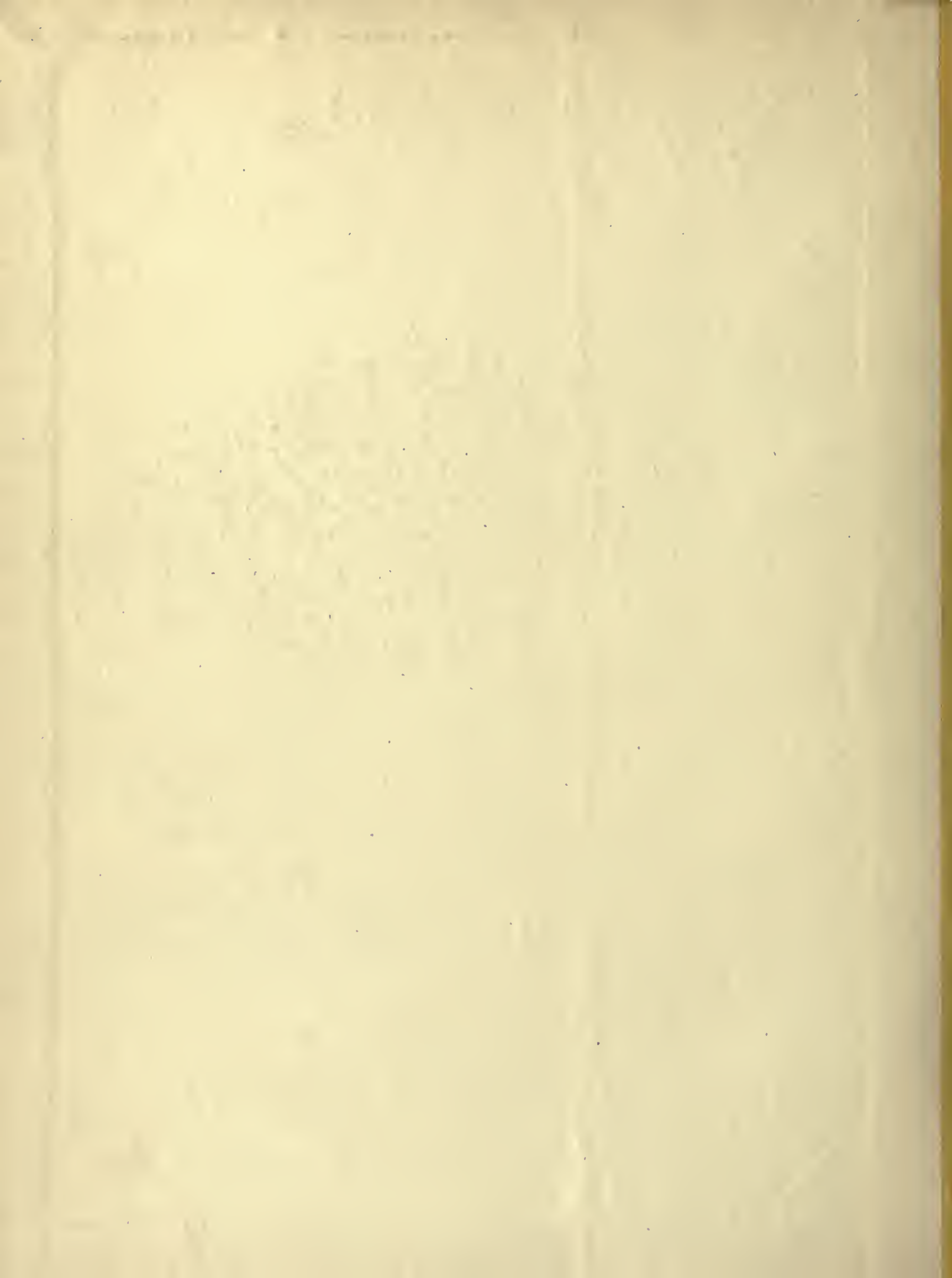


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# THE BABYLONIAN EXPEDITION

OF

THE UNIVERSITY OF PENNSYLVANIA

**SERIES A: CUNEIFORM TEXTS**

EDITED BY

H. V. HILPRECHT

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OF  
MURASHÛ SONS OF NIPPUR

DATED IN THE REIGN OF  
DARIUS II.  
(424-404 B. C.)

BY

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To the Memory  
of  
Edward W. Clark  
of  
Philadelphia

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



## EDITORIAL PREFACE.

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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,<sup>1</sup> 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

<sup>1</sup>On this subject cf. Hilprecht, *The Excavations in Assyria and Babylonia*, pp. 513, ff. (*The Babylonian Expedition of the University of Pennsylvania*, Series D, Vol. I).

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 Šafá Inschriften*; Dussaud and Macler, *Voyage archéologique au Šafá et dans le Djebel ed-Drúz*, and the same two authors' *Mission dans les Régions désertiques de la Syrie Moyenne*—all of which have rendered valuable service in helping to identify West-Semitic names contained in the Babylonian cuneiform texts here published. Suffice it to state expressly, that Aramean and Kana'anean names unaccompanied by a reference to an inscription are taken from the collections of Lidzbarski, while the Šafaïtic 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 *Werdeprocess* 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,<sup>1</sup> Persians and Medians (IX, pp. 26, ff.), and even Indians,<sup>2</sup> including also members of the mountainous tribes of Asia

<sup>1</sup>As to Cassite influence, cf. *mNá'id-aŠhîpak* (IX), *áluBît-mTarbilimma-Uarbe* (X) and *áluBît-aMarudda(u)*, IX and X.

<sup>2</sup>Whom I am inclined to recognize in *Ál-hUindai* (IX), "settlement of the Indians," and other expressions occurring in both volumes.

Minor—among them the Tabalites<sup>1</sup> or Tibarenians and the Hittites<sup>2</sup>—inhabitants from Syria<sup>3</sup> and the shores of the Mediterranean,<sup>4</sup> Ammonites<sup>5</sup> and Moabites,<sup>6</sup> Jews and Edomites (cf. IX, pp. 26, ff.), Egyptians,<sup>7</sup> and other nations.<sup>8</sup> 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 palæographical peculiarity of the *Murashû* tablets, according to which the plural sign *MESH* is generally written after *ilu* and <sup>d</sup>*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 אִלִּי, where the scribes of the *Murashû* tablets have *ilu<sup>plur</sup>*. 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 *ilu<sup>pl</sup>* 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 *ilu<sup>pl</sup>* and <sup>d</sup>*Shamash<sup>pl</sup>* 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 *ilu<sup>pl</sup>* was employed by the Babylonian scribes for expressing a West-Semitic sound similar to their plural ending *el*, resp. *i*, in other words, that they wrote *ilu<sup>pl</sup>* to render אִלִּי. The question arises, what does אִלִּי in proper names

<sup>1</sup> Cf. *aluBit-(m)Ta-ba-la-ai* (*Ta-ba-lu-aï*, *Ta-ba-lu-la-ai*), X. Cf. also the additional writings *Ta-bal-ai*, *Tab-bal-ai*, *Tab-la-ai*, *Tab-alu-ai* (and *Tab-al-lu-u-a*, *Ta-ba-li*, *Tab-li*), quoted by Johns, *Assyr. Deeds*, pp. 48 and 106.

<sup>2</sup> Cf. *Âl-Uattai* (X), "settlement of the Hittites" or "Khatians."

<sup>3</sup> Cf. *mHam(m)atai* (X), probably "man from Hamath" (on the Orontes).

<sup>4</sup> Cf. the places *aluIshqallunu* (= אִשְׁקָלְלָנוּ), IX, and *aluUazatu* (= אִזְעָ), X, apparently named after the two famous cities of the Philistines. Cf. also *aluBit-mSûrai* (IX, X), unless *Sûrai* be a *hypokoristikon* of a name containing צֹר "roek."

<sup>5</sup> Cf. *Âl-Uam(ma)nai* (X), "settlement of the Ammonites."

<sup>6</sup> Cf. *aluUashbâi* (IX, X, = אִשְׁבָּנָי, with the dissolution of final *n*) and *Âl-Uashbâi* (IX), "settlement of the Heshbonites."

<sup>7</sup> Cf. the personal proper names containing *Amunu* (= Ἀμμών) and *dEsi* (= Isis) in X and the canal *Nâru sha hMizirai* (X).

<sup>8</sup> Cf. e.g., *Âl-Mandirai*, "settlement of the Mandireans" (IX), and *hGi-mir-ra-ai*, "the Kimmerians" (X, 97: 12).

signify? According to a view widely prevailing among Semitists, prominently including Nöldeke,<sup>1</sup> 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.<sup>2</sup> Apart from other reasons, I call attention to the fact that many of the personal names compound with אֱלִי אָבִי אַחִי אֵם מַלְכִי, etc., as first element, in several Semitic dialects offer parallel formations with only אֵם אָב אַח מַלְכִי, etc., in the same position, and, moreover, that sometimes even the same person is written either way,<sup>3</sup> that, furthermore, in such cases where these nouns appear as the final element of full names, as a rule<sup>4</sup> 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*,<sup>5</sup> *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-hi*, *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, אֱלִי אָבִי אַחִי אֵם מַלְכִי, 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*<sup>a</sup>, 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 *ihu*) "god," which they actually heard, in cuneiform writing.<sup>6</sup>

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 cuneiform texts from the time of the Hammurabi Dynasty down to the end of the fifth century corroborate it. For the earlier period the collection of proper

<sup>1</sup> Cf. Cheyne and Black, *Encyclopædia Biblica*, Vol. III (1902), col. 3279: אֱלִי, 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.

<sup>2</sup> Cf. especially Gray, *l.c.*, p. 85.

<sup>3</sup> Cf. the Hebrew Dictionaries. For my purpose it will be sufficient to quote אֱבִי-גִיל alongside of אֱבִי-גִיל (and even אֱבִי-גִיל) 1 Sam. 25; אֱבִי-נֹר and אֱבִי-נֹר, 1 Sam. 14 (cf. Babyl. *SHESH-nûri* below, which can only mean "A. is my light" = *Ahi-nûri*); אֱבִי-שְׁלוֹם (1 Kings 15) and אֱבִי-שְׁלוֹם (2 Chron. 11, also Gray, *l.c.*, p. 84); אֱלִי-פֶלֶט (1 Chron. 3: 6) and אֱלִי-פֶלֶט (1 Chron. 14: 5); אֱלִי-צֶפֶן (Nu. 3: 30) and אֱלִי-צֶפֶן (Ex. 6: 22), etc.

<sup>4</sup> Cf. however the traces of a final *i* in the Greek transliteration of certain Sâfâitic proper names, below.

<sup>5</sup> *AD* does not necessarily mean *Abi*. As shown below, p. 38 †, it sometimes must be transliterated *Ad*, being a shortened form from *Adad* or *Addu*.

