. of Iddina-Bêl, b. of Bihik, 47: 3.
4. f. of Iddina-Bêl, 121: 12.
5. f. of Kôtin, 73: 10.
6. f. of Lákîp, 61: 19.
7. f. of Nidintu-Bêl, 121: 11.
8. f. of Ninib-nadin-shum, 18: 3.
9. f. of Ubîr, 18: 3.
10. 104: 3.

Ninib-mûltir(GUR)-shu, Ninib-(mu-)mûltir(GUR)-shu, Ninib-mûltir-ri-shu IX and abbreviated Muššu-ri-shu IX
1. s. of Nûsh-iddina, b. of Ninib-násir, b. of Bêl-muballit, 44: 10 | 114: 12 | 132: 23, L. E.
2. s. of Ubâlšum-Marduk, 95: 13, R. E.

Ninib-nâ'id, s. of Iddina, 56: 17 | 73: 10.

Ninib-nûdin
1. s. of Apâl, b. of Ninib-ûdû, 48: 18 | 94: 2.
2. s. of Bêl-nûdin, 11: 6.
4. s. of Mûššu-aplu, 28: 15.
5. s. of Mutûlaššu, 4: 28 | 35: 17.
6. s. of Nûdûn, b. of Donnû, 79: 1, 11, 12, L. E. | 88: 14 | 115: 17, L. E.
7. s. of Ninib, b. of Bêl-shunu, 4: 23.
9. s. of Shamasû-nādin, sha bûtrî sha kahhazannirî
50: 19 | 57: 15 | 62: 18 | 74, L. E. | 75: 18 | 76: 16 |
17 | 50: 18 | 51: 15, L. E. | 90: 12 | 91: 2 | 96: |
15 | 100: 12 | 103: 12.
12. f. of Namâ-ērîsh, 4: 4 | 59: 17 | 117: 17, U. E.
13. s. of Nidintu-Bél, 11: 10 | 107: 13? | 126: 15 | 130: |
33 | 141: 32 | 142: 23.
14. f. of . . . . , 89: 12.
15. 70: 5 | 93: 17.
Nisib-nâ-da-niumu, s. of Nisib-muballîf, b. of Ubâr, 18: 3.
Nisib-nâsrî, Nisib-na-sir (IX)
2. s. of Ana-mûtsîhu, 45: 2.
4. s. of Ashur-Ur[?]-âni, 23: 17.
5. s. of Bûlû, 52: 23.
7. s. of Belûkhum, 83: 12.
8. s. of Belû, 142: 15, R. E.
9. s. of Nabû-âhî-iddina, b. of Bêl-muballîf, b. of Nisib-mutâsîhu, 4: 21 | 16: 14, R. | 17: 19, R. |
18: 10 | 19: 15, L. E. | 20: 14 | 23: 12 | 30: 17 |
72: 12 | 92: 15, Lo. E. | 94: 17, L. E. | 95: 15, L. E. |
10. f. of Belûkhumû, 9: 33, U. E. | 21: 18 | 38: 14 | 50: |
15, L. E. | 58: 11, Lo. E. | 59: 21 | 83: 12, L. E. |
84: 14 | 113: 14, L. E.
14. f. of Shum-iddina, 29: 15.
15. 113, Lo. E.
Nisib-muballîf (DIN-i), Ar. docket, అణిసంటకం, bardu sha Nisih-Misih, 87: 3, L. E.
Nisib-nâhabâki, s. of Bêl-kîshir, 130: 26, Lo. E. | 131: 25, L. E.
Nisib- . . . , f. of Bêl-nûsh-aspû, 113: 16.
Nî-ru-du, f. of Bûlût, 125: 15, L. E.

Ni-is-âr-Bél, Ni-is-su-âr-Bél IX f. of Ardi-Nisih, 35: 20.
Nâr-ânti-Sîn, f. of Shirisîmû, 14: 3.
Nisitu-nûdîn, s. of Ardi-Gûlu, 129: 22, R.
Nisitu-nahhâhât-shih, f. of . . . . , 118, 39.
[Containing the Egyptian goddess Isis. Is the first element to be read Paša(?) and Egyptian?
—Ed.], cf. [ântiš and [ântiš.]
1. f. of Marduk-iqshannu, 39: 14.
2. hashar-biri shaشاربی، 15: 15, U. E.
*Pa-a-ni-â-di-iski* [cf. Pa-ni-ši, abbrrev, from a name like
"May I see the face of Isis!" or is pani Eg.?—Ed.], šartu sha Pittirî, 139: 18, L. E.
*Pa-su-nu, Eg., cf. Ar.-Eg. [ântiš ["Belonging to Amon"]—Littmann.]
1. f. of Na'-âšîl, 81: 17.
2. šaliknu sha šahâhâshannû sha nakkûnu, bardu sha
=Arataššûri, 88: 9, 12, L. E.
Paši-kû [perhaps Egyptian—Littmann], šaliknu sha biti
=šašâhâshûrû, bardu =Gûbarû, 84: 5, 8, R. E. | 85: 15, U. E.
PA-S stamina [probably to be read Imnînal—Ed.], f. of
*Pa-šal-šu-a-ama (Br. 77), f. of Imbûhî-Samu, 65: 10, R.
*Pi-ri-na'-ni-âšqi (Pa), bardu sha =Karûsh, šaliknu sha haša-te-ba-âr-â-ta-nam, 76: 4, 9, 11, R.
*Pi-ri-na-a-a-ama (Pa, =Farrash-zûta, “Born to happiness,” in šarmorshû, also Pehl. Furrûzît
and Neo-Pers. Furrâzîd—Ed.], šaliknu sha
=marîškarrâqîyûd, 92: 14, L. E.
*Pi-ri-ru-a-ad (cf. Pi-šîwatu, or Fârâhanâd), m. of
Barîkû, 103: 4 | 5, L. E.
*Pi-ru-ša-â-ta (Pa, apparently id. with Pi-ur-šu-â-t (see Bu) above, =Frahâta, Pherehates, Neo-Pers.
Perkîd—Ed.), šapadu sha Ḫrûdâšîna', 114: 6, 9, L. E.
*Pi-ši-li-âšqi' [Egypt.—Ed.]: [cf. the Eg. ܕܝܦܪܥ—Litt-
mann], m. of Ba-wâdîn, Bêl-adû-ushabakî, Pi-nî-
Ešî, 129: 4, 5, 10, 13, 16, 18, 19, U. E., L. E.
Punu-h-ânu ||
1. f. of Shamasû-kîšîr, 23: 18.
2. f. of Shum-iddina, 44: 1.

† Cf. also Upâkhir-Bél, below.
§ Perhaps identical with the name Piur-ru-a-ad below.
| For Pašašu as a hypokoristikon formation, of Ranko, Personal Names.
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*Qe'-ma-nu (determin. omitted) [cf. the Bī. name of a
Qa-ra-štum, 71 : 6.
Qu-da-a, Qu-da-a, Qu-da-a
1. s. of Bīl-nādin, 47 : 31.
2. s. of Iddītu, 4 : 3, 14 [116 : 13]
4. s. of Zabudu, 30 : 2.
5. f. of Aḫu-nār, 115 : 18, R. E.
6. f. of Nīnu-nādin, 98 : 3.
Qu-ša-šum, s. of Bīl-ša-šum, 59 : 4, 9, 14.
Rab-bīši, Ra-ab-bīši IX, s. of Nāba-na-ši-kīši, 54 : 18 | 28 : 15, L. E.
Ra-bī-šum, Ra-bī-šum
1. s. of Bīl-su-mu-su, 112 : 1, L. E.
2. f. of Bīl-šur-Shamash, 116 : 3, 7.
Ra-bī-šu-šum, Ra-bī-šu-šum IX (Ar. docket ܚܘܒܪܐ, 68 : 0)
1. s. of Bīl-nādin, 39 : 14.
2. s. of Šu-ti-bīši, 96 : 13, L. E. | 102 : 15, U. E.
3. s. of Tod-dā, 62 : 2, L. E.
Ri'-šum-šum IX
1. s. of Bīl-šum, bēšabu šu ša ḫaṭišu šu ḫaššakānu, 83 : 5, 9, L. E.
2. f. of Aḫ-ḫa-šiša, 26 : 11.
Rimuš-shušu (SHIRA), in Vol. IX read Guššur and
Shangūs(I)
1. s. of Bīl-su-mu-su, 15 : 3.
2. s. of Ša-il, 73 : 11.
3. s. of Iddītu, 14 : 20.
4. s. of Shamash-ak-šiša, 10 : 15.
5. 121 : 2.
Rī-ša-bēt, Rī-ša-bēt IX (Ar. docket ܪܒܟܹܬ, 99 : R)
1. s. of Arūd-Ninib, 47 : 3.
2. s. of Rīšābīr, barētu ša Rimūt-Ninib, s. of Muras-
shu, also s. of Bīl-nō-din-shumu, 54, m. of ḫuda,
54 : 1, 12, 14 | 68 : 2, 5 | 78 : 3 | 97 : 4 | 99 : 6, 8,
10 | 104 : 1, 6 | 105 : 8, 11 | 106 : 8 | 111 : 6, 13 |
115 : 10, 14 | 123 : 5.
3. s. of Bīl-waq-mu, 47 : 2.
4. s. of Iššina-Nabī, 36 : 29.
5. s. of Iššina, 7 : 16.
6. s. of Ninub-ak-šiša-šumu, 111 : 15, 16.
7. s. of Ninū-šē, 125 : 15, L. E.
8. s. of Rimātu, 27 : 2, L. E.
9. s. of Iššu, 23 : 18.
11. f. of Murūkū, 121 : 3.
12. f. of Murashu, 122 : 17.
13. f. of Rēlimītu, 96 : 13, L. E | 102 : 15, U. E.
14. 81 : 12.
Rī-ša-tu
1. s. of Nīṣā-dum-šīl, 27 : 2.
2. in šašum-šīl-šiša, 40 : 4, 5.
Rim-(šī-mu)
1. s. of Bēšasnu, 122 : 14, L. E.
2. f. of Rūšt, 27 : 2.
3. f. of Zimmā-Nabī, 118, U. E.
Rim-mu-Ninib (and abbr. Rim-šī-mu IX)
1. s. of Bēšasnu, sc., 78 : 11.
2. s. of Murashu, m. of ham-ma-ri a-ša-šu-nu, Bēl-
sup-pi-muṣur, Bēšasnu, Kūši-Bēl, Rībīt (s. of
Bēl-šēr) and Šu-mu-idīna, 29 : 3, 10 | 43 : 2, 8,
17 : 44 : 1, 5 | 52 : 2, 8, 11 | 54 : 16, R. | 55 : 6, 10 |
59 : 3, 13 | 60 : 1, 12 | 61 : 1, 10, 11 | 62 : 1, 4, 8,
9 | 63 : 6, 9 | 64 : 5, 8 | 65 : 10, 14 | 66 : 6, 10 | 67 :
6, 9 | 69 : 8 | 70 : 4, 7, 11 | 71 : 8, 11 | 72 : 6, 11 |
74 : 6 | 75 : 9, 12 | 76 : 6, 9, 12 | 78 : 4 | 79 : 1, 6,
11 | 80 : 8, 13 | 81 : 6, 9 | 82 : 6, 10, 12 | 83 : 6, 10,
84 : 6, 9 | 85 : 6, 10 | 86 : 5, 8 | 87 : 2 | 88 : 10,
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*Rī-ša-šu-na-aš-tu IX, Ra-ašu-na-aš-tu IX
1. f. of Barīkka, 7 : 14.
Si-im-Bēl (BEV)
1. f. of Apīš, 35 : 16.
2. f. of Ummānu, 119 : 15 | 120 : 11.
Si-im-Shum
1. s. of Dummā, ham-ma-ri a-ša-šu-nu, 80 : 15, U. E. | 82 :
14, R. E. | 97 : 15, L. E.
2. s. of Lābašši, b. of Aḫ-ḫa-šiša and Ubār, 35 : 16.
BUSINESS DOCUMENTS OF MURASHŪ SONS,

36 | 18 | 37 | 16 | 57 | 16 | 63 | 12 | 73 | 3, L. E. | 75 | 16 | 77 | 11 | 124 | 13, U. E.

3. s. of Sham-iddina, 27: 16.
4. s. of mutir(?) 53: 20.
5. f. of Aplā, 8: 11 | 21: 16 | 89: 19 | 94: 20 | 125: 19, Lo. E.

Sin-apal-iddina, s. of Sin-ṣīr, šakakun ša knāsh-patri
ša bītī mār šharrī, 95: 18, U. E.

Sin-ṣīr, f. of Sin-apal-iddina, 95: 17, U. E.

Sin-il-tan-nu, f. of Shamash-ah-iddina, 73: 9 | 127: 17, Lo. E.

Sin-il-shir, Sin-ilshir(GISH) IX, in the Bit-šin-ilshir, 91: 5.


*Stu-nu, s. of Ardi-Gula, 117: 3, 4, 8, 11, R. 2: 129: 16.

Suq-ku-din, etc., see Zakkidin-um.


*Shu-ban-ah-ri = Ar. śub-nâb, Rem. šub-nâb, 

*Shum-šu-patri, s. of Ardi-Bau, 29: 6.

4. s. of Šīkera, b. of Lēkūt, 39: 2.

5. f. of Šadalu-umma, 7: 17.

Shag-il-bī, Shag-il-bī!["See [Shag-il-Bī] in § 5.

1. s. of Bel-buqis, 6: 14 | 7: 17, Lo. E.

2. f. of Lēbāši, 82: 5, 9, Lo. E. | 89: 3.

*Sha-ku-nu-ru (Ar. ditch, cf. Na. ṣumšu), s. of
Hi-... | 32: 1, 10, Lo. E.

Shamash-ah-iddina

1. s. of Iddina-Nābi, 123: 11, 0.
2. s. of Sin-it-tamun, 73: 9 | 127: 17, Lo. E.
3. f. of Rēna-shum, 10: 15.


Shamash-ērī, s. of Sibānūū, 97: 16.

Shamash-it-tan-nu, s. of Dalautani, 38: 2, L. E.

Shamash-ka-ṭir, Shamash-kāṭir
1. s. of Pēlāru, 23: 17.
2. s. of Karībī, šakakun ša ša-gal-la-a-tu a-kar-
ro-nu, 93: 9, Lo. E.

*Shamash-ša-in-dar, s. of Iddina-Bēl, 18: 4.

Shamash-mahalli(g), s. of Mushē-šīl-Bēl, 6: 13 | 15: 17.

Shamash-nādīn

1. s. of Marduk-ṣīr, 56: 19.
2. f. of Niṣu-nādīn, 16: 3 | 17: 15.

Shamash-shar-usur

1. t. of Ardi-Bau, 33: 10.
2. šakakun ša knāsh-patri, 5: 7, 14.

Shamash-shum-lēšir(GISH) [not Shamash-shum-igisha-

(sho) IX], s. of Kišin, 14: 2, Lo. E. | 49: 16.

Shamash-...ši, f. of Nidintum-Bēl, 52: 21.

Shamash-...ši, f. of Bēl-ṣīr-Shamash, 123: 8.

*Shamash(mesha)-bu-ra-ši

1. s. of Šimmu, 120: 8.
2. s. of Nidintum-Bēl, šakakun ša ša-ru-ša-ša-ni
u ni-ma-lat, 107: 3, 6, Lo. E.

*Shamash(mesha)-la-dē-in, Shamash(mesha)-la-di-ni, f. of

Talab-umma, 94: 1, 5.

*Shamash(mesha)-ši-in-dar

1. s. of Ḫarmashanu, 33: 19 | 34: 21.

†[Probably to be read Su-tu-ma-da or Su-tu-ma-DA, i.e., Sulummâ-il-ei. Cf. Su-tam-ma-da or Su-tam-ma-DU, i.e., Sulummâ-ak-In, Vol. IX.—Ed.]

‡Dr. Littmann has suggested for comparison Ar. Zalamānī, “Thou hast wronged me,” a prominent name in Damascus.

§In view of Su-tu-atu (Johns, Assy. Decds., No. 61: R., 9), and ša-gil-bi=di= (ID., No. 248: R., 11), it is not improbable that the name above to be read Saggil(ū). The first element of names compound with bi=di being as a rule a deity (cf. Adad-bi=di, Astar-bi=di, Išq=bīt (cf. on this name Ed. Preface), Marduk=di, etc.), I am inclined to identify the first element in Saggil=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 Bit-ilu-nāri Ardi-4E-GAL-MAH, etc.), Ti-ru-am-Sagīla (Meissner, Altabgyl. Privateencl., No. 7: 23), etc., and the common hypok. (E)Sagīla-ai, Sagi-sagīla, Sagi, Sagi-la-ai or (E)Sagīla-ša. As to the hypokoristika Saggīl, Sagi(y)atu and Saggīlatī being found along side one another, cf. the hypokoristika Marduk, Marduku (o) and ṣagīla.—Ed.]

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<td>6. s. of Lûbûjû, m. of Bel-pulî-shime, 55:14</td>
<td>7. s. of Nabû-matn, 4:4</td>
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<td>9. s. of Pûbûnu, 44:1, Lo. E.</td>
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<td>10. s. of Sîrû, 126:10, Lo. E.</td>
<td>11. s. of Sûflâ, 52:21, apparently identical with No. 4</td>
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</table>

† [Shirkû and Sherki, like Shirkî and Shiskhu, are hypotetica from names composed of Sha(n)ku and a following god (cf. Shirkû-Shirkê, below). Shatyrku designates a certain class of temple officers (cf. IX, p. 71, note †) frequently mentioned in the Neo-Babyl. contract literature (and generally preceded by the determ. 'amdu), as šalhar-ki, shri-ku (shu Shamash), šalhar-ku, šaš-har-ku, and šiš-ški. Cf. Talquist, Die Sprache der Contracte Nabû-matn's, p. 141, and Muusner, Supplement, p. 98.—Ed.]

‡ Shiskhu is the same as Shirkû. Cf. the same name Shîr-ki, son of Egibi, Dar. 470:3, written Shîr-ki, Dar. 406:3.
BUSINESS DOCUMENTS OF MURASHĪ SONS,

Tab-ni-e-â, s. of Idâna-Bēl, 4:5.