<sup>6</sup> I must therefore decline Delitzsch's proposition (*B. A.*, IV, p. 487): "Das doppelte *Ni* (*NI-NI*) ist vielleicht am besten *Ilu*, nicht *Ī-lî* (Nagel) oder *Ili* (King) zu umschreiben,"—a method also adopted by Daiches, *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. Ranke in Series D, Vol. III, will furnish the necessary material. The lists of proper names given by Zimmern, *K. A. T.*,<sup>3</sup> and Johns, *l. cc.*, 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-ḥa-qa-bi*, *Nabû-qa-ta-ri*, *Ili<sup>pl</sup>-ga-ba-ri*, *Shamash-na-da-ri*, *Bit-ili-a-dir-ri*, *Za-bi-ni*, *Gab-ba-ri*, *Ḥa-bi-si*; or ends in *ili<sup>pl</sup>*, as e.g., *A-qa-bi-ili<sup>pl</sup>*, *A-dar-ri-ili<sup>pl</sup>*, *Ra-hi-mi-ili<sup>pl</sup>*, *Ra-ab-bi-ili<sup>pl</sup>*, etc., where the final *i* of the first element may be due to the first *i* of the second element (*ili<sup>pl</sup>*), 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. *Qûsu-ia-a-ḥa-bi*, *Bél-ia-a-ḥab-bi*, *Bél-ba-rak-ki*, *Ili<sup>pl</sup>-qa-ta-ri* (*qatar* must be a verbal form 3 p. m. sing. perf., like the three preceding verbs, and *ga-ba-ri* in other names), *Shamash<sup>pl</sup>-la-din-ni*,<sup>1</sup> *Mi-in-ia-mi-i-ni*, on the one hand, and <sup>a</sup>*Mil-ḥi-abu-uşur*, <sup>a</sup>*Il-te-iḥ-ri-nûrî*, <sup>a</sup>*Il-te-ḥi-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. *Ili<sup>pl</sup>-ba-rak-ku* (rare!), *Ili-za-bad-du* (common), *Ili<sup>pl</sup>-na-tan-nu*, *Mi-na-ḥi-mu*, *Ra-ḥi-mu*, *Za-bu-du*, *A-qu-bu*,<sup>2</sup> *Na-tu-nu*, etc.), or to drop the final vowel altogether, in accordance with a general tendency noticeable in connection with proper names (cf. *Nabû-zabad*, *Ammu-la-din*, *Ili<sup>pl</sup>-ga-bar*, *Nashḥu-qa-tar* (Johns), *Mi-in-ia-a-me-en*, *Mi-na-ḥi-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.

<sup>1</sup>The final element, *la-din-ni*, written also *la-din*, and (with dissolution of final *n*, cf. Vol. IX, p. 27, note 3) even *la-di* (V R., 8:15, and Johns, *A. D. B.*, p. 52) probably is a preative form of the verb ׀׀׀. Cf. *li-in-dar* (*Ili-li-in-dar*, *Shamesh-li-in-dar*, IX and X) from ׀׀׀, *la-rim* (*Mar-la-rim-me* (= *mi*), *Mar-la-ar* [me] with *synkope*, *Ma-ri-la-rim*, *Mar-la-rim*, *Abi-la-rim*, *Ahi-la-rim*, etc. (Johns, *A. D. D.*, Vol. III, p. 100), *Aḥi-la-ri-im* (X, below), Hif. from ׀׀׀, and perhaps *la-ki-im* (cf. <sup>a</sup>*Ia-a-ḥu-û-la-ki-im* IX) = *la-qi-im*, Hif. from ׀׀׀. For other verbal forms (Imper., Imperf. Perf., Part.) of these four verbs are commonly found as an element of certain West-Semitic proper names. Cf. *Il-ia-di-nu* (p. 50, note §), *Na-di-ru*, *Na-di-ir*, *Shamash-na-da-ri* (IX and X), *Addu-ra-am-mu(a)* (IX), *Mil-ki-ra-mu* (Johns, *A. D. D.*, Vol. III, p. 186), *Ilai-rimmu* (Winekler, *Sargon*), *Shamesh-qa-me*, *Atar-qa-mu* (Johns, *A. D. B.*), and Bi. ׀׀׀, etc.

<sup>2</sup>In some cases final *u* may be due to a preceding labial.

In view of what has been stated, it is clear that *ilu<sup>pl</sup>* 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<sup>pl</sup>* (also the *lugal<sup>pl</sup>* 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 *é*, resp. *í*. But the length of the last vowel of *ili*, etc., follows from this peculiar writing in Babylonian as little as it does from *ילל* in the Hebrew proper names, or from the use of the *scriptio plena* in Semitic palæography 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 *MESH* in Assyrian (*Assyriaca*, pp. 55, f., note) and the similar use of the vowels *a*, *i*, *u*, especially (but not exclusively!) at the beginning of words (*i-ish-talal*, *e-ik-du*, *u-ush-ziz*, *e-ip-she-tu-ú-a* (= *epshétuwa* or *epshétoa*), *ú-ul-lu-ú*, etc.). In the 'Amarna tablets this use of the plural sign *MESH*, the "*Hauchlaut*," and the vowels *a*, *i*, *u* as *matres lectionis* or phonetic complements, is much more extensive than in pure Babylonian and Assyrian texts (cf. Bezold, *Oriental Diplomacy*, pp. xiii, xvii, f., xxiii, f.).

To establish the pronunciation of *AN<sup>pl</sup>* as *ili* = *ילל*, 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<sup>pl</sup>-li-in-dar*, *AN-li-in-dar* (with *syncope* of the second vowel between identical consonants) and *AN-in-dar*. In order to read the last writing correctly, we have to read *AN* as *ili* (*Ili-indar*, i.e., *Iindar* = *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<sup>pl</sup>-a-di-nu* (Evetts-Strassmaier, *Neriglissar*, 66, 7). It shows that *AN<sup>pl</sup>* must be read *Ili* to complete the verbal form *iādīnu* required by the first writing.

The evidence adduced is regarded as ample to show that the correct transliteration of *AN<sup>pl</sup>* in the West-Semitic names of our texts must be *ili* = *ילל*, "god." The fact that *MESH* is omitted a few times in the *Murashū* texts and very frequently in other inscriptions (e.g., in those published by Johns and Strassmaier<sup>1</sup>) would indicate either that *AN*

<sup>1</sup> Cf. e.g., Strassmaier, *Nabuchod.* 346, where the same person is written either *Ba-ri-ki-ilivl* (l. 3) or *Ba-ri-ki-il* (l. 7), and *Nabuchod.* 364, where the same person is written *I-di-ḫi-il* (ll. 3, 4) or *I-di-ḫi-ilivl* (l. 9).



when appearing in West-Semitic names was also pronounced *ili*,<sup>1</sup> or that it stood for *il* = אל, the final vowel being frequently dropped, as in Hebrew proper names (cf. אל-צפן and אל-י-צפן, and אל at the end of names). It may, however, seem strange that in our texts  $AN^{pt} = ili$  appears also at the end of West-Semitic names, where the Old Testament and the *Corpus Inscriptionum Semiticarum* have only אל. As stated above, the general tendency of dropping short case vowels at the end of names is largely responsible for the defective writing אל. 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.: Ἀμβριλιου, Ἀμρίλιος Ἀμρήλις (= אמר-אלי) and Σαμοαέλις (= שמוע-אלי, scarcely = שמר-אלי), alongside of Ἀζαρηλιος (= עזר-אל), Ἀμείρηλιος (= אמר-אל), Παγαίλιον (= רע-אל), etc. Nöldeke found difficulty in explaining this *i* satisfactorily (*S. B. B. A.*, 1880, p. 768), while Lidzbarski was inclined to ascribe it to Roman influence (Ἀῦρηλιος Αἰμίλιος, etc., cf. *Ephemeris*, I, p. 331). In order to distinguish  $AN^{pt}$  and  $AN$  sufficiently in my transliteration, I rendered the former by *ilī* and the latter by *ili*, at the same time now regarding the final *i* of  $AN^{pt}$  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 ihu, nor El," basing his rendering of *Al* principally upon the writing of *Al-Nashlu-milki*, *Al-Si'-milki*, etc. But where did the Assyrians ever pronounce the word for "god" (אל) 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 *āl* or *ēl*, known from Lidzbarski's list of proper names to have been used in connection with certain deities. Cf. עבר-אלכעלי, גרם-אלכעלי ("The Ba'al"), גרם-אלשהרי ("The Moon-god"), etc. The fact that *Nashlu* and *Sin* are here still used as appellatives is interesting and important with regard to their meaning and origin. The Ar. article *āl* or *ēl* is also known to occur in certain West-Semitic proper names of the *Murashū* archives. Cf. <sup>a</sup>*Il-te-ḥi-ri-abi* (= אלשהרי-אבי, "The Moon-god is father"),<sup>2</sup> <sup>a</sup>*Il-te-eh-ri-nāri*' (= אלשהרי-נורי, "The Moon-god is my light," the final *i* in this case being long), and *Ba-ri-ki-<sup>a</sup>Il-tam-mesh*, occurring alongside of *Ba-rik-ki-<sup>a</sup>Shamesh(-mesh)*, i.e., "Blessed of the Sun-god." The Sun-god <sup>a</sup>*Il-tam-mesh* = אלשמש, hitherto not identified, occurs in quite a number of West-Semitic proper names. Cf. <sup>a</sup>*Il-ta-mesh-di-i-ni* (Strassmaier, *Nabuchod.* 363, 4), and (without the det. of *ilu*) *Il-tam-mesh-na-ta-nu* (*Nabon.* 497 : 4); *Il-tam-mesh-i-la-ai*

<sup>1</sup> As *AD* = *abi*, *SHESH* = *aḥi* in West-Semitic proper names.

<sup>2</sup> Observe the *scriptio plena* of the final *i* in *elshēri* and my remarks in connection with *ilī* above.

(*Cyr.* 34 : 14, cf. also *Nabon.* 583 : 18), *Il-tam-mesh-nu-ur* (*Cyr.* 58 : 6), and *Abi-Il-te-mesh* (*Nabon.* 638 : 4), and (without the article *ēl*) <sup>d</sup>*Tam-mesh-i-la-ai* (*Nabon.* 554 : 4), <sup>d</sup>*Tam-mesh-nūri* (82-3-23, 271, 1), and (without the det. *ilu*) *Tam-mesh-na-ta-nu* (*K.* 961 : 15)<sup>1</sup> and *Tam-mesh-id-ri*.<sup>2</sup> In the last four mentioned names we may also read idiog. *Shamesh(-mesh)* instead of the phonetic *Tam-mesh*. I furthermore call attention to such names as <sup>d</sup>*Il-te-ri-ha-na-na* (Strassmaier, *Cyr.* 177, 3), *Te-ri-hi-li-ia* (Vol. X, below), and even the pure Babylonian name *Te-ir<sup>3</sup>-nadin-aplu* (Johns, *l.c.*, pp. 17, 53, 76) occurring alongside of *She-ir-nādin-aplu*. It seems almost certain that *Tēr* and *Itēri* are identical with the god *Shēr(um)*, 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-'ri* (*V R.*, 8 : 31) or *Te-'e-ri* (*V R.*, 8 : 65), borne by a prince of Qidri and apparently representing Ar. שְׁהַר, *Shēr* is to be regarded as a contraction of שְׁהַר, "Moon," or is identical with the Assyrian *Shēru* = שַׁחַר, "Morning-red." In all probability the two different words were frequently mixed by the Assyrian scribes. Cf. *she-hi-ri*, as a synonym of *she-e-ri*, quoted in Delitzsch, *Assyr. Handwörterbuch*, p. 635.