Tud-dan-nu, † Zu-ad-dan-nu IX (identical with the name read Aïdannu IX, cf. Intro., p. 11.) Perhaps to be read also Tuttannu.‡
1. s. of Aḫḫ-ık-A, 11:14, L. E.
2. s. of Aḫḫushu, b. of Bel-šu-šum, 37:19.
4. s. of Bagl-ânu, šakkanu ša barrišmani, 100:7, U. E.
5. s. of Hâšânu, 29:16.
7. s. of Iqîšâ, 63:14.
8. s. of Nū-šî-Bēl, 52:19.
9. s. of Tišri-šîn, šakkanu ša hgiyirâni, 97:12.
12. f. of Bel-bânu, 16:16.
17. 89:2.

Tud-dan-nu-bullît-su, s. of Šutannu, b. of Shîshkî-Bēl, 41:2.

*Tud-di-î* (cf. Tu-ša-î), f. of Râšîm-ûl, 68:3.

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†[On the probable meaning of this name cf. Ed. Preface.—Ed.]
‡Delitzsch (A. R., p. 452) translates "gift," and makes it equivalent to tudânu. This would appear more reasonable for names like Nābâta-ad-dan-nu-šum, "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 Aramaic docket containing the name  šalû for Tud-dan-nu (C. B. M., 5735). 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 Tud-dan-nu, at least, some of these names were pronounced Tutannu. Cf. šalû for ittannu, Intro., IX, p. 24.

[[In view of the hypokoristika Da-di-i, Da-da-a, Da-da-a, Di-di-i, Du-du-u, Du-du-a (Johns, Assyr. Dees, Vol. II, pp. 53, 269, 435, 536), and Di-di-i and Da-di-ä (Ibbi, Exx., IX), on all of which cf. Zimmerm, K. A. P., pp. 225, 433, I prefer to read the above name Da-di-i = Didi.] In several instances the name may not be Semitic but Iranian (cf. Dēdā, Šābīs, Šābīs, Dēdā, Justū, l. c.). Cf. my note to Gu-bâ-ri, above.—Ed.]
Dated in the reign of Darius II.

†[Cf. e.g. the Cassite names Ula-n-Shar, Milt-Shar, Harbi-Shipak, Detlefsen, Sprache der Kossäer, pp. 17, ff.—Ed.]

‡[Cf. also Ta-at-ti, Ta-tu, Ta-ta-ua, Ti-ti, Johns, Assy. Deeds, p. 430, and Diré and Daré.—Ed.]

§[Cf. the abbrev. name H'i-i-a, Johns, Assy. Deeds, No. 295, R., 11 (also Vol. III. p. 460) and No. 29. The first element (Te-ri) of this apparently West-Semitic name seems to represent the god dTe-'ir (cf. Johns, Assy. Doomsday Book, pp. 17, 53, and my Ed. Preface above). I am however disinclined to connect the ḫiqqaq, Ti-ra-a and Ti-ra-a-ma below (and also Ti-ti, Johns, Assy. Deeds, pp. 492 and XVII) with the Bi, ḫinna, and Na, ḫinna with this god. It is a remarkable coincidence that a god Ti-'i, Ti-r is also found as an element in Persian and Armenian proper names. Cf. Ti-ta-a-ta-ua, Ti-r, Ta-r, Kam(na), below. Justi, Iranisches Namenbuch, pp. 325, ff., and Jensen, Hittiter und Armenier, pp. 244, f.—Ed.]

Tu-bi-ia. [Ar. docket 29, 129: R., cf. also Na. 22]  
2. f. of Arda, 7: 13.  
3. f. of Ḫinna, 123: 1.  
*Tu-ab-ta-ua (cf. He. Ḫinna), f. of Bana-tama, Ḫanna', Zabud-Lama and Zabina', 118: 1.

Ubailit-su-Beł  

Ubailitu-su-Marduk.  
3. f. of Ninib-mutirsu, 93: 16, R. E. [According to Const. Nl. 568: 18, 10, b. of No. 2—Ed.]


U-bar  
1. s. of Bél-nādinu, 123: 0, U. E.  
3. s. of Lābiši, b. of Aḫu-iddina, b. of Sîlim-lâni, 75: 16.  
4. s. of Nādinu, 15: 21 | 79: 15.  
5. s. of Ninib-muballit, b. of Ninib-hādin-shum, 18: 3.

6. f. of Arda, 2: 16 | 3: 17 | 122: 14, L. E.  
7. f. of Bél-iddina, 35: 19.  
8. f. of Lābēši, 14: 17. Id. with No. 6 (cf. Vol. IX).

*U-ida-ar-na', U-ida-ar-na'.  
1. f. of Hammu-iddamu, 7: 15.  
2. f. of Ḫinna, 84: 15.
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*U-âma-na* [Pc. Wohu-manô, Pohl. Wohûman—Ed.] b. of Biûh, 9; 22, L. E.

*U-âma-âh-bu*, s. of Silûm-Bûl, 119 | 15 | 120 | 11.

*U-âma-paht(â]-ric, f. of Ëûkeshi, 81; 6, 9, U. E. | 84 | 13.

*U-âmar-da-a-tu, cf. Humardatu

*U-na-at, Un-na-tu* IX (perhaps Egyptian, containing the goddess Nût, Nut—Littmann), f. of Baga-
rap, 15; 20.


Ur-da-a-tu, cf. Humardatu

Us-su-ar-tun, in Ëûk-Bêl-Uassartum, 125 | 6.

Ush-îa-ba-zau-ne, cf. Ishtu-ûzanu

Za-ab-â-ba-a (cf. Bipl. 321), f. of Shullumu, 58 | 15.

Za-bad-du (cf. Pa. 722), f. of Ana'-illi, 128 | 20, Lo. E.

Za-bad-la-a-ma (cf. Hc. 67772), s. of Tûk-lama, b. of
Bana-lama, Hammânî, Zabina, 118 | 1, 18, 30.

Za-bid-Nanâ (Ar. docket 24112), f. of Hammarru, 100 | 19, R.

Zab-li-i-a, Zab-di-la-a IX

1. s. of Bêl-asu, 33 | 18 | 34 | 21.

2. s. of Bêl-êtil, 62 | 18.

3. s. of Bêl-êtil, 54; 18, Lo. E. | 70 | 15, Lo. E.

4. s. of Niûradu, 115 | 19.

5. s. of Niûtamûm-Bêl, b. of Âgh-iddina, Nabû-reîs-
shunu, ... za-a, 25; 2.

6. f. of Âgh-ab, 99 | 4.

7. 24 | 2.

Zab-li-na.

1. s. of Bêl-êril, b. of Shum-iddina, m. of Kit(ê]il-ga-
ad, 32; 2, 3.

2. s. of Tûk-lama, b. of Bana-lama, Hammânî, Zabâ-
lama, f. of Ba[tû]k-lama, 118 | 5, 11, 13, 25, 29, 37.

*Za-bi-nî, Za-bî-nî IX, Za-bî-i-ni, Za-bî-i IX

1. s. of Bûlaû, Bûlahnu, [supireni] aha-bu-qu, 103 | 6, 10, 19, R. | 118; U. E.

2. s. of Bûlaû, 1 | 19.

3. in shûûlîm-Bûzûni, 21 | 6 | 42 | 5, 7 | 50 | 3 | 101 | 13.

*Za-bu-da-a, Za-bu-da.*

1. s. of Bêt-êgdiddina, 25 | 3.

2. 8 | 2 | 40 | 10.

Za-bu-du

1. f. of Quddai, 30 | 2.

*Za-du-di-a [perhaps better Sd-d-û-di-a, cf. Bi. 777 —
Ed.], s. of Berti-kili, 125 | 21.

Za-ma-ma-êrîš

1. f. of Bêl-êgdiddina, 125 | 21.

2. in shûûlûm-Bûzûmû-usirîš, 71 | 3. Id. with No. 1, cf.

Vol. IX, p. 73.

Za-ma-ma-na-tam

1. s. of Babû, b. of Bêl-êril-ukhunu, 1 | 15.

2. s. of Bêl-bullûtu, 19 | 3.

3. 96 | 2.

*Za-ta-ma-e [cf. Bi. Dî]-Ed.]

1. f. of Bêl-tamûnu, 75 | 11.

2. 1 | 2.

Zi-ma-kâ-IX, Zîma-ak-êkî, f. of Âgu'u, 37 | 18.

Zî-îma-a

1. s. of Bêl-êtil, 65 | 17, Lo. E.

2. f. of Bêt-nûdin-ukhunu, 102 | 10.

Zîti(IA-LA)-Naba

1. s. of Mâshirîs-Bêl, 101 | 20, U. E.

2. s. of Râmû, 118 | U. E.

Z(S, S)uk-ki-tum, Z(S, S)uk-ki-tum, in shûûlûm-Zukki-
tum, 65 | 5 | 60 | 5.

Zu-ûm-bu

1. f. of Harbatûnu, 2 | 14 | 72 | 15 | 94 | 21 | 155 | 18 | 127 | 17 | U. E.

2. f. of ..., 3 | 15 (prob. id. with No. 1).


‡ [In favor of this interpretation we may quote U-na-mu-nu, if = Un-Âmu-û in V R. I, 97 (cf. I'na-ûnû, above), probably containing the name Ammon.—Ed.]