The promiscuous use of *sh* (pronounced *s*?) and *t* (pronounced *th*?) as the first radical of שמש and שְׁהַר, 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-ta-mesh* and *Il-te-mesh* is important, as it allows us to transliterate <sup>d</sup>*UD-MESH* in West-Semitic proper names (rendered in Vol. IX as *Shamshī* = *Shamshi* in view of the peculiar use of *MESH* as a phonetic complement discussed above in connection with *ilu<sup>p</sup>*, and in consideration of such frequent writings as *S(h)am(Ū)-si-ia-a-bi* (doubtless = שְׁמִשִּׁי־הַב), *S(h)am-si-id-ri*, *S(h)am-si-ila-ai*, etc.) also as *Sha(e)mesh(-mesh)* or even *Tam-mesh*, corresponding to Hebrew שְׁמִשִּׁשׁ, rather than to Arab. *shamsi*.

Besides *ili* (and *il*) occurring most frequently in West-Semitic proper names, as shown above, the *Murashū* tablets know of two other West-Semitic words for god, viz., *ilai* or *ilahi*, corresponding to Aram. אֱלֵה, and Arab. *ilāhi* (Gen.), and *iluha*, corresponding to Hebr. אֱלֹהִים (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), *I-la-i-a-bi*, written also *Ila-ai-abi*, *Nusku-ila-ai*, *Nabū-ila-ai*, *S(h)am-si-ila-ai*, and also *Ila-ai-ram-mu* (*Sanh.* II, 54). As to *ilahi*, cf.

<sup>1</sup> Cf. Pinches in *Recueil de Travaux*, XIX, pp. 104, f.

<sup>2</sup> Cf. Johns, *Assyr. Doomsday Book*, p. 31.

<sup>3</sup> Cf. the "form" of <sup>d</sup>*Te-ir*, Johns, *l.c.*, p. 17, and the same author's attempt to "read *Itēr*, a variant of *Ishtar*(?) or *Il-tāri*, i.e., 'god of mercy.'"

*Mannu-kî-i-la-ḥi-i*, abbreviated (therefore, the last *i* lengthened<sup>1</sup>) from a name like *Mannu-kî-ilahî-lî*, "Who is strong like god?" (cf. *Man-nu-ki-Ishtar-lî* and *Mannu-kî-Ashur-lî*, Johns, *A. D. D.*, Index). As to *iluhâ*, cf. *Mannu-lu-ḥa-a* (abbreviated<sup>2</sup> from a name like *Mannu-kî-iluhâ-lî*) and also *Ḥa-ma-ri-ili-u-a*<sup>3</sup> = עמר-אלוה.

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 יהו, the contracted form of the tetragrammaton," was left out intentionally. Notwithstanding all that has been said in favor of such a comparison, I am unable to recognize any god in *iâma*. Frequently as it occurs, not even once the det. for *ilu* precedes it. Whenever the euneiform inscriptions transliterate a Hebr. יהו, whether at the beginning or end of a name, they invariably write *Ia-u*, *Ia-a-u*, *Ia-a-ḥu*, <sup>a</sup>*Ia-ḥu-u*, <sup>a</sup>*Ia-a-ḥu-u* (cf. Zimmern, *K. A. T.*,<sup>3</sup> pp. 465, ff.). *Iâma* at the end of West-Semitic names, like *Ahi-ia-a-ma*, is nothing but the Hebrew ending םי,<sup>4</sup> which in all probability is a "Weiterbildung" of יה or אי by adding an emphatic מ or *ma*. For, cf. Hebr. אבִים (Kings) alongside of אבִיה (Chronicles), a name borne by the same person. In a number of cases יה doubtless is an abbreviation of the god יהו, but in many instances it is surely nothing else than the common Semitic *Rufe-suffix ia*, which at the bottom may be identical with the vocative particle *iâ* in Arabic. As I expect to develop my view with regard to Semitic *hypokoristika* more fully at another place,<sup>5</sup> 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 *iâ* (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 suff. of the first person sing. (so-called "*Kose-suffix*"). It rather originated in connection with an effort on the part of the speaker to reach the ear of a person somewhat distant from him. In order to attract his attention he necessarily held the last vowel longer, *i. e.*, emphasized it.

<sup>1</sup> Instead of the lengthening of the last vowel (*Abdi*, *Abdâ*, *Zabdi*, *Zabdâ*, *Ṭâbi*, מִיכָה or מִיכָא, etc.) we also find the *Rufe-suffix ia* or *iâ* (cf. e. g. *IA-di-ia-a*, V R. 8: 24, *Abdi-ia* (IX) עֲבִדִיָה, עֲבִדִיָה, מִיכָה, Ṭa-bi-iâ and מִיכָה. Cf. also *Manna-aki-dIsh-tar-ia*, p. 55, below, which should not be translated "who is like my Ishtar," the *iâ* not belonging to *Ishtar*, but to the whole name in its shortened form).

<sup>2</sup> The lengthening of the last vowel *a* again is the substitute for the dropping of the last word. The Aram. docket ... מנא has preserved the א of אלוה. For the frequent omission of *kî* in this class of proper names, cf. *Mannu-Bêl-ḥâtin*, below, *Mannu-aḥe* (Johns, *Assyr. Deeds*, Vol. III, p. 406) alongside of *Mannu-kî-aḥê*, and Johns, *Assyr. Doomsday Book*, p. 42.

<sup>3</sup> Therefore to be separated from pure Babylonian names like *Bêl-abu-ua*, *Nergal-ri-su-û-a*.

<sup>4</sup> On this whole question cf. Jastrow, reprint from *Journal of Biblical Literature*, pp. 114, ff.

<sup>5</sup> 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 doekets 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 𐤊, while the last letter is not 𐤊, but probably 𐤍, 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 𐤍 on the original of No. 87, while the unpublished tablet (C. B. M., No. 5508), where the character seems a more pronounced 𐤊, 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 𐤍𐤊𐤍𐤁 as the Aramaic equivalent of *NINIB*, which at once recalls the ideograph-writing *NIN-SHAI* "lord of the boar" and the Syriac ܢܢܝܒ (on which cf. Jensen, *Kosmologie*, and Hrozný, *Mythen von dem Gotte Ninrag*. If this reading be accepted, the Biblical *Nisrok* seems to be the same god, the two letters 𐤊 and 𐤁 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.*<sup>3</sup> and Jensen in *K. B. V.*, 1, p. 538, and Kùchler, *Assyr. Medicin*. A votive object in terra-cotta from Nippur representing a wild boar was published in Vol. IX. Another very remarkable terra-cotta was discovered there in the course of the fourth expedition. It represents a sow with her litter of sucking pigs and on her a wild boar. There can be little doubt that this strange votive object, which I expect to discuss in another place, stands in close relation to Ninib, after Bêl the most important god worshiped at Nippur.

June 1, 1904.

H. V. HILPRECHT.

## PREFACE.

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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 Archæology, who has also been in recent years the Chairman of the Babylonian Expedition of the University of Pennsylvania, was called to his rest. Mr. Clark was a pioneer, and a very generous promoter of this work. In grateful appreciation and profound respect is this volume dedicated to his memory.

It affords me pleasure to express my heartfelt gratitude to the Provost, Dr. C. C. Harrison; the Vice-Provost, Prof. Edgar F. Smith; the President of the Department,

Mrs. Cornelius Stevenson, Se.D., and all the members of the Board of Managers of the Archæological Department, for their kind support and interest in facilitating the preparation of this volume; and especially to Mr. Eckley B. Coxe, Jr., for his generosity in providing the funds necessary to publish it.

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

My thanks are also due Dr. Victor Dippel 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	𐤀𐤍𐤁𐤀	
No. 87	𐤀𐤍𐤁𐤀	𐤅𐤁𐤍
No. 5508	𐤀𐤍𐤁𐤀	𐤅𐤁𐤍
No. 5514	𐤀𐤍𐤁𐤀	

As to the possibility of the last character being anything else but a 𐤁 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 𐤒 for No. 29, and 𐤓 for No. 87 (see p. 8). But I now feel after a final consideration that the character in question is in each case, in all probability, a 𐤓. In No. 87 𐤒 in 𐤒𐤓𐤔 is made different (cf. also the enlarged photograph on Pl. IX). The character in the last three is 𐤓 (cf. the list of characters, p. 72). The peculiarly made one in the first (which can really be either 𐤒 𐤒 𐤓 or 𐤓), I now also regard as a 𐤓. In fact it is the usual way 𐤓 appears not only in the Old and Middle Phœnician, 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 𐤓 usually appears in Aramaic endorsements on clay tablets, exclusive of the Murashû documents, cf. Stevenson, *Ass. and Bab. Contracts*, pp. 115, 117, 122, 129, 133, 145 and especially 148. Cf. also C. B. M., 3552. Until, therefore, more light is thrown upon the subject I prefer to read that character 𐤓, and the name 𐤀𐤍𐤔𐤀. Even after this I am unfortunately not prepared to express a more definite opinion as to the understanding of this curious Aramaic equivalent of *Ninib*. In the search for an explanation it must be kept in mind that 𐤓 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(LIK)* in not a single instance is made like this sign, I read it *UR?*, but placed it in the *Sign List* as a different character, cf. No. 214. The editorial note at the bottom of p. 41 prompted a further investigation of the subject, and I now pronounce it to be the Neo-Babylonian form of the sign given in Delitzsch's *Ass. Les.* 4, p. 135, as No. 327<sup>a</sup>. This character has the value *hamámu*, and as there is a name *Nabû-ha-am-me-iláni*, "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-hamme-ibni*, "Ashur has created a regent," which is similar in meaning to the common *Bél-shar-ibni*.

In connection with my explanation, in the *Introduction*, that *AN-MESH* in West Semitic names was read 𐤀𐤍 and that they do not contain the first person pronominal suffix, I want to call attention to the readings *Ia-ash-ma-ah-ì-el*, C. B. M. 1352 : 17; also *Ia-ah-za-ar-ìlu(AN)*, Ranke, *Personal Names*, with *Ia-ah-za-ar-ì-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.

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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,<sup>1</sup> offering an exceedingly smooth surface for the writing.<sup>2</sup>

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 dockets, under the microscope, appears to be other than that which caused the stains.<sup>3</sup>

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

<sup>1</sup>In Vol. IX it was stated that they were baked, cf. pp. 13 and 79.

<sup>2</sup>Cf. Zehnpfund, *Über babylonische assyrische Tafelschreibung*, Stockholm Congress, Leyden, 1893, Vol. II, p. 272.

<sup>3</sup>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 *Shabātu* 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 *Shabātu*, *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 *Kislīmu*. Another unpublished tablet, however, of the forty-first year of Artaxerxes (C.B.M. 5310) is dated on the third of *Shabātu*, 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 *Shabātu*. If this dating is correct Darius II., in all probability, began to reign on the third or fourth day of *Shabātu*.