§ [In view of the fact that the two principal values of NÎGIN are pâbûru and sahûru, both of which occur in proper names (cf. Bêl-âma-paht-êr, IX, p. 56, on the one hand, and Ni-ûs-ês-êhâr-Bêl, IX, p. 68, or Niûs-ês-êhâr-Bêl (Con-
cordance of the present volume) on the other), it must remain doubtful whether the name NÎGIN-Bêl, above, is to be read Upphùrîm-Bêl or Niû(as)êhâr-Bêl.—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 (Assyris. Decds., p. 129), Suk-ka-a, Suk-êi, Suk-ku-û, Suk-ka-a. From the writings Sa-ka-a and Su-ku-a found alongside the others it would follow that the first radical was s and the second k. Cf. the hypokoristika Bi, 777 and Pa. "Â (transcr. oxamu), and Su-ak-êrâ, the name of a place, below. The common Neo-Babyl. name Su-qua-êi, from which we read the fem. Su-qua-áÊ-ti, Strassmaier, Nûben, 349; 13, is a different name and probably to be connected with Sûgu, "street, bazaar."—Ed.]
DATED IN THE REIGN OF DARIUS II.

Zamba-a, Zu-um-ba IX, f. of Ninib-šīr, 55:16.
*Za-zu-a (cf. Bi. 327)*
1. f. of Aḫ-iddīna, 100:11, Lo. E.
2. m. of Ana-Bēl-šupāqa, 51:17 | 65:15, Lo. E.

... it-tam-šu, s. of Bēlshunu, 30:11.
... abu-šu, f. of ... 115:84.
... muturi, f. of Silim-iddīnī, 32:20.
... xišu ..., f. of Bagienna, 70:17.

2. NAMES OF WOMEN.

*I4-dir-tum, d of Bānia, 2:2, U. E.*

*I4-su-šu, 97:14, Lo. E.*
IB(P)ur-su-šu-ta, m. of Ninib-muballit, 181:27.

3. NAMES OF Scribes.

*Ahu-shu-šu, s. of Apō, 87:14 | 119:14 | 122:19.
Arti-Ninib, s. of BāNBel, 35:20.
Bēl-šu, Bālašu, s. of Bēl-šupāqa, 41:19 | 37:17.
Bēl-apal-šu
t 1. s. of Bēl-šīnī, 123:13.
2. s. of Nīdirta-Bēl, 1:20.
Bēl-ša-tin, s. of Ninib-tiš, 109:10.
Bēl-mādin-tum, s. of Arti-Ninib, 77:16.
Idāna-Bēl, s. of Ninib-muballit, 121:11.
Itti-Bēl-bašu, s. of Ninib-nāšir, 53:24.
La-baši
2. s. of Nīdin, 63:16 | 73:13 | 116:15.
3. s. of ... 84:18.
Na-dīn
1. s. of Inu-gilli-Ninib, 28:16 | 29:18.
2. s. of Lābāši, 63:16 | 73:13.
Ninib-šīr, s. of Artia, 68:10.
Ninib-tiš, s. of Zamba, 55:16.
Ninib-tišu, s. of Dummuq, 24:19 | 38:15.
Ninib-nāšir, s. of Mutirku, 4:28.
Rēnu-shukun, s. of Shamash-ah-iddīna, 10:15.
Rūmut-Ninib, s. of Bēlshunu, 78:11.
Sin-na-dīnašu, s. of Arti-Bānu, 51:22.
Šedu-a
2. s. of Ninib-nāšir, 36:23 | 39:19.
U-bār, s. of Nīdin, 15:21 | 79:15.

† Cf. also Zu-zu-a, Zu-su-ai, Zu-su-a, Zu-zi-e, Zu-a-zi-i, Zi-zi, Zi-zi-i, Zi-zi-e, Zi-zi-i given by Johns, Assyrd.
II. Names of Places.†

I. Names of Places.†

† Preceded by the det. du, unless otherwise stated. In many cases, however, du is not mere determinant, but forms part of the name of the place.

‡ [Const. Nl. 603:8: Ba-na-meshu (UR-MAFF). Hence it follows that the name of a place written KAK-UR-MAFF in Vol. IX and transliterated by me Ton-Hergal (p. 75) must also be transliterated Ban(a)-meshu.—Ed.]
III. Names of Gates in Nippur.

Abullu E-MAI, Abullu MAH not Abullu rabû, Vol. IX: [though referring to the largest gate of Nippur, the name (E)MAH is ident. with E-GAL-MAH, q. v.-Ed.], 18: 20 | 19: 19, U. E. | 36: 22 | 37: 14 | 45: 17 | 46: 22,

Abullu-Shi-bi-Uruki, 37: 15 | 45: 19.
Bûbshu sâ Gu-bar-ru, 128: 14, U. E. (a sluice?).

IV. Names of Canals.†

mAbû-hi-iâ, mAbû-hiâ-ia, 43: 4 | 112: 4, 10.
Bal-â-ia (omitted), 51: 4.
Ba-la-tu, Balûku (omitted), 112: 4, 10.

† All are preceded by Nâru. In some cases it is likely to be regarded as a determinative, e.g., with Harrâpiqâd; in others, as part of the name, e.g., Nâr-Dûn. No effort has been made to discriminate, as it would be impossible to determine how the word was considered in every instance.
BUSINESS DOCUMENTS OF MURASHÛ SONS,


dAd-du, Addu (BIM), cf. the male proper names under Addu. [Shortened also to Ad, cf. Adraššu, Addišu.]


dA-num, cf. the male names under Anum

dA-num-us-su (= akânišu "his divinity"), cf. Anum-
dA-num-us-su.

Ashur (written qEH), cf. Ashur-ur(t)î-înâ.


*Bau (written Bâ-bâ, with and without det. d), cf. names under dBan, Arût and Kabîb.

*Bîl (written qEN, dEN-LIL, 6), cf. the male proper names under Bîl, Arût, etc.


*Bu-ne-ê, cf. dBu-ne-ê-înâ.

*Daian (written DI-KUD), cf. male proper names under Daian. Cf. also dKUD.

[Damun (without det. d), perhaps in hypok. Damia.—Ed.

*dDa-nu, cf. dDan-nu-âššu-înâ and dLanu-nû below. [Perhaps also written Du-un (without det. d) in Dun-dana."—Ed.]


*E-a (written dI, dBE), cf. the male proper names under dEa, also dShubtu-Ea.

E-GAL-MAH, also written E-MAH and only MAH, cf. Arêt-E-GAL-MAH, Abullu(E)MAH.

*E-âl- the Egyptian Isis — כ"א, cf. the male proper names under Padani, Pâni and Nâd, also Potessu.

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

*Gu-la (written dI in abûlû Gu-la), AME-ÊE, cf. the male proper names under Gula, Arêt and Taqieh.

[Ha-an (without det. d, perhaps also Hu-an), cf. Ilammaru and Ila-an-da-sha-na, Ha-an-na-ûa.—Ed.]


V. NAMES OF DEITIES CONTAINED IN THE PROPER NAMES.


*Nurânu-ma(S), written Nûr-Sâppââkû Nippuru, 7: 2:

Sin(UD-SAR)-mâgiq(DUG-GA), Si-im-ma-ê, 123: 1.

Shubtu(KU)-Ea lu dâkâ-nûn šûšû-ti-Ea, 80: 4.
VI. NAMES OF THE ARAMAIC ENDORSEMENTS.

Aramaic Personal Names (of Abu'Abi's Ed.), 55 : R.

Nabu (Abi-abu-na), s. of Twelve, 131 : R.

Ninib (Abi-abu-na), s. of Twelve, 106 : R.

Nabu (Abi-abu-na), s. of Twelve, 99 : R.

Ninib (Abi-abu-na), s. of Twelve, 52 : U. E.

Nabu (Abi-abu-na), s. of Twelve, 99 : R.

Ninib (Abi-abu-na), s. of Twelve, 52 : U. E.

Ninib (Abi-abu-na), s. of Twelve, 133 : R.

Ninib (Abi-abu-na), s. of Twelve, 99 : R.

Ninib (Abi-abu-na), s. of Twelve, 52 : U. E.

Ninib (Abi-abu-na), s. of Twelve, 129 : R.

Ninib (Abi-abu-na), s. of Twelve, 99 : R.

Ninib (Abi-abu-na), s. of Twelve, 52 : U. E.

Ninib (Abi-abu-na), s. of Twelve, 129 : R.

Ninib (Abi-abu-na), s. of Twelve, 99 : R.

Ninib (Abi-abu-na), s. of Twelve, 52 : U. E.

Ninib (Abi-abu-na), s. of Twelve, 129 : R.

Ninib (Abi-abu-na), s. of Twelve, 99 : R.

Ninib (Abi-abu-na), s. of Twelve, 52 : U. E.

Ninib (Abi-abu-na), s. of Twelve, 129 : R.

Ninib (Abi-abu-na), s. of Twelve, 99 : R.
NAMES OF UNPUBLISHED ENDORSEMENTS QUOTED.

[An rab (Id-dia), Const. NI. 554, cf. Name List.
[An nabshabil (Ninib-ab-sarr), 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 Murashu tablets have been added.

*After the Introduction had gone through the press I discovered an additional "docket," written with black fluid, containing the god Ninib. The one character in doubt seems to be 1. Besides the 5 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)
vary 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>11</td>
<td>4</td>
<td>4</td>
<td>5277</td>
<td>U. L. corner cracked; small portions broken out; otherwise well preserved. 6.3 × 7.65 × 2.68. Inser. 14 (O.) + 8 (R.) = 22 li. Thumbmark on L. E.</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>11</td>
<td>15</td>
<td>5277</td>
<td>5272</td>
<td>Lo. L. corner of O. chipped off; otherwise well preserved. 6.15 × 7.3 × 2.4. Inser. 10 (O.) + 9 (R.) = 10 li. Thumbmark on U. E. Seal impr. on L. E. Faint Aramaic inscr. incised on L. E.</td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>11</td>
<td>15</td>
<td>5272</td>
<td>Fragmentary; U. and Lo part wanting; also cracked, with small portions broken away. 5.7 × 7.45 × 2.4. Inser. remaining, 11 (O.) + 8 (R.) = 19 li. Seal impr. on L. E.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>3</td>
<td>12</td>
<td>15</td>
<td>5235</td>
<td>Possession of H. V. Hilprecht. Slight crack, otherwise in a fine state of preservation. 7.85 × 10.3 × 7.85. Inser. 17 (O.) + 2 (L. E.) + 11 (R.) = 30 li. Five thumbmarks on L. E. Three seal impr. on U. E., one on L. E. and Lo. E.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>3</td>
<td>12</td>
<td>17</td>
<td>5235</td>
<td>A large portion of Lo. R. corner wanting. Several cracks. 6.2 × 7.9 × 2.9. Inser. 12 (O.) + 11 (R.) = 23 li. Seal impr. on L. E., U. E. and Lo. E. Inser. of the latter is broken away.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>4</td>
<td>(?)</td>
<td>(?)</td>
<td>5233</td>
<td>Possession of H. V. Hilprecht. U. and a large portion of Lo. L. corners wanting. Several cracks. 8.85 × 7.75 × 3. Inser. 11 (O.) + 7 (R.) = 18 li. Seal ring impr. on L. E. and Lo. E. Inscription of the latter, belonging to Bīl-mukīn-apli a. of Kūṣr̄, is broken away.</td>
<td></td>
</tr>
<tr>
<td>TEXT.</td>
<td>PLATE.</td>
<td>YEAR.</td>
<td>MONTH.</td>
<td>DAY.</td>
<td>C. B. M.</td>
<td>DESCRIPTION.</td>
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<tr>
<td>7</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>5257</td>
<td>In an excellent state of preservation. 6.7 × 8.95 × 3. Inser. 8 (O.) + 12 (R.) = 20 li. Two seal impr. on Lo. E. and one on L. E. Seal ring impr. on U. E.</td>
</tr>
<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. Inser. 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>
</tr>
<tr>
<td>9</td>
<td>6</td>
<td>1</td>
<td>1</td>
<td>16</td>
<td>5257</td>
<td>Lo. L. corner chipped off; otherwise in an excellent state of preservation. 7.5 × 9 × 3.25. Inser. 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. Inser. 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>5257</td>
<td>Large portion of U. E. wanting. Trapezoidal shaped. 4.4 × 6.2 × 2.0. Inser. 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. Inser. 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. 0.4 × 7.7 × 2.5. Inser. 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. Inser. 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. Inser. 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. Inser. 12 (O.) + 9 (R.) = 21 li. Two thumbmarks impr. 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. Inser. 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. B. 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 × 7.7 × 2.6. Inser. 13 (O.) + 10 (R.) = 23 li. Three thumbmarks on R. Two seal impr. 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 × 7.75 × 2.9. Inser. 11 (O.) + 9 (R.) = 20 li. Three thumbmarks on L.E. Two seal ring impr. on Lo. 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 × 6.8 × 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 × 7.65 × 2.9. Inser. 8 (O.) + 2 (Lo. E.) + 5 (R.) = 15 li. Supershunu written on Lo. E., but no thumbmarks are visible. Two seal ring impr. on U.E., and one on L.E. Very faint traces of an Aramaic inser. 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>Excellently preserved with the exception of a small portion chipped off L. E. 5.85 × 6.55 × 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 × 7.8 × 2.9. Inser. 10 (O.) + 10 (R.) = 20 li. Three thumbmarks on L. E. Two seal ring impr. on L. E. and one on U. 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 × 7.6 × 3. Inser. 12 (O.) + 2 (Lo. E.) + 10 (R.) = 24 li. Two seal ring impr. on U.E. and one on R.E. Three thumbmarks on Lo. 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 × 6.7 × 2.25. Inser. 9 (O.) + 1 (Lo. 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 × 5.78 × 22. Inser. 10 (O.) + 8 (R.) = 18 li. Same seal impr. on U. and Lo. E. The former, belonging to Bel-iddin-abum, 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 × 6.25 × 2.3. Inser. 9 (O.) + 1 (Lo. E.) + 10 (R.) = 20 li. Seal impr. on R. Three thumbmarks without an inser. on R.E. Aramaie 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 × 6.4 × 2.5. Inser. 9</td>
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</tr>
<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>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. 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>35</td>
<td>20</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>5274</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>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 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>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>
<tr>
<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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<tr>
<td>43</td>
<td>25</td>
<td>1</td>
<td>6</td>
<td>15</td>
<td>5349</td>
<td>Slightly cracked and effaced; otherwise well preserved. 6.35 x 7.7 x 2.7. Inser. 14 (O.) + 10 (R.) = 24 li.</td>
</tr>
<tr>
<td>44</td>
<td>25</td>
<td>1</td>
<td>6</td>
<td>24</td>
<td>9555</td>
<td>Well preserved. 5 x 6.48 x 2.28. Inser. 8 (O.) + 7 (R.) = 15 li. Two seal impr. on Lo. E. and one on L. E.</td>
</tr>
<tr>
<td>45</td>
<td>26</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>5354</td>
<td>Very well preserved. 6.05 x 7.93 x 3.1. Inser. 11 (O.) + 1 (Lo. E.) + 10 (R.) = 22 li. Two seal ring impr. on Lo. E. and one on R. E.</td>
</tr>
<tr>
<td>46</td>
<td>26</td>
<td>1</td>
<td>7</td>
<td>2</td>
<td>5320</td>
<td>Slightly cracked; otherwise well preserved. 5.93 x 7.6 x 3.05. Inser. 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 R.</td>
</tr>
<tr>
<td>47</td>
<td>27</td>
<td>1</td>
<td>7</td>
<td>6</td>
<td>5196</td>
<td>Considerably cracked. Portions broken out of R. and U. E. 6.6 x 8.65 x 3.2. Inser. 14 (O.) + 9 (R.) = 23 li. Two seal impr. on U. E. and one on L. E.</td>
</tr>
<tr>
<td>48</td>
<td>27</td>
<td>1</td>
<td>7</td>
<td>6</td>
<td>5350</td>
<td>In an excellent state of preservation. 6.15 x 8.15 x 3.15. Inser. 12 (O.) + 8 (R.) = 20 li. Seal impr. on L. E., Lo. E. and R. O. Three thumbmarks on U. E.</td>
</tr>
<tr>
<td>49</td>
<td>28</td>
<td>1</td>
<td>7</td>
<td>6</td>
<td>5193</td>
<td>Lo. L. end wanting. Cracked, with portions broken out of R. 6.3 x 8.5 x 3.25. Inser. 11 (O.) + 9 (R.) = 20 li. Two seal impr. on U. E., one on Lo. E. and L. E. The inser. of the latter, belonging to Bél-nadin-shumu, s. of Taddanu, is broken away.</td>
</tr>
<tr>
<td>50</td>
<td>29</td>
<td>1</td>
<td>7</td>
<td>8</td>
<td>5273</td>
<td>Lo. L. corner slightly injured; otherwise well preserved. 6.4 x 8.1 x 3. Inser. 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>
</tr>
<tr>
<td>51</td>
<td>29</td>
<td>1</td>
<td>7</td>
<td>16</td>
<td>5278</td>
<td>Slightly effaced on R.; otherwise well preserved. 6.2 x 7.8 x 3.25. Inser. 11 (O.) + 2 (Lo. E.) + 10 (R.) = 23 li. Seal impr. on U. E. and L. E.</td>
</tr>
<tr>
<td>53</td>
<td>30</td>
<td>1</td>
<td>7</td>
<td>21</td>
<td>5268</td>
<td>Cracked. Large portions broken out of O. and R. 8.6 x 6.9 x 3.1. Inser. 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>
</tr>
<tr>
<td>54</td>
<td>31</td>
<td>1</td>
<td>8</td>
<td>2</td>
<td>5501</td>
<td>Cracked; otherwise fairly well preserved. 6.08 x 8.7 x 2.9. Inser. 14 (O.) + 6 (R.) = 20 li. Two seal impr. on U. E. and one on Lo. E., L. E. and R.</td>
</tr>
<tr>
<td>Text.</td>
<td>Plate</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>C. B. M.</td>
<td>Description</td>
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<tr>
<td>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>59</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 L. E. and R. Aramaic docket in black color on R.</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 ring 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>
</tr>
<tr>
<td>TEXT.</td>
<td>PLATE.</td>
<td>YEAR.</td>
<td>MONTH.</td>
<td>DAY.</td>
<td>C. B. M.</td>
<td>DESCRIPTION.</td>
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<tr>
<td>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 × 7.5 × 2.75. Inscr. 10 (O.) + 10 (R.) = 20 li. Two seal impr. on Lo. E., one on U. E., L. E. and R.</td>
</tr>
<tr>
<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 × 6.15 × 2.25. Inscr. 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 × 6.94 × 2.87. Inscr. 12 (O.) × 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>
</tr>
<tr>
<td>71</td>
<td>40</td>
<td>3</td>
<td>7</td>
<td>19</td>
<td>5339</td>
<td>Lo. L. corner wanting; otherwise well preserved. 7.1 × 8.9 × 3.45. Inscr. 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. end partly wanting. Considerably cracked. 6.15 × 7.45 × 2.65. Inscr. 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 × 5.25 × 2.1. Inscr. 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>(7)</td>
<td>5175</td>
<td>Fragmentary. Large portion wanting. 6.4 × 6.6 × 2.75. Inscr. 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 × 7.7 × 2.85. Inscr. 13 (O.) + 7 (R.) = 20 li. Two seal impr. on U. E., one on L. E.</td>
</tr>
<tr>
<td>77</td>
<td>43</td>
<td>3</td>
<td>11</td>
<td>9</td>
<td>4905</td>
<td>Considerably cracked. Portion of R. end wanting. 4.5 × 5.8 × 1.85. Inscr. 9 (O.) × 9 (R.) = 18 li. Thumbmark on L. E. Paint 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 × 6.4 × 2.4. Inscr. 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>5368</td>
<td>In an excellent state of preservation. 5.35 × 6.65 × 2.7. Inscr. 11 (O.) + 1 (Lo. E.) + 4 (R.) = 16 li. Seal impr. on U. E. and on L. E. Seal ring impr. on L. E.</td>
</tr>
<tr>
<td>TEXT.</td>
<td>PLATE</td>
<td>YEAR</td>
<td>MONTH</td>
<td>DAY</td>
<td>C. B. M.</td>
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<tr>
<td>80</td>
<td>45</td>
<td>3(?)</td>
<td>12</td>
<td>14</td>
<td>5167</td>
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<td></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>
<td></td>
</tr>
<tr>
<td>81</td>
<td>45</td>
<td>3</td>
<td>(?)</td>
<td>18</td>
<td>5269</td>
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<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>
<td></td>
</tr>
<tr>
<td>82</td>
<td>46</td>
<td>4</td>
<td>3</td>
<td>21</td>
<td>5138</td>
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<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>
<td></td>
</tr>
<tr>
<td>83</td>
<td>46</td>
<td>4</td>
<td>4</td>
<td>11</td>
<td>5359</td>
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<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>
<td></td>
</tr>
<tr>
<td>84</td>
<td>47</td>
<td>4</td>
<td>4</td>
<td>13(?)</td>
<td>5266</td>
<td></td>
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<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>
<td></td>
</tr>
<tr>
<td>85</td>
<td>47</td>
<td>4</td>
<td>4</td>
<td>13</td>
<td>5367</td>
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<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>
<td></td>
</tr>
<tr>
<td>86</td>
<td>48</td>
<td>4</td>
<td>6</td>
<td>16</td>
<td>5333</td>
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<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>
<td></td>
</tr>
<tr>
<td>87</td>
<td>48</td>
<td>4</td>
<td>7</td>
<td>(?)</td>
<td>5236</td>
<td></td>
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<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>
<td></td>
</tr>
<tr>
<td>88</td>
<td>49</td>
<td>4</td>
<td>8</td>
<td>16</td>
<td>5280</td>
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<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>
<td></td>
</tr>
<tr>
<td>89</td>
<td>49</td>
<td>4</td>
<td>8</td>
<td>23</td>
<td>5229</td>
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<td>90</td>
<td>50</td>
<td>4</td>
<td>8</td>
<td>27</td>
<td>5352</td>
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<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>
<td></td>
</tr>
<tr>
<td>91</td>
<td>50</td>
<td>4</td>
<td>9</td>
<td>11</td>
<td>5252</td>
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<td></td>
<td>Several cracks with small portions broken out. 5.95 \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>
<td></td>
</tr>
<tr>
<td>TEXT</td>
<td>PLATE</td>
<td>YEAR</td>
<td>MONTH</td>
<td>DAY</td>
<td>C. B. M.</td>
<td>DESCRIPTION</td>
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</tr>
<tr>
<td>92</td>
<td>51</td>
<td>4</td>
<td>9</td>
<td>23(?)</td>
<td>5143</td>
<td>Cracked. Small portions broken out. 6.75 x 8.2 x 2.75. Inser. 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.</td>
</tr>
<tr>
<td>93</td>
<td>51</td>
<td>4</td>
<td>9</td>
<td>27</td>
<td>5373</td>
<td>In a fine state of preservation. 5.35 x 7.05 x 2.45. Inser. 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.</td>
</tr>
<tr>
<td>94</td>
<td>52</td>
<td>4</td>
<td>11</td>
<td>8</td>
<td>5281</td>
<td>In a fine state of preservation. 5.4 x 6.8 x 2.48. Inser. 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.</td>
</tr>
<tr>
<td>95</td>
<td>52</td>
<td>4</td>
<td>12</td>
<td>3</td>
<td>5221</td>
<td>Cracked. Portions broken out of O. 6.8 x 8.2 x 2.83. Inser. 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.</td>
</tr>
<tr>
<td>96</td>
<td>53</td>
<td>4</td>
<td>12</td>
<td>17</td>
<td>5306</td>
<td>Well preserved. 7.5 x 5.8 x 2.55. Inser. 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.</td>
</tr>
<tr>
<td>98</td>
<td>54</td>
<td>4</td>
<td>(?)</td>
<td>(?)</td>
<td>5140</td>
<td>U. R. corner wanting. Cracked; otherwise well preserved. 8.1 x 6.85 x 2.8. Inser. 13 (O.) + 6 (R.) = 19 li. Two seal impr. on Lo. E., one on U. E., of which the inser. is broken away. Seal impr. on U. E. Two thumbmarks on L. E.</td>
</tr>
<tr>
<td>99</td>
<td>54</td>
<td>5</td>
<td>2</td>
<td>18</td>
<td>5503</td>
<td>Lo. R. corner wanting. Cracked. 8 x 10.3 x 3.6. Inser. 12 (O.) + 6 (R.) = 18 li. Seal impr. on U. E., Lo. E. and L. E. Two seal ring impr. on R. E. and one on Lo. E. Aramaic inscription incised on R.</td>
</tr>
<tr>
<td>100</td>
<td>55</td>
<td>5</td>
<td>5</td>
<td>16</td>
<td>5188</td>
<td>Numerous cracks. Small portions broken out. 7.7 x 6.6 x 2.8. Inser. 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.</td>
</tr>
<tr>
<td>102</td>
<td>56</td>
<td>5</td>
<td>8</td>
<td>21</td>
<td>5321</td>
<td>Slightly cracked; otherwise well preserved. 6.1 x 7.6 x 2.7. Inser. 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.</td>
</tr>
<tr>
<td>TEXT</td>
<td>PLATE</td>
<td>YEAR</td>
<td>MONTH</td>
<td>DAY</td>
<td>C. B. M.</td>
<td>DESCRIPTION</td>
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<tr>
<td>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. 5.30 × 6.58 × 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. N. 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>
<tr>
<td>109</td>
<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>
</tr>
<tr>
<td>110</td>
<td>59</td>
<td>6</td>
<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>
</tr>
<tr>
<td>111</td>
<td>60</td>
<td>6</td>
<td>6</td>
<td>20</td>
<td>5447</td>
<td>Cracked. Small portion 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>5220</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-Bél, s. of Bél-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>
</tbody>
</table>
| 116  | 63   | 6    | (?)   | (?) | 5504    | Lo. half wanting. 4.8 × 5.3 (frvgr.) × 2.35. Inser. 9 (O.) + 7 (R.) = 16 li. Thumbmark on L. E. Incised Aramaic docket on Lo. E.
BUSINESS DOCUMENTS, DARIUS II.