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.<sup>1</sup> (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-Bél*, the son of *Ninib-nādin*. These are leases of sheep and goats, written for *Bél-supê-mahur*, agent of *Arsham* (cf. p. 4), and dated in the eleventh and thirteenth years of Darius II. One of the witnesses mentioned is *Bél-dānu*, son of *Bél-bullitsu*. 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,

<sup>1</sup>For the different ways the name is written, cf. "The Concordance of Proper Names." *Da-ri-ia-a-mush*, in these documents, occurs most frequently. Considering that the Babylonian *m* here stands for *w* (cf. Haupt, *Z. A.*, II, p. 269), this closely reproduces the Persian *Dārayawa(h)ush*. Cf. also *Δαρείαιος*, and the Biblical דָרְיָוִשׁ. A docket on No. 78 contains דָרְיָוִשׁ, 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 Murashû family, or to those who were in some way connected with their business.<sup>1</sup> *Bél-supé-muhur*, in Vol. IX, 99 : 5, is referred to as the *ardu* and *paqdu* of *Bél-nâdin-shumu*. In Vol. X, 126 : 10, he is the *ardu sha Rîmût-Ninib*. In the texts under consideration, which are dated several years later than any belonging to the Murashû Sons, he appears as the *paqdu* of *Arsham*, as in Vol. IX, 1 : 2. The relations of these documents with those of the Murashû Sons, and the similarity of their contents, are certainly not compatible with the idea that *Bél-supé-muhur* leased sheep while in the service of *Arsham*; afterwards became the servant of *Bél-nâdin-shumu*, and later of *Rîmût-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 *Rîbât*, servant of *Rîmût-Ninib*. As neither *Rîbât* nor *Rîmût-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 *Murashû*, *Bél-hâtin* and *Bél-nâdin-shumu*; that the former is not mentioned in the documents after 437 B.C.; that eight years later his son *Rîmût-Ninib*, referred to on the same tablet as the son of *Murashû*, as well as of *Bél-hâtin*, appears for the first time as a creditor in those transactions; that a son of *Bél-nâdin-shumu*, whose name was *Murashû*, is referred to as the creditor in two tablets, and finally that a son of *Bél-hâtin*, who also bore the name of *Murashû*, is mentioned in Const. Ni. 525.

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

<sup>1</sup>Cf. *Introduction*, Vol. IX, p. 14, and p. 4 of the present volume.

the second day of Tishri of the eighth year (416 B.C.), after which his name does not again occur. In other words, with the exception of six documents, the first fifty-seven are written in his interest. Of these six tablets,<sup>1</sup> four, Nos. 29, 43, 44 and 52, belong to *Rîmût-Ninib*. The name of *Rîmût-Ninib*, after the disappearance or death of *Bêl-nâdin-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 *Bêl-nâdin-shumu*, are ascribed to his servants and his servant's servant.<sup>2</sup>

The last three tablets here published (130, 131 and 132) not only introduce a different kind of business,<sup>3</sup> 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 *Bêl-supê-muhur* with the *ardu* and *paqdu* of *Bêl-nâdin-shumu*, and later the *ardu* of *Rîmût-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 *Bêl-hâtin* receives his payment from *Bêl-nâdin-shumu*;" that the sons of *Murashû* acted as agents for the crown; that the employes 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.

<sup>1</sup>No. 10 is a bond for the release from prison made with *Tirirakamma*, the bond-servant of *Bêl-nâdin-shumu*. No. 55 is a partnership contract between *Ninib-muballit*, son of *Mushêzib* and *Adgishêri-zabdu*, son of *Bêl-êrib*. In No. 78, we learn that *Ninib-muballit* paid the taxes of *h'udu sha Ribât*, son of *Bêl-êrib*, servant of *Rîmût-Ninib*, son of *Murashû*, which shows that he was connected with the business transactions of the family. In No. 87, a certain *Ninib-muballit* is mentioned as a servant of *Ribât*. In all probability, by reason of the fact that the tablet was found in the archives of the *Murashû* sons, *Ninib-muballit* and his master *Ribât* are the same individuals as those figuring prominently in these documents under the same names as the servants of *Rîmût-Ninib*.

<sup>2</sup>The names of the creditors, *ardu sha Rîmût-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 *Bêl-nâdin-shumu*, and grandson of *Murashû*.

<sup>3</sup>Cf. No. 74, however, written in the interest of *Bêlitsunu*, and 105 and 106 for *Ribât*, servants of *Rîmût-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.<sup>1</sup> 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 *Mukín-aplu*, 82 : Lo. E., and *Bél-mukín-aplu*, 88 : U. E.<sup>2</sup> 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.<sup>3</sup> 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 *Murashú* 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

<sup>1</sup> Cf. "Table of Contents" under Nos. 6, 28, 49, etc.

<sup>2</sup> 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. 33, Lo. E.). When the seal impressions vary, therefore, we cannot always assume that there was more than one person by the same name.

<sup>3</sup> The open space to the left of the name, in connection with the *kunukku*, is where the seal impression was made (cf. Pl. II). The scribe continued to write around the impression.

case of No. 28, where the *šupur* of *Ná'id-Bél* is given, and in the contract the writing of his name has been defaced. It also enables us to determine to whom thumb-nail marks belong when unaccompanied by names, simply *šupurshu* or *šupurshunu* 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<sup>1</sup> in Aramaic are found. Besides the twenty-five tablets, the legends of which are here published, several<sup>2</sup> 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 שטר, 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,<sup>3</sup> 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.<sup>4</sup> 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.<sup>5</sup> These characteristic

<sup>1</sup> This is the proper legal term for the so-called Aramaic "docket."

<sup>2</sup> Notably Nos. 8, 12, 22, 61, 77, 86, 90, 96, 128, 130.

<sup>3</sup> Cf. *Journal of the Royal Asiatic Society*, 1864, Vol. I, p. 189.

<sup>4</sup> These are the only tablets of the *Murashû* archives thus far published, which omit the name of the scribe and date (cf. p. 3).

<sup>5</sup> 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 euneiform, added the endorsements in Aramaic.<sup>1</sup>

In every instance where the name or names written in Aramaic are preserved on the tablets,<sup>2</sup> 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 dockets 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 *šupur*, on the reverse of No. 105 (cf. Pl. VI), by the side of which is written *<sup>a</sup>KUR-GAL-u-pah-hir*, the following Aramaic characters appear: אורפחר. 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 *<sup>a</sup>KUR-GAL-u-pah-hir*, or in other words אור is the Aramaic writing of the deity *<sup>a</sup>KUR-GAL*. Two other tablets, C. B. M., Nos. 5505 and 5417 (cf. Pl. V), contain these fragmentary dockets.



From the contents of the former, if a name is written on the tablet in Aramaic, it should be that of *<sup>a</sup>KUR-GAL-MU* (*nâdin* or *iddina*), and on the latter *<sup>a</sup>KUR-GAL-étir*. Notwithstanding both the tablets are fragmentary, and the Aramaic "dockets"

<sup>1</sup> Tablets 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.

<sup>2</sup> The 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, בַּשָּׁנָה הַשְּׁטָר בְּהַיָּא: "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 אור stands for <sup>a</sup>*KUR-GAL*. In the "docket" of No. 5505 the beginning of an additional character is seen, which appears to be א. As *iddina*(*MU*) is written ארן on tablets 29 and 60, and as *it-tan-nu* is written אתן, Vol. IX, 71, in all probability this is the first letter of the second element.

<sup>a</sup>*KUR-GAL* in proper names in some periods was identified with *Bél*, 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 אור to be pronounced? If the ו is vocalic, names like *U-ru-mil-ki* (cf. *K. B.*, II, p. 90), etc., might be compared. If it is to be considered consonantal, the reading *Amurru* = *Amurru* (cf. שוש = *Shamash*, רריהוש = *Darijamush*) seems to be suggestive. The god *MAR-TU* (for whose pronunciation as *Amurru*, cf. Jensen, *Z. A.*, XI, 303 f.) is called *bél-shadî* (cf. *KUR-GAL* = *shadû-rabû*). Besides names like <sup>a</sup>*KUR-GAL-na-ta-nu*, *Nbn.*, 497 : 3 (Dippel, *Name List*), <sup>a</sup>*KUR-GAL-sha-ma-*, *Nbk.*, 42 : 5, seem to show that אור, just like <sup>a</sup>*MAR-TU* = *Amurru*, was a foreign deity. But since at present no conclusive evidence is at hand, I prefer to transliterate the name of the deity <sup>a</sup>*KUR-GAL*.

The names to be expected in Aramaic, if endorsements are preserved on Nos. 29 and 87, are <sup>a</sup>*NIN-IB-uballit* and <sup>a</sup>*NIN-IB-iddina* respectively. The former contains אנר(?)שתאר and the latter אנת(?)שתאבלט. (Cf. also Pl. IX.)

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

שטר אנת(?)שתאבלט

שטר אנת(?)שתאבלט

Unfortunately, a black stain has obliterated the character in doubt, but what remains gives us additional assurance that the first letter is א, and that the last two are surely שת. Between these two characters, on tablet 29, there is a shortline. Apparently the scribe, in writing ש 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.<sup>1</sup> Taking no account of this line, the character which follows is a perfect ת, 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 ש is not made exactly the same on the two tablets, upon which it is preserved. In No. 29 it appears to be a ר or perhaps ר; in No. 87 it is either a ו 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

<sup>1</sup> [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*, *Ninrag* or *Nisrok*.<sup>1</sup>

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., Bêl, in names, is written בל (Nos. 60, 99, 104, 115, 116 and 131); Marduk, מרדכ (No. 121); Nabû, נבו (Nos. 119, 120 and IX, 71); Nanâ, ננא (No. 106); Shamash, שוש (No. 116),<sup>2</sup> 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,<sup>3</sup> 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 archivist. But does it not rather point more strongly to the fact that the endorsements

<sup>1</sup> Hrozný, *Mythen von dem Gotte Ninrag*, p. 81, f.

<sup>2</sup> Cf. also כישוש, Lidzbarski, *Nordsemîtische Epigraphik*, p. 295.

<sup>3</sup> Consisting of seventeen short inscriptions and dockets, *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.<sup>1</sup> 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.<sup>2</sup> 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?<sup>3</sup> 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

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

<sup>2</sup> A great many Western Semites adopted Babylonian names (cf. *Intro.*, Vol. IX, p. 28, f.).

<sup>3</sup> Cf. Winckler, *Geschichte Bab. u. Ass.*, p. 179.

of the sign  $\acute{a}d(t)$  in the words “*min-át-ti*,” “*ib-át-qa*,” and the frequently occurring name “*Ád-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 are frequently found alongside the sign in question. The following definitely shows that the sign is not the one having the value  $\acute{a}d(t,t)$ , and that it must be considered altogether differently. (a) If the characters were to be read  $\acute{a}d$  in the name *Ád-dan-nu*, we should expect to find the ordinary sign having the value  $\acute{a}d$  used at least once in this name, which occurs in these texts fully one hundred times. (b) With the value  $\acute{a}d$ , the name is rightly considered foreign, but then we should expect to find more than two or three persons with foreign names mentioned, either as fathers or sons, among the thirty-five or more different names of persons recorded as being thus related. (c) The writings *ib-át-qa* (= *ibataqa*) and *min-át-ti* while possible, are not the ordinary ones. (d) In short the usual sign  $\acute{a}d(t,t)$ , 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-ád-dan-nu-bul-liṭ-su*, Vol. IX, 79 : 12, Lo. E., or *Nabû-ád-dan-nu-uṣur*, Strass., *Dar.*, 264 : 6, would seem to have no exact parallel in formation, but transliterating them *Bél-tad-dan-nu-bul-liṭ-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 *ṭat* can only be used in the rendition of this sign, which appears as a variant for the name *Lu-u-bal-ṭa-at*, Strass., *Dar.*, 379 : 15, written *Lu-u-bal-ṭat*, Strass., *Dar.*, 319 : 4, 8.<sup>1</sup> (d) Cf. also *tat-ta-sha*-(*A-AN*), 9 : 4, parallel with *ta-aḥ-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 *kad(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.*, *kad(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

<sup>1</sup> Cf. Peiser, *Aus dem Babylonischen Rechtsleben*, III, p. 33.


sign<sup>1</sup> in the name *E-gi-bi*. In both instances, doubtless, the introduction, or resurrection of these values was for practical purposes, and is due to the frequent occurrence of these names. Is it not possible also to account in this way for the introduction of *tad* in connection with the sign under consideration? *Taddannu* had become a very common name. No cuneiform character with the value *tad* existed, unless the sign in question in some unknown period had this value; and instead of writing *ta-ad* each time, is it not reasonable to assume that in the guild or school of scribes the masters, or teachers of cuneiform orthography, found it expedient to select a sign for this and similar values? If we are right in identifying the sign as *KAD*, and that this value was introduced for it, then doubtless its selection is due to the fact that it was rarely, if ever, used in connection with its original values, *kad(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 Babyl. scribes mistook *î*, pron. suff., for their own plur. ending *é*, resp. *î*." 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-tan-ilu<sup>pl</sup>*, *Rab-bi-ilu<sup>pl</sup>*, *A-dar-ri-ilu<sup>pl</sup>*, *A-na'-ilu<sup>pl</sup>*, *Aq-bi-ilu<sup>pl</sup>*, *Ba-ri-ki-ilu<sup>pl</sup>*, *Ia-a-di-hu-ilu<sup>pl</sup>*, *Ia-a-hab-bi-ilu<sup>pl</sup>*, *Ra-hi-im-ilu<sup>pl</sup>*, *Shi-kin-ilu<sup>pl</sup>*, there is not a single West Semitic name of a similar formation having 'אל in the same position. (b) That the scribes when they wrote *ilu<sup>pl</sup>* did not intend to represent anything that even had the appearance of the suffix, is conclusively shown by two Aramaic docketts. For *Ra-hi-im-ilu<sup>pl</sup>* the scribe wrote רחמיאל on tablet No. 68; and on No. 5506 (Catalogue, B. M.) for *Ha-za'-ilu<sup>pl</sup>*, is written in Aramaic חזראל, exactly as in the Old Testament. In other words *AN-MESH* in these names, which in Hebrew have אל as the second element, stands for nothing else than אל. Is there any plausible explanation for this peculiar writing?

It is to be observed also that Assyrian scribes in writing these foreign names, whether אל is the first element or the final, made no effort to indicate that there was a suffix, e.g., *Ilu-gab-ri*, *Ilu-a-ka-bi*, *Ilu-id-ri*, *Ilu-na-ta-ni*, *Gab-ri-ilu*, *Ia-a-di-ilu*, etc., cf. lists in John's *Doomsday Book*, and *Decds and Documents*. Taking into consideration also the fact that אל in West Semitic names of these texts is found more frequently than *Rammân*, *Gula*, *Naná*, etc., in Babylonian names; and that the scribes, in all probability, knew that אלהים, the Hebrew word for God, was plural,<sup>2</sup> is it not natural to suppose that the Babylonian scribes in their efforts to distinguish between *ilu* and

<sup>1</sup> Cf. Jensen, *Z. A.*, Vol. I, p. 189.

<sup>2</sup> Cf. the use of *ilu<sup>pl</sup>* as singular in the *Tell-el-Amarna* letters, Barton, American Oriental Society's *Proceedings*, April, 1892, p. cxcvi.

the Hebrew  introduced this combination of signs, *AN-MESH*, which carried with it the idea of plurality? In the light of what precedes in connection with the introduction of new values for signs, this theory finds support and becomes plausible.<sup>1</sup>

3. In Strassmaier's publications of contract literature a character very similar in appearance to *GISH* occurs several hundred times.<sup>2</sup> Tallquist reads it *ešu*, "Holz." He also quotes a passage in which it occurs, Strass., *Nbn.*, 164 : 8, which he reads "*ushparu pišú*," cf. *Die Sprache der Contracte Nabú-ná'id's*, pp. 49, 140. Zehnpfund reads the name *ushparu išu*, "Bastweber," cf. *B. A.*, Vol. I, p. 496. In another place he reads *išu* "Werg," cf. *B. A.*, Vol. I, p. 498. This sign appears as a determinative for the frequently occurring *kibsu*, *shalhu* and *hullanu*. Delitzsch, reading the sign as the determinative *išu*, translates "Schemel," "hölzernes Tempelgeräth" and "Ruhelager" respectively; cf. also Meissner, *Supplement*, p. 14, *išu* = "Werg." Peiser, *Keilinschriftliche Bibliothek*, IV, p. 236, f, reads three hundred *qátáti sha išu*, "dreihundert 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 *kitú*, "clothing material." Zehnpfund rightly says, notwithstanding he reads the sign as the determinative *išu*, that "alle drei Wörter bezeichnen Teile der babyl. Kleidung," for they frequently appear in the "*Weberrechnungen*." With *kuú hu-ul-la-nu*, Strass., *Nbn.*, 78 : 3, 8, compare *subál hul-la-nu*, V. R., 61, col. V, 45. That *GAD* is made in early Babylonian texts in a similar manner, cf. *Z. A.*, III, p. 210. That it is exactly the Neo-Babylonian form of the sign, cf. Vol. IX, 86<sup>a</sup> : 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 *išu*, usually wrote it without any regard for its actual form.

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

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

<sup>2</sup>[This character was already identified as *kitú* 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. *SAL-ASH-QAR*, cf. 130 : 4, *passim*.

5. In the name list of Vol. IX the son of *Ardi-Ninib*, occurring 49 : 18 and 53 : 18, is read *Ninibai*(*BIL-DAR-ai*). The same name occurs 108 : 14 (where the text was not given correctly<sup>1</sup>). 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,<sup>2</sup> *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,<sup>3</sup> 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 *KIRRU*. Cf. Delitzsch, *Ass. Lesestücke*, 3d Ed., S.<sup>b</sup>, p. 58, also Strass., *Dar.*, 430 : 6. For *KIRRU* in names of gods, cf. <sup>a</sup>*DU-KIR-RUD-KU*, King, *Babylonian Magic and Sorcery*, 12 : 24, and <sup>a</sup>*LUGAL-KIRRU*(?), 12 : 25.

6. The ideogram for *abarakku* (cf. *Sign List*, No. 162) is not to be read *SHI-UM* (Delitzsch, *Handwörterbuch*, p. 12), nor *shium* (*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 *abarakku* was a royal officer, cf. also Vol. IX, 59 : 14. In the same volume, tablet No. 32, he gives an order for the restitution of property, and in No. 39, for the collection of rent. Taking the ideogram into consideration it seems possible that originally the office was something like "Archivarius" or "Keeper of the Seal."

<sup>1</sup>Cf. *Sign List*, No. 86<sup>a</sup>, for *BIL* as it appears on the tablet.

<sup>2</sup>I am indebted to Professor Hommel for these two references.

<sup>3</sup>Cf. *Introduction*, Vol. IX, p. 18, § 4, and the *Sign List* of this volume.

## PROPER NAMES.

The same general rules observed in Vol. IX for the transliteration of verbal forms in proper names written ideographically, are followed in the *Concordance* of this volume. The transliterations of certain hypokoristia, 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-SHA-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-uh-lib-bi-iláni*, 91 : 18 ; *Lu-mur-dum-qi<sup>d</sup>Bél*, Strass., *Nbn.*, 509 : 3 ; or, *U-sur-a-mat<sup>d</sup>Ea*, Strass., *Camb.*, 245 : 14, but formations of this character are exceedingly rare, and the verb is usually the imperative or the precative. It cannot be said that they represent names, which originally contained verb + deity + substantive, the middle element of which has been dropped, because such formations do not occur. The same is true, if it should be urged, that in the shortening of names the order of the elements was reversed, as such a change has not been proved to have occurred. If they were originally theophorous names, and represent the common formation, deity + verbal forms + substantive, of which the deity has been omitted and two elements remain, then the form of the verb should be the participle,<sup>1</sup> and the names in question should be read *Érib-aplu*, *Ká'isha-aplu*, *Nádina-*

<sup>1</sup>The only exceptions known to me in Neo-Babylonian literature which cannot be satisfactorily explained are, the frequently occurring *Nabú-u-sur-napishtim*, and a peculiar name written *Nabú-it-tan-aĥu*, Strass., *Dar.*, 57 : 14. [Dippel, *Name List*.] Cf. also the reading of a strange name in Meissner, *Altbab. Priv.*, 97 : 22, *Ilí-ishme-ĥani*, "Gott erhörte die Elenden," by Hommel, *Altisr.*, *Üb.*, p. 71. This statement requires the consideration of the following :

1. *Bél-tash-me-e-ri-ih-tu*, "O Bél, 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, *Bél-taz-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-Gula*, 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 *taz* and *tash*, this name should be read *Bél-ana-máti-shu*, a formation similar to *Anum-ana-kussi-shu*, 101 : 5, or *Ninib-ana-biti-shu*, 26 : 2. The final elements of these names are omitted according to IX, p. 66, note. Cf. *Nabú-ina-kári-lu-mur*, Strass., *Cyr.*, 67 : 11 ; or, *Bél-Nippuru-ana-ashri-shu-têr*, 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. *Nabú-tab-ni-u-sur*, Strass., *Nbn.*, 116 : 27 ; *Nabú-tul-tab-shi-li-shi-ru*, Strass., *Nbk.* 161 : 5, etc. [With regard to the writing *tash-me-e*, cf. the very name quoted above, *Ilí-ish-me-e-ĥa-ni-e*, which I interpret, however, as אֵלִישְׁמַעֲנִי.—Ed.] Finally, the proper reading for the name is *Bél-ana-me-e-ri-ih-tu*, as determined by the variant *Bél-a-na-me-e-ri-ih-ti*, Strass., *Dar.*, 379 : 38 [Dippel, *Name List*], and *Bél-a-na-mi-ri-ih-tu*, Strass., *Dar.*, 434 : 24.