<p>|</p>
<table>
<thead>
<tr>
<th>TEXT.</th>
<th>PLATE.</th>
<th>YEAR</th>
<th>MONTH</th>
<th>DAY</th>
<th>C. B. M.</th>
</tr>
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<td>117</td>
<td>63</td>
<td>7</td>
<td>1</td>
<td>10</td>
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<td><strong>DESCRIPTION:</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Several cracks. Large portions broken out of O. and R. 6.25 x 8.4 x 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.</td>
</tr>
<tr>
<td>118</td>
<td>64</td>
<td>7</td>
<td>1</td>
<td>13</td>
<td>5325</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Fragment. Right half wanting. Several cracks. 11.3 x 10.5 (fr.) x 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.</td>
</tr>
<tr>
<td>119</td>
<td>65</td>
<td>7</td>
<td>1</td>
<td>15</td>
<td>5291</td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td>Slightly chipped on R.; otherwise well preserved. 4.8 x 5.55 x 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.</td>
</tr>
<tr>
<td>120</td>
<td>65</td>
<td>7</td>
<td>1</td>
<td>15</td>
<td>5246</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cracked. 4.8 x 5.5 x 2.15. Inser. 7 (O.) + 9 (R.) = 16 li. Thumbmark on L. E. Faint traces of an Aramaic docket in black color on O.</td>
</tr>
<tr>
<td>121</td>
<td>66</td>
<td>7</td>
<td>1</td>
<td>20</td>
<td>5390</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>In an excellent state of preservation. 3.95 x 4.9 x 1.9. Inser. 6 (O.) + 8 (R.) = 14 li. Thumbmark on Lo. E. Incised Aramaic docket on O.</td>
</tr>
<tr>
<td>122</td>
<td>66</td>
<td>7</td>
<td>4</td>
<td>6</td>
<td>5365</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Well preserved. 6.25 x 7.4 x 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.</td>
</tr>
<tr>
<td>123</td>
<td>67</td>
<td>7</td>
<td>5</td>
<td>27</td>
<td>5218</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Lo. R. corner wanting. Cracked. 8.4 x 10.57 x 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.</td>
</tr>
<tr>
<td>124</td>
<td>67</td>
<td>7</td>
<td>6</td>
<td>23</td>
<td>5370</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>In an excellent state of preservation. 5.3 x 6.45 x 2.5. Inser. 8 (O.) + 8 (R.) = 16 li. Seal impr. on R. E. and U. E. Seal ring impr. on L. E.</td>
</tr>
<tr>
<td>125</td>
<td>68</td>
<td>7</td>
<td>8</td>
<td>22</td>
<td>5231</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cracked. Large portions broken out of O. 6.35 x 8 x 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.</td>
</tr>
<tr>
<td>126</td>
<td>68</td>
<td>7</td>
<td>8</td>
<td>28</td>
<td>5275</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Well preserved. 6.65 x 8.15 x 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.</td>
</tr>
<tr>
<td>127</td>
<td>69</td>
<td>7</td>
<td>9</td>
<td>4</td>
<td>5249</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Cracked. Small portions of O. and R. broken out. 7.2 x 8.1 x 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.</td>
</tr>
<tr>
<td>128</td>
<td>69</td>
<td>7</td>
<td>(?)</td>
<td>22</td>
<td>5276</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Slightly effaced on R.; otherwise well preserved. 6.3 x 7.98 x 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.</td>
</tr>
</tbody>
</table>
BUSINESS DOCUMENTS, DARIUS II.