2. Johns in saying that *Sin-nádin-aĥu* and *Sin-iddina-aĥu* are both possible readings (cf. *American Journal*

*aplu* and *Báni-aplu*, e.g., *Sha-kin-shumu*, Strass., *Cyr.*, 297 : 9. This same character also is attached to abbreviated names having the imperative, and is also read *aplu* by some Assyriologists, e.g., *Ku-şur-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 præterite + *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,

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of *Semitic Languages*, Vol. XVIII, p. 153) has been influenced, as well as others, by the writing *SE-na* frequently used in proper names for *iddina*. But "na" or the overhanging *a* vowel is added to most forms of *nadānu*. For the participle, cf. *na-di-na*, *Nbn*, 1113 : 27. The name must be read *Sin-nādina(-na)-aḫū*. The overhanging *a* is due to the following *a* of *aḫū*, cf. *Bêl-nādina(-na)-aplu*, *Dar.*, 464 : 3.

3. The verbal form in the name *Ea-êpush(-ush)-ilu*, Strass., *Dar.*, 226 : 4, etc., is also the participle. It is the common family name occurring hundreds of times, having as a rule *êpush(-esh)*, here *êpush*, due to the influence of the labial. That this is correct, cf. the same name (*Nabû-nādîn-shum*, son of *Shû-la-a*, son of) *Ea-êpush(-esh)-ilu*, Strass., *Dar.*, 169 : 3. *Epish* is also found, cf. Strass., *Dar.*, 73 : 12. The unabbreviated form of this name is *Ea-êpush-ilāni*. This is proved by the writing of the same individual's name, in Strass., *Dar.*, 224 : 4.

This necessitates the reconsideration also of the reading *Ea-epeshân* ("Ea is the artisan") introduced for this name in *Introduction*, Vol. IX, p. 25, which has since been adopted by several Assyriologists. In opposition to the arguments advanced for it, and also those against the reading *Ea-êpush-ilu*, I offer the following: (a) In not a single instance, in the many occurrences of this name, or its abbreviated form, is it written like the word for "artisan" referred to, e.g., *E-pi-sha-nu*, *E-pesh-a-ni*, *E-pesh-sha-nu* or *E-pesh-nu*. (b) The form *AN<sup>pl</sup>* is not only found once but frequently. Cf. Strass., *Nbn.*, 116 : 18, *Nbk.*, 293 : 13, *Camb.*, 388 : 19, *Dar.*, 73 : 12, 224 : 4, 321 : 32, etc. (c) That the determinative *amêlu* is used before *Epush-AN*, when it stands in the third place, offers no difficulty, as it indicates the family name. Then, also, *Epush-AN* is an abbreviation for *Ea-êpush-AN*. Cf. the same name written both ways, Strass., *Dar.*, 404 : 13, and *Dar.*, 403 : 10. Further, *Ea-êpush-AN* is an abbreviation of *Ea-êpush-ilāni*. Cf. the same name also written both ways, Strass., *Dar.*, 169 : 3, and *Dar.*, 224 : 4. Certainly *Ea-êpush-ilāni* could not be a "professional designation," and yet cf. the name *amêluEa-êpush(-esh)-ilu*, Strass., *Dar.*, 515 : 16. The text quoted, i.e., *Dar.*, 257, has also alongside of *hEpush-AN* the family name *hNa-ba-ai*, li. 16. (Cf. *mNa-ba-ai*, Strass., *Dar.*, 298 : 9.) Cf. also *hMudammiq-dRamman*, Strass., *Cyr.*, 223 : 10, *Camb.*, 208 : 3. (d) *Shamash-êpush* may be translated "Shamash did (it)," but *Nabû-di-i-nu-e-pu-ush*, Strass., *Nbn.*, 367 : 1, will justify the reading *Ea-êpush-ilāni*, and its translation "Ea is the maker of gods." (e) And finally, that the meaning expressed is in full accord with their religious ideas, cf. the names with similar meanings: *Ea-ilu-û-tu-êpush(KAK)*, *Dar.*, 206 : 17; *Ea-i-lu-tu-êpush(KAK)*, *Nbk.*, 345 : 15; *Ea-ili-ia-êpush(KAK)*, *Dar.*, 278 : 10; *Ea-shamê(-e)-êpush(KAK)*, *Dar.*, 551 : 23.

4 Assyrian *E-sag-ila-ki-in-ab-lî*, *V. R.*, 44, 44d, etc. The explanation of the form *kin*, which is not imperative, is as follows: *Mukîn-aplu(DU-A)*, Vol. IX, 71 : L. E., is written in l. 8, *Ki-na-aplu* or *Ki-na-a*. *Mukîn-aplu(DU-A)*, 82 : 13, Lo. E., is an abbreviation of *Bêl-mukîn-aplu*, 88 : U. E., as determined by a comparison of the seals. Taking into consideration the fact that the performative *u* or *mu* is frequently dropped in Assyrian names, e.g., *shallim* for *ushallim* or *mushallim*, in *Ashur-shal-lim*, Johns, *A. D. D.*, 163 : 1, or for *mushal-lim* in *Nabû-shal-lim-aḫê*, Johns, *A. D. D.*, 102 : 1, there is every reason to believe that the element in question is to be regarded as the participle in a shortened form. Cf. the docket on tablet 78 כְּלִיָּהּ לְפָלַח for *Bêl-mukîn-aplu*. This being true, *Ki-na-a* is an abbreviation for a name like *Bêl-mukîn-aplu*, or, in other words, is a hypokoristicon, with the "kose" suffix. This explanation, however, will not justify the transliteration of *DU* as *kin* (imperative) instead of *mukîn* in such full names as *Bêl-mukîn(DU)-zêru*, as has been done generally in Babylonian names by some Assyriologists.



resembling the first person pronominal suffix of the noun,<sup>1</sup> such as *Im-bi-ia*, 24 : 16 ; *Ib-ni'-ia*, Strass., *Nbk.*, 62 : 3 ; *Ba-ni-ia*, Vol. IX, 26 : 15 ; *Tab-ni-e-a*,<sup>2</sup> 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.<sup>3</sup> In some instances it was the common noun, e.g., *Shumi-ia*, 51 : 3 ; *Shu-ma-a*, 45 : 10, etc., in others it was the deity, as *Mar-duk-a*, 39 : 12 ; *Anum-ai*,<sup>4</sup> 101 : 10, etc., and again it was the verbal form, as above, to which this ending was attached. For example, instead of calling the child by his full name, *Marduk-zér-ibni*, he could be called *Marduka*, or *Zéria*, or *Ibniá*. Cf. *Šillai*, 130 : 32, abbreviated from *Ina-šilli-Ninib*, 8 : 12 (cf. *Introd.*, Vol. IX, pp. 24, f.). Cf. the name *Nabû-tab-ni-ušur*, the son of *Egibi*, Strass., *Nbn.*, 132 : 4, written *Tab-ni-e-a*, Strass., *Nbn.*, 133 : 4. Cf. Peiser, *Bab. Rechts.*, I, p. 11. Cf. also the name of an Aramaic docket, ארדא, for *Ardi-Ishtar*, John's *Deeds and Documents*, III, p. 448, and ארבי for *Rému-shukun*, C. B. M., 5172. That the transliteration of this character is *a* and not *aplū* in these names is proved by Aramaic "dockets" on tablets, where we find written for the names, *SU-A*, ארבי, Vol. IX, 66, and *BA-SHA-A*, אקש, Stevenson, *Assyrian and Babylonian Contracts*, 34 : 3.

In the Neo-Babylonian period this affirmative is *ia*, *ča*, *ša*, *a* or *ai* (*A-A*). The endings, except *ai*, are the same in form as the first person pronominal suffix of the noun. It is quite possible that originally it was the pronominal suffix which was attached to the element selected for the sake of shortness, e.g., *E-sag-gi-li-ia*, "My Esagila" ; *Ibniá*, "My Ibni,"<sup>5</sup> 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.

<sup>1</sup> For the early period, cf. Ranke, *Dissertation*, p. 42.

<sup>2</sup> Delitzsch, in his *Handwörterbuch*, p. 179, translates *tabni* "creature." The word occurs only in proper names, and is without doubt a verbal form. *Tabnêa* is a hypokoristicon for a name like *Bêl-tab-ni-ušur*, Strass., *Nbn.*, 116 : 27, and is a formation similar to *Nabû-tab-ta-ni-bul-lit*, Strass., *Nbn.*, 300 ; *Sin-ta-qish-bul-lit*, Strass., *Camb.*, 301 : 9 ; *Nabû-ta-at-tan-nu-ušur*, Strass., *Nbk.*, 21 : 8 ; *Nabû-tul-tab-shi-li-shi-ri*, Strass., *Nbk.*, 161 : 5, etc.

<sup>3</sup> Cf. Johns, *American Journal of Semitic Languages and Literature*, Vol. XVIII, p. 152, f.

<sup>4</sup> To distinguish between this ending and those names which originally had the pronominal suffix is in every instance impossible. *It-ti-ia*, Strass., *Nbk.*, 365 : 6, might be an abbreviation with the "kose suffix" of a name like *Itti Bêl-abnu*, Vol. IX, 4 : 2, or of a name like *Nabû-it-ti-ia*, Strass., *Nbn.*, 736 : 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.

<sup>5</sup> Cf. what I have written on the subject, *Lutheran Church Review*, Vol. XIV, p. 201, and also Ranke, *Dissertation*, p. 42.

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*, *Rīšūa*; others transliterate like *Ardīia*, *Bāniia*, *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 *tertiæ infirmæ*, e.g., *Ahē-e-a* (*Ahēa*), Strass., *Nbn.*, 122 : 6; *Tab-ni-e-a* (*Tabnēa*), 4 : 5; *Ib-ni-'-ia* (*Ibnīa*), Strass., *Nbk.*, 62 : 3; *Muk-ki-e-a* (*Mukkēa*), Strass., *Nbn.*, 553 : 3; *Bēl-shadū-ū-a* (*shadūa*), Strass., *Nbn.*, 897 : 2; *Shamash-rē'u-ū-a* (*rē'ūa*), Strass., *Nbn.*, 231. This being true, the joining vowel in names of this class, though its length is not indicated, must be considered long, e.g., *Im-bi-ia* = *Imbiā*, 24 : 16; *Bāni-ia* = *Bāniā*, 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-ti-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-ni-ia*, Strass., *Nbn.*, 282 : 3; *Itti-Nabū-pāni-ia*, Strass., *Camb.*, 201 : 1, etc. There is absolutely no reason why some Assyriologists should consider the vowel long.<sup>1</sup> 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 *ī*, *ē* or *ū* (perhaps also *ō*). 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 *tertiæ infirmæ*, to which is attached the suffix *ū-a*, e.g., *Ra-mu-ū-a*, Strass., *Nbn.*, 990 : 9; *Nergal-ri-šu-ū-a*, Strass., *Nbn.*, 466 : 2; *Bēlit-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?

<sup>1</sup> Cf. *Nūrēa*, etc., Delitzsch, *Handwörterbuch*, p. 440 : b, *Ass. Grammar*, § 74 : 1, note.