129  70  8  1  13  5228  Cracked. L. l. corner injured. Portions broken out. 6.6 × 8.15 × 2.78. Inser. 13 (O.) + 8 (R.) = 21 li. Two seal impr. on U. E. and one on Lo. E. Seal ring impr. on L. E.

130  71  11  6  21  5205  Several cracks, and somewhat effaced. 8.85 × 10.25 × 2.95. Inser. 10 (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.


132  72  13  2(?  29  5360  Cracked. Small portions broken out. 6.9 × 9.55 × 3. Inser. 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. Šupur, etc., written on L. E., but no thumbmarks are visible. Faint Aramaic docket in black color on R.

II. PHOTOGRAPH (HALF-TONE) REPRODUCTIONS.


7 V  3  12  1  5449  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>
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</tr>
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<tr>
<td>9</td>
<td>V</td>
<td></td>
<td></td>
<td></td>
<td>5505</td>
<td>L. 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></td>
<td></td>
<td></td>
<td>5417</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>10</td>
<td>Const. Ni. 607</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. 55, No. 106.</td>
</tr>
<tr>
<td>14</td>
<td>VII</td>
<td>2</td>
<td>8</td>
<td>3</td>
<td>5353</td>
<td>R. of a clay tablet, containing faint Aramaic inscription. Cf. Pl. 34, No. 50. For the contents, etc., cf. <em>Intro.</em>, p. 34.</td>
</tr>
<tr>
<td>18</td>
<td>VIII</td>
<td>3</td>
<td>7</td>
<td>2</td>
<td>5502</td>
<td>O. of a tablet with incised Aramaic &quot;docket.&quot; Cf. Pl. 39, No. 68.</td>
</tr>
<tr>
<td>20</td>
<td>IX</td>
<td>4</td>
<td>7</td>
<td>(?)</td>
<td>5236</td>
<td>L. E. of tablet (double natural size) with Aramaic endorsement, containing the name of the god <em>Ninib</em>. Cf. <em>Intro.</em>, p. 8, also Pl. 48, No. 87.</td>
</tr>
<tr>
<td>21</td>
<td>IX</td>
<td>1</td>
<td>7</td>
<td>20</td>
<td>5283</td>
<td>U. E. of tablet (double natural size) with incised Aramaic endorsement, containing the name of the god <em>Ninib</em>. Cf. <em>Intro.</em>, p. 8, also Pl. 17, No. 29.</td>
</tr>
<tr>
<td>22</td>
<td>X</td>
<td>1</td>
<td>12</td>
<td>28</td>
<td>5284</td>
<td>R. of clay tablet with very faint Aramaic &quot;docket.&quot; Cf. Pl. 32, No. 55, also <em>Intro.</em>, p. 28f., for translation.</td>
</tr>
<tr>
<td>23</td>
<td>X</td>
<td>7</td>
<td>1</td>
<td>16</td>
<td>5246</td>
<td>O. of tablet containing faint Aramaic inscr. in black fluid. Cf. Pl. 65, No. 120.</td>
</tr>
<tr>
<td>24</td>
<td>X</td>
<td>2</td>
<td>9</td>
<td>25</td>
<td>5358</td>
<td>L. E. of a tablet containing a very faint Aramaic inscr., a copy of which is not given in the texts. Cf. Pl. 34, No. 60.</td>
</tr>
<tr>
<td>Text</td>
<td>Plate</td>
<td>Year</td>
<td>Month</td>
<td>Day</td>
<td>C. B. M.</td>
<td>Description</td>
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</tr>
<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>
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<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>5359</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>
<td>2</td>
<td>5501</td>
<td>U. E. of a tablet with seal impr. Cf. Pl. 31, No. 54.</td>
</tr>
<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>
</tr>
<tr>
<td>38</td>
<td>XIII</td>
<td>1</td>
<td>1</td>
<td>16</td>
<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>c. 600-300 B.C.</td>
<td>5790</td>
<td></td>
<td></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 na'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>
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</tr>
</tbody>
</table>
LIST OF SIGNS
AND THEIR VALUES.

Only the characters and variants, with their ideographic and phonetic values, found in the published tablets of the Mariššu archives, are given, cf. Introduction, p. 10. Subdivisions of the GNU 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>
<th>Sign</th>
<th>Value</th>
<th>Value</th>
<th>Value</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ash, rum, til.</td>
<td>dal.</td>
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</tr>
<tr>
<td>2.</td>
<td>bal, pal.</td>
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<td>3.</td>
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</table>

Cf. Id. 252.

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<tbody>
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<td>7.</td>
<td></td>
<td>muk, muq.</td>
<td>ak, an.</td>
</tr>
<tr>
<td>8.</td>
<td></td>
<td></td>
<td>er.</td>
</tr>
<tr>
<td>9.</td>
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<td>10.</td>
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<td>18.</td>
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</table>

Cf. Id. 6.

Cf. Id. 201.

Cf. Id. 219.

Cf. Id. 95. 249.

Cf. Id. 250.