On examination it will be found that, with a very few exceptions, *e.g.*, *Gi-lu-u-a*, Strass., *Nbk.*, 54 : 12, in the hundreds of cases where such names occur, the sign *SHAM*(ú) 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 *tertiae infirmæ*, which end in *u*, to which are attached *ú-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 *rişuwa* (a form parallel to *ardîia*, etc.); or that *ú* is to be regarded as a phonetic complement with the value *o*, *ri-şu(-o)-a rişoa* (a form parallel to *núrea*).<sup>1</sup> It is now well recognized that a phonetic complement precedes or follows a phonogram as well as an ideogram.<sup>2</sup> Taking this fact into consideration, also that the one particular sign *ú* is commonly used in this connection in Babylonian; that in the Hebrew names compounded with יָרַי, as <sup>a</sup>*Ja-a-lu-ú-lakim*, <sup>a</sup>*Ja-lu-ú-natanu*, <sup>a</sup>*Hu-ú-natanna* (*C. B. M.*, No. 5510), *ú* 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<sup>3</sup> 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 *Nergal-ri-şu-ú-a* (*rişoa*), "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 *zéru-ú-a*, Vol. IX, 48 : 2. Moreover, with this one difficulty out of the way, all suffixes or affirmatives 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 Murashû family or acting as witnesses was perhaps greater than in the preceding reign.

<sup>1</sup> 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 = *rişûa*, "as (like) my helper."

<sup>2</sup> Cf. Hilprecht, *Assyriaca*, p. 70, note 4, and p. 105 (l. 17 from end).

<sup>3</sup> Cf. on the *o* vowel, Haupt, *Z. A.*, II, p. 259 ff.

*Ia-a-ma* = *Iáwa* as the second element of Hebrew names I have placed in the list of gods, regarding it as the Babylonian equivalent of יהו, 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 *Iáhú* (*Ia-hu-ú*, *Ia-a-hu-ú*)<sup>1</sup> as an element in Hebrew names I found in copying the texts for Vol. IX. *Iáhú* was introduced in the list of gods as יהו (cf. *Intro.*, p. 76). In view of the fact that the traditional pointing is יהו; that the Septuagint invariably reads 'Iω, and because of what is said with reference to *SIAM* and the value *o* in Babylonian proper names (cf. p. 19), I am inclined to think that *Ia-a-hu-ú* was pronounced *Iáhó*. *Iáma* was not placed in the list of gods. Zimmern, in his treatment of the subject says, "Ob dieses sehliessende *jáma* den Gottesnamen Jahwe repräsentirt, ist nicht so sicher als dies beidem beginnenden *Jáhú* der Fall ist" (*K. A. T.*,<sup>2</sup> p. 466). While efforts have been made to show that יהו as the final element of Hebrew names does not represent יהוה,<sup>3</sup> this question I will not discuss as I accept the position taken by most scholars, including the savant Nöldeke (cf. *Encyclopaedia Biblica*, Col. 3279); who consider it as such.

As is well understood the most common formations of theophorous names, of the late Hebrew period, are, deity + verb or substantive; and verb or substantive + deity. The latter is either אל or יהוה (contracted into יהו or יו and יהו or יה). Among the Hebrew names found on Babylonian tablets both formations with אל are commonly recognized as well as יהו as the first element. Is it not reasonable to expect the other very common formation also to be represented? The element which precedes *Iáma* in these and other texts are: *Ahi*,<sup>3</sup> *A-qa-bi*, *Az-zi*,<sup>4</sup> *Ba-li*, *Ba-na*, *Ba-rik-ki*, *Ga-da-al*, *Ga-mar*,<sup>4</sup> *Ha-na-nu*, *Ia-a-da-ah*, *Ia-she'*,<sup>4</sup> *Ig-da-al*, *Ish-ri-bi*, *Ma-tan-ni'*, *Ma-la-ki*,<sup>4</sup> *Na-ta-nu*, *Ni-ri*,<sup>5</sup> *Pa-da-a*, *Pi-il-lu*, *Ti-ri*, *Tu-ub*, *Shu-bu-nu*,<sup>4</sup> *Za-bad*, etc. Every element can be considered to represent a Biblical word. Twenty-one of the twenty-three given are found in the Old Testament as the first element of names compounded with the יהו or יה: אחיה. עזיהו. בעליה. בניהו. ברכיהו. גרליהו. גמריהו. הנניהו. ידעיה. ידעיה. חנניהו. טוביהו. תיריאהו. פלאיה. פריהו. נריה. נתניהו. מלכיהו. מתניהו. יגרליהו. ישעיהו. ידעיה. שבניהו. טוביהו. תיריאהו. פלאיה. פריהו. נריה. נתניהו. מלכיהו. מתניהו. יגרליהו. ישעיהו. זכריהו. ישרביהו. With the other name *A-qa-bi-Ia-a-ma*, which is not found, cf. עקבאל. If *Iáma* does not represent יהו there are no other Old Testament names with which to compare these twenty-three, most of which are unquestionably Hebrew; and *vice versa*, we look in vain in the Neo-Babylonian literature for Hebrew names of this very common formation. יהו as the final element in the Assy-

<sup>1</sup> Besides the names given in the Concordances of both volumes, cf. *Iu-ú-na-tan(-an)-na*, *C. B. M.*, 5510, and *Ia-a-hu-u-za-bad-du*, *C. B. M.*, 5512.

<sup>2</sup> The names not otherwise indicated are found in Vol. IX and the present texts.

<sup>3</sup> Cf. *Journal of Biblical Literature*, Vol. XIV, p. 114.

<sup>4</sup> Cf. Pinches, *Proc. Soc. Bib. Arch.*, Vol. XV, p. 14, f.

<sup>5</sup> Cf. Strassmaier, *Dar.*, 310 : 4.

rian historical texts was written *Iau* and *Iáu*, e.g., *Ha-za-ki-ia-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 *Iâma* (*Ia-a-ma*). It is unnecessary to repeat here that the Babylonian *m* = Hebrew ם, cf. pp. 2, 9. In what manner *Jâwa* represents יהו I am not prepared to say. There is a possibility that *Jâwa* is the actual pronunciation of Jahwe, as proposed by Sayce and Hommel<sup>1</sup> 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-MESH* = אל (cf. p. 12f.). Again, יהו, contrary to the pointing of the Massorites, which is not supported by the Septuagint, may have been pronounced יהו,<sup>2</sup> or *Jâwa*.<sup>3</sup> The Assyrian *Jâu* may also have been pronounced *Jâw* (cf. p. 19). Moreover, I simply want to emphasize the fact that *Iâma* (= *Jâwa*) represents יהו, the contracted or apocopated form of יהוה, 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 doekets, 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:

1. *Ri-bat mâru sha* <sup>m<sup>d</sup></sup>*Bél-érib* <sup>h</sup>*ardu sha* <sup>m<sup>d</sup></sup>*Bél-nâdîn-shumu ina lu-ud lib-bi-shu*  
 2. *a-na* <sup>m<sup>d</sup></sup>*Bél-nâdîn-shumu mâru sha* <sup>m</sup>*Mu-ra-shu-ú ki-a-am iq-bi* 3. *um-ma bûré sha*  
*nûni<sup>coll.</sup> sha ina bi-rit* <sup>alu</sup>*Ah-sha-a-nu u* <sup>alu</sup>*Gi-ish-shu* 4. *sha* <sup>m<sup>d</sup></sup>*Bél-ab-uşur sha ina*  
<sup>she</sup>*zêrâti sha* <sup>h</sup>*ha-a[-ri] sha* <sup>h</sup>*tamqaré* 5. *bûré sha nûni<sup>coll.</sup> sha ina* <sup>she</sup>*zêru sha* <sup>h</sup>*pahâtu sha*  
<sup>h</sup>*hi-in-da-nu bûré sha nûni<sup>coll.</sup>* 6. *sha ina* <sup>alu</sup>*Bît<sup>m</sup>Na-tu-z-ilî a-na* <sup>isu</sup>*BAR a-na shatti*  
 7. *i bi-in-nam-ma. Ina shatti*  $\frac{1}{2}$  *biltu kaspu qa-lu-ú* 8. *ù ul-tu úmu(-mu) sha bûré*  
*shu'átu nûni<sup>coll.</sup> a-na ba-a-ri* 9. *i-nam-dîn-na<sup>2</sup> úmu(-mu) kun-nu nûni<sup>coll.</sup> a-na*

<sup>1</sup> *Aufsätze und Abhandlungen*, I, p. 3. Sayce, *Higher Criticism and the Monuments*, p. 470.

<sup>2</sup> Cf. Prof. Franz Delitzsch, *Zeitschrift für die Alttestamentliche Wissenschaft*, II, p. 173.

<sup>3</sup> The final short vowel as in *Jâwa*, would not be represented in Hebrew.

*pashshūri-ka lu-kin-nu.* 10. *Ar-ku* <sup>m</sup>*Bél-nádin-shumu ish-me-shu-ma búrē sha nūni*<sup>coll.</sup>  
*shu'átu a-na* <sup>is</sup>*BAR* 11. *a-na shatti*  $\frac{1}{2}$  *biltu kaspu id-da-ash-shu.* *Ina shatti kaspu a'*  
 $\frac{1}{2}$  *biltu* <sup>is</sup>*BAR* *búrē shu'átu* <sup>m</sup>*Ri-bat a-na* 13. <sup>m</sup>*Bél-nádin-shumu ina-an-din u nānu*<sup>coll.</sup>  
*a-na pashhūri-shu u-ka-nu* 14. *Ul-tu úmu* <sup>1kan</sup> *sha* <sup>arhu</sup>*Arahshamna shattu* <sup>1kan</sup> *búrē*  
*shu'átu ina pán* <sup>m</sup>*Ri-bat*  
 15. *Ina pán* <sup>m</sup>*Bél-shu-nu u* <sup>m</sup>*U-mar-da-a-tu* <sup>h</sup>*daiané sha Nár-*<sup>d</sup>*Sin.*

### Translation :

*Ribát*, son of *Bél-érib*, servant of *Bél-nádin-shumu*, of his own free will spoke to *Bél-nádin-shumu*, son of *Murashá*, thus: the fish ponds which are between the towns *Ahshánu* and *Gishshu*, belonging to *Bél-ab-ušur*, 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 *híndanu* (professional name); the fish pools which are in the town *Natuél* 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-nádin-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, *Ribát* shall pay to *Bél-nádin-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 *Ribát*.

In the presenee of *Bélshunu* and *Umarđátu*, judges of the canal *Nár-Sin*.

Names of six witnesses and the scribe. Seal impressions of five witnesses including that of *Rímát-Ninib*, son of *Murashá*.