Cf. Id. 219.
<table>
<thead>
<tr>
<th>57.</th>
<th>rii, dup.</th>
<th>58.</th>
<th>duppur. kunakku. tupparr.</th>
<th>76.</th>
<th>sharrur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>59.</td>
<td>tak, toq. skum.</td>
<td>60.</td>
<td>abu.</td>
<td>79.</td>
<td>ish, mil. lir. ga.</td>
</tr>
<tr>
<td>63.</td>
<td>qu.</td>
<td>64.</td>
<td>gab, gab, duš.</td>
<td>81.</td>
<td>nashū.</td>
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<td>65.</td>
<td>ur.</td>
<td>66.</td>
<td>du, kin.</td>
<td>82.</td>
<td>karpatu.</td>
</tr>
<tr>
<td>67.</td>
<td>Cf. Id. 76. ram.</td>
<td>68.</td>
<td>la.</td>
<td>83.</td>
<td>Cf. Id. 89.</td>
</tr>
<tr>
<td>69.</td>
<td>Cf. Id. 122. tum, ep.</td>
<td>70.</td>
<td>inu.</td>
<td>84.</td>
<td>Cf. Id. 98.</td>
</tr>
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<td>71.</td>
<td>shim, rik.</td>
<td>72.</td>
<td>arku.</td>
<td>85.</td>
<td>būbu. abultū.</td>
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<td>73.</td>
<td>ziq. ti.</td>
<td>74.</td>
<td>Cf. Id. 194. u.</td>
<td>86.</td>
<td>kip.</td>
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<td>75.</td>
<td>ka.</td>
<td>76.</td>
<td>Cf. Id. 14. po, qibatu zuuluppur.</td>
<td>87.</td>
<td>Cf. Id. 194.</td>
</tr>
<tr>
<td>77.</td>
<td>uik, nī, nī. nid.</td>
<td>78.</td>
<td>ne, biti.</td>
<td>88.</td>
<td>Cf. Id. 6. Abū.</td>
</tr>
<tr>
<td>79.</td>
<td>bi, kash.</td>
<td>80.</td>
<td>fur.</td>
<td>89.</td>
<td>kisbādu. Kūtā</td>
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<td></td>
<td>shamu.</td>
<td>90.</td>
<td>biltu.</td>
<td>91.</td>
<td>ashtu.</td>
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<td></td>
<td>ardu.</td>
<td>92.</td>
<td>mar.</td>
<td>93.</td>
<td>Cf. Id. 201.</td>
</tr>
<tr>
<td></td>
<td>zikaru. emêdu.</td>
<td>94.</td>
<td>shak, sag.</td>
<td>95.</td>
<td>Cf. Id. 201.</td>
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<tr>
<td></td>
<td>shikaru. karunia.</td>
<td>96.</td>
<td>rēshtu. gaggadu.</td>
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<td>No.</td>
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<td>95.</td>
<td>e. mal.</td>
<td>gīhā, Bābītu.</td>
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<td>96.</td>
<td>bit, gid, git, nağ.</td>
<td>malāğu.</td>
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<td>97.</td>
<td>bit, bid.</td>
<td>bitu.</td>
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<tr>
<td>98.</td>
<td>kal, rub, dan, tan, lab.</td>
<td>ekaļtu.</td>
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<td>99.</td>
<td>kdr.</td>
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<td>100.</td>
<td>dak.</td>
<td>būnū. giddatu.</td>
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<td>101.</td>
<td>sa.</td>
<td>Addaru maḥru.</td>
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<td>102.</td>
<td>fir.</td>
<td>laḫ. u, šam.</td>
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<td>103.</td>
<td>is, is, iz.</td>
<td>šammu. buḫadu.</td>
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<td>pa, yat.</td>
<td>Šerēmu.</td>
<td>aṣšēru.</td>
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<td>šillu.</td>
<td>šammasu-šammu.</td>
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<td>106.</td>
<td>pi.</td>
<td>pṣaḏa!</td>
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<td>107.</td>
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<td>reša.</td>
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<td>zu.</td>
<td>Šim. ba.</td>
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<td>Šim. ba.</td>
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<td>dūru. tātu. šuḫkuru. kunukku.</td>
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<td>130.</td>
<td>ma.</td>
<td>Cf. Id. 71.</td>
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<td>132.</td>
<td>da, ta.</td>
<td>itu.</td>
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<td>133.</td>
<td>id, it, if.</td>
<td>ishênu.</td>
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<td>tur.</td>
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<td>zak, zag.</td>
<td>imittu.</td>
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<td>138.</td>
<td>kar, gar, qu.</td>
<td>qētu.</td>
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<td>gal, qal.</td>
<td>rabā.</td>
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<td>?.,?.,101:15.</td>
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<td>145.</td>
<td>mir.</td>
<td>Cf. Id. 96.</td>
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<td>146.</td>
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<td>ehrā.</td>
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<td>148.</td>
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<td>kipātu.</td>
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<td>149.</td>
<td>li, liš.</td>
<td>ēli.</td>
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<td>150.</td>
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<td>gul.</td>
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<td>155.</td>
<td>nim, num, sur.</td>
<td>mašru.</td>
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<td>156.</td>
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<td>Cf. Id. 6.</td>
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<td>ehi, lim.</td>
<td>sharīqu.</td>
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<td>162.</td>
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<tr>
<td>164.</td>
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</table>

**Note:** The content of the image appears to be a table with entries that are not clearly legible. The table spans multiple pages, starting from page 201 to 205.
| 244. | tar, jar, qud, qu, shu, hash, gud. | Cf. Id. 6. | 245. | shipatu. | rashā. |
| 246. | tuk. | 247. | qishimmaru |
| 248. | gab, gap, ḫup. | 249. | kalbu. | nēku. |
| 250. | ur, līk, liq, tash, lās, das, dis. | 251. | shiglu. |
| 252. | ḫu. | 253. | shumēlu. | apu. | mu. |
| 256. | gā. | 257. | id. | nag me. | eštlu. | nāru. | a'. | nīkasu. | makkāru. |
| 254. | za, ẓa. | Cf. Id. 238. | 255. | kaspū. | ḫurgu. | nāmu. | zittu. |
CUNEIFORM TEXTS.
Continued

11

Read the year of accession did not have Nisan.
Continued

13

14

Erasure.
Continued

Erasure.
L.E.

U.E.

written upon erasure.
L.E.
R.E.
U.E.
L.E.

Erasure.
Continued

18

O.

5

R.

10

15

20

L. E. ❄%
R. E. ❄%
U. E. ❄%

* Erasure.
* Read $^*$ mistake of scribe.
Continued

Omit, mistake of scribe.

Lower horizontal wedge, erasure.

Oblique wedge erasure.

Erasure.
Continued

A rest mistake of scribe.

Erasure.

24
* Repeated on following line.

* Erasure.

* Erasure of thumbnail marks.

* Scribe failed to write name.

* Horizontal wedge, erasure.

* Erasure.
O.  

5  

10  

15  

40  

R. 10  

15  

Erasure.  

Omit, mistake of scribe.

Omit, omitted by scribe.

Erasure.  

Horizontal wedge, not omitted.

Repeated on li. 15.
Confirmed

20

R. 16

written upon erasure.

Erasure.

U. E.

written upon erasure.

L. E.

written upon erasure.

R. 15

20

47

48

written upon erasure.

rest mistake of scribe.
pl. 32

55

O. 

5 

Lo. E. 10

R.

15

R. *Mistake of scribe for R.

Omit, mistake of scribe.

56

O

5 

Lo. E. 10

R.

16

R. 

*Erasure.
omitted by scribe.

Erasure.

written upon erasure.

rest erasure.
The scribe reversed these names. Cf. seals of Lo. E., and 68: Lo. E.
omitted by scribe.
The scribe erased a mistake, but failed to write the rest of the erasure.
Characters above it, intended for insertion here.
Characters above li. intended for insertion here.

rest, mistake of scribe.

rest erasure.

rest erasure.

rest erasure.

rest erasure.

rest erasure.
123

O.  

L. E.  

R.  

U. E.  

124

O.  

L. E.  

R.  

U. E.  

Note: A real mistake of scribe.
Pl. 69

127

128

Lo. E.
LEASE OF SHEEP AND GOATS.
RELEASE ON ACCOUNT OF A CLAIM FOR DAMAGES ARISING FROM TRESPASS.
3
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.
PL. V.

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 ENDORESEMENTS, 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.
PL. XV.

MODERN BABYLONIAN WATER WHEELS.
MODERN BABYLONIAN WATER WHEELS.
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 ȘA the tablet has šeršu.
1 : 14. Instead of ŽU mitgittu the tablet has immerumitgittu.
1 : 2. Instead of a-DU the tablet has a-bi-i.
10 : 21. Instead of i-NA-ep-shu the tablet has i-te-ep-shu.
16 : 6. Instead of ni-DU-qu the tablet has ni-šš-qu.
20 : 9 end. Instead of reading lāg-SHAM-DU the tablet has lāg-NUN-tum.
24 : 7. Read c-lat; rest is mistake of scribe.
26 : 4. The fourth character is ša. Cf. l. 9 end and 29 : 19; 30 : 8.
26 : 12. Instead of “Erasure,” note should read “Tablet injured.”
26 : 17 end. The tablet has the determ. = before ka-šir.
29 : 24. MESH omitted by scribe after MU-AN-NA.
35 : 17. MAN omitted by scribe. It should read um-man-nu.
35 : 17. Instead of ĕnER, tablet reads ĕnmaršaša.
36 : 3. Transpose ša and the determ. =. It should read ĕnša-Nabû-šaša.
44 : 24. Text is correct. Name is to be read Bel-shum-lil-bir.
48 : U.E. Determ. = omitted before Murashu.
51 : 5 end. Tablet contains dušaša-bir-ša-šu-ša-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 ul-tu.
59 : 1 end. It 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 šašumen, and not BAR-NUN. Cf. Pl. VI.
65 : 7. bi is omitted by scribe. Read ina huds bi-bu-shu.
70 : 1 end. ĕn is omitted by scribe.
70 : 8. ă omitted by copyist before SARI, which is read IRš, Vol. IX, p. 75.
76 : 6. Tablet contains šaša ina panûš.
82 : 7. Instead of DEIR tablet has KAR. Read Bel-šir.
82 : 11 end. Tablet reads ūša ina panûš.
108. Instead of AD tablet has BIL. Cf. Sign List, 88, variant.
26 : 8. Tablet reads 1000 instead of 1500.
32 : 2. Instead of a-DIš read a-kš-Iš. It is a mistake of the scribe.

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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 (T) instead of (T).
P. 14, li. 20, read KIRRUD instead of KIR-RUD.
CORRECTIONS AND ADDITIONS—CONTINUED.

P. 19 li. 11, read *ardia* instead of *ardia*.
P. 24, note, li. 5, read מ.נ.
P. 28, li. 21, read ח instead of מ.
Pp. 29 and 37, instead of [¶] in יבבט read מ. I left it open as the Editor at first desired to read *abu* for *AD*, cf. p. 71.
P. 40, notes, li. 7, read מ instead of מ.
P. 58, read *Na-tu-e-el*.
P. 60, notes, li. 2, add the names *Na-ad-E†-si*, and *Pa-ad-E†-si* or *Pa-ad-an-E†-si*. Cf. Const. Ni. 560.

Sign List, No. 232, read *qlu* instead of *eklu*.
Pl. 21, li. 9, scribe omitted ul before מ-malat.
Pl. 33, li. 14, omit ע, mistake of scribe; read *ra-shu-us-su*.
Pl. 36, li. 4 end, read מ8 gur. Cf. li. 1. 9.
Pl. 63, li. 1, omit *qlu* (dittoography by scribe).
Pl. 67, li. 2, *ns* omitted. Read *na-na-nu-tu*.
Pl. 122, li. 9, omit *v* (dittoography by scribe).