## 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. *Bítu sha ina muh-hi a-ra-am-mu sha* <sup>d</sup>*B[él]* *itti bítu* 2. <sup>m</sup>*Za-ta-me-e sha* <sup>m</sup>*Ap-lu-a máru sha* <sup>m</sup>*Har-ma-hi-'* 3. *a-na i-di bítu ultu úmu* *IV sha Shabátu a-di muh-hi* 4. *a-ši-e sharri a-na*  $1\frac{1}{2}$  *ma-na kaspu pišú(-ú) a-na* 5. <sup>m</sup>*Bél-nádin-shumu máru sha* <sup>m</sup>*Mu-*

**Annotations:** No. 4, L. 4. *a-di muh-hi 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.

*ra-shú-ú id-din.* 6. *Kaspu 'a 1½ ma-na i-di bīti-shu sha a-di muh-hi* 7. *a-ši-e sharri*  
*mAp-la-a ina qāt<sup>2</sup> m<sup>d</sup>Bél-nádin-shumu* 8. *ma-hi-ir. Pu-ut la pa-qa-ri sha bīti shu'átu*  
 9. *mAp-la-a máru sha mHar-ma-hi-' na-shi.* 10. *Ki-i bītu ina qāt<sup>2</sup> m<sup>d</sup>Bél-nádin-shumu*  
*paq-ri* 11. *kaspu a' 1½ ma-na mAp-la-a u-ta-ri-ma* 12. *a-na m<sup>d</sup>Bél-nádin-shumu*  
*i-nam-din. Ū di-ib-bi-shu* 13. *[a-n]a muh-hi i-di bīti itti m<sup>d</sup>Bél-nádin-shumu* 14.  
*ia-a-nu.*

### Translation :

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

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

### 3.

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

**Contents :** A rental of sheep and goats.

### Transliteration :

1. *mAhu-shu-nu máru sha [m<sup>d</sup>]Bél-éřir i-na hu-ud lib-bi-shu a-na m<sup>d</sup>Bél-su-pi-e-mu-*  
*hur hpaq-du* 2. *sha mAr-sha-am ki-a-am iq-bi um-ma IX immerubu-hal XXVII immeru*  
*shattu shanú(-ú)* 3. *CXLIV-ta lahru rabīti [a-lit-]tum XXXVII immeru már shatti*

**Annotations : No. 6, L. 1.** *CLIV-ta.* When *ta* accompanies numerals it doubtless is to be regarded as a phonetic complement, like *it* in *ištēnit(-it)*. Throughout these texts *ta* is added to numerals only when found in connection with fem substantives, *e.g.*, *CLIV-ta lahru rabīti a-lit-tum.* Cf. *naphar IV-ta iřuqashtu*, 107 : 5 ; *adi V-ta shanūti*, 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 *mu-ut-ta-tu* and *mī-git-tu* (see below). **L. 4.** *enzu* = the female goat, but stands as well for goat in general, just like *řenu* does for sheep and goats. **L. 5.** *ři-en piřātu u řalmāti.* *piřātu* refers to the sheep and *řalmāti* to the goats in Vol. IX, 1 : 4, where *naphar 1085-ta ři-en piřātu* follows the enumeration of sheep, and *naphar 233 ři-en řalmāti*, l. 4, the goats. After the sum total is given, the above phrase, *ři-en piřātu u řalmāti*, follows. **L. 6.** *mī-il-du* is used interchangeably with *tam-lit-tu* in these texts. For the former cf. 130 : 6, 15 ; for the latter 132 : 6, 14, Vol. IX, 1 : 8, 21. Tallquist, *Die Sprache der Contracte Nabūnū'id's*, reads *Nbn.* 266 : 9, *zal-lit-tu.* Delitzsch, *Handwörterbuch*, p. 195b, reads *tam-lit-tu*, but does not translate. Peiser, *K. B.*, IV, p. 194, and *Bab. Rech'sl.*, 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

XXXVIII-ta <sup>immeru</sup>lah-ri mârât shatti 4. XXV urîşu rabû IX urîşu shattu [shanû(-û)]  
 L-ta enzu rabîti(-ti) a-lit-ti XVII urîşu şihru XVII-ta unîku 5. napharu CCCLXXIII-  
 ta şî-en pişâtu [u] şalmâti sha <sup>m</sup>Ar-sha-am a-na <sup>isu</sup>BAR bi-in-nam-ma 6. ina shatti a-na C  
 lahru LXVI 2-ta qâtâti mi-il-du a-na ishtênit(-it) enzu ishtên(-en) mi-il-du 7. a-na  
 ishtêuit(-it) im-mir-tum 1½ ma-na shipâtu<sup>coll.</sup> a-na ishtênit(-it) enzu ⅝ ma-na shipâtu enzu  
 gi-iz-za-tum 8. a-na ishtêuit(-it) im-mir-tum a-lit-tum ishtênit(-it) du-na-tum a-na C  
 im-mir-tum I qa himêtu 9. <sup>isu</sup>BAR şî-en shu'âtu lud-dak-ka. A-na C şî-en X mu-ut-  
 ta-tum mu-[un]-na-a' a-na 10. ishtên(-en) mu-ut-ta-tum ishtên(-en) mashku<sup>coll.</sup> 2½ shiqû  
 gi-[da]-a-tu lud-dak-ka. Ar-ku 11. <sup>m<sup>d</sup></sup>Bêl-su-pi-e-mu-hur ish-me-shû-ma <sup>immeru</sup>bu-hal a'  
 IX XXVII immeru shattu shanû(û) 12. CXLIV-ta lahru rabîti a-lit-ti XXXVII  
 immeru mâr shatti XXXVIII-ta <sup>immeru</sup>lah-ri mârât shatti 13. XXV urîşu rabû IX  
 urîşu shattu shanû(-û) L-ta enzu rabîti a-lit-ti XVII urîşu şihru 14. XVII-ta unîku  
 napharu CCCLXXIII-ta şî-en pişâti u şalmâti rabîti(-ti) u qal-lat a-na 15. <sup>isu</sup>BAR id-dash-  
 shu. Ina shatti a-na C lahru LXVI 2-ta qâtâti mi-il-du a-na ishtênit(-it) enzu 16.  
 ishtên(-en) mi-il-du a-na ishtênit(-it) immirtum(-tum) 1½ ma-na shipâtu<sup>coll.</sup> a-na ishtêuit  
 (-it) enzu ⅝ ma-na shipâtu enzu 17. gi-iz-za-tum a-na ishtênit(-it) immirtum(-tum) a-lit-tum  
 ishtêuit(-it) du-na-tum a-na C im-mir-tum a-lit-tu 18. I qa himêtu <sup>isu</sup>BAR şî-en  
 shu'âtu <sup>m</sup>Ahu-shu-nu ana <sup>m<sup>d</sup></sup>Bêl-su-pi-e-mu-hur inamdin(-in). 19. A-na C şî-en X  
 mu-ut-ta-tum <sup>m<sup>d</sup></sup>Bêl-su-pi-e-mu-hur u-man-na-ash-shu. A-na ishtên(-en) 20. mu-ut-

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 66⅔% for the sheep. *Tâlittu* = *ta'littu* = *tawlittu* from גל, translated "geburt," Delitzsch, *Handwörterbuch*, is doubtless the same word. Does *tamlittu* = *tallittu* = *ta'littu*, or does *tamlittu* by some analogous formation = *tawlittu*? *Mildu*, having the same meaning, "offspring" or "horn" = *wildu*. Cf. Heb. גל and the modern Arabic *walad*. This is a notable example if *w*, written *m*, is preserved at the beginning of a word. In the earlier periods the character *pi* usually represents this sound. L. 9. *mu-ut-ta-tum* "dead" is fem. Inf. II<sub>1</sub> of מות and is here used as a substantivum with a passive signification. Cf. Delitzsch, *Ass. Grammar*, § 64 : 24. Cf., *mu-ta-ti*, 74 : 17. For similar formations cf. *nullu*, Pl. = *nullâtu*, *sheddu*, *hettu*, etc. It is used interchangeably with *mi-gît-tu*, cf. 132 : 9, 17 and Vol. IX, 14 : 24. Both terms refer to the dead of the flock. If provisions were made for the return of a certain percentage of the flock's increase it is reasonable to expect to find the same made also for the losses through death and accident. 10% would be a reasonable allowance, as the ordinary life of a sheep is about ten years. The gender of *muttatum* as well as *miqittu* did not seem to be clearly fixed (see above). Cf. *ishtên muttatum*, 130 : 10, *ishtênit*, li. 20 ; *ishtên*, 131 : 10, 19 ; *ishtênit miqittu* 132 : 9 ; *ishtên miqittu*, 132 : 17, Vol. IX, 1 : 24. L. 10. *gi-da-a-tu* means something like "sinews" or "museles." *SA* is used as a variant of *gidâtu*. Cf. Vol. IX, 1 : 14, 24 and 132 : 10, 17. *SA* = *buânu*, cf. Brunnow, *List*, No. 3073. The root גר in Arabic, Aramaic and Hebrew means to hew, to hew off (members of the body). The use of sinews and museles 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 *gidâtu*, and its variant, *SA*, in this connection seem to mean. L. 21. *su-ud-du-du*, "folding," occurs 130 : 21, 131 : 21, 132 : 18, 78 : 7, 12, Vol. IX, 1 : 25, and *Dar.* 257 : 9, 348 : 9. On examination of tablet, Vol. IX, 20 : 9, the last two characters should also read *NUN-tum* instead of *SIAM-DU*. Peiser, *Babylonischen Rechtsleben*, III : 24, translates "zählen." The root in Arabic "to stop," "to shut up with a bar," points to the meaning of the word, which doubtless is in this connection "to fold," "to enclose the flock in a fold."



*ta-tum ishtén(-en) mashku<sup>coll.</sup>* 2.  $\frac{1}{2}$  *shiqlu gi-da-a-tu i-nam-din.* [*Pu-ut*] *ré'i-i-tum* 21. *su-ud-du-du u maššarti sha ši-en shu'átu* <sup>m</sup>*Ahu-shu-nu na-shi.* *Ultu úmu XXI* <sup>kan</sup>*sha* <sup>arhu</sup>*Ululu shattu XI* <sup>kan</sup> 22. *ši-en shu'átu ina páni-shu ši-en shu'átu sha qát<sup>2</sup>* <sup>m</sup>*Sha-ba-ah-ta-ni-'* <sup>hrab-bu-ul máru sha <sup>m</sup>*PA-SHE<sup>ki</sup>-ai.*</sup>

### Translation :

*Ahushunu*, son of *Bél-étir*, of his own free will spoke to *Bél-supé-muhur*, the overseer of *Arsham*, thus : nine male sheep, twenty-seven two-year-old male sheep, one hundred and forty-four large bearing sheep, thirty-seven one-year-old male lambs, thirty-eight one-year-old female lambs, twenty-five large male goats, nine two-year-old male goats, fifty large bearing goats, seventeen male kids, seventeen female kids, in all three hundred and seventy-three sheep and goat (“*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 (= 66 $\frac{2}{3}$ %) offspring ; for one (female) goat, one offspring ; for one sheep, 1 $\frac{1}{2}$  mine of wool ; for one goat,  $\frac{5}{8}$  mine of sheared goat wool ; for one bearing sheep, one *dunatum* ; for one hundred sheep, one *qa* of butter. Reekon ten dead for every hundred sheep. For one dead, I will give thee one hide and 2 $\frac{1}{2}$  shekels of sinews. Whereupon *Bél-supé-muhur* granted his request, and nine male sheep, twenty-seven two-year-old male sheep, one hundred and forty-four large bearing sheep, thirty-seven one-year-old male lambs, thirty-eight one-year-old female lambs, twenty-five large male goats, nine two-year-old male goats, fifty large bearing goats, seventeen male kids, seventeen female kids, in all three hundred and seventy-three sheep, white and black, large and small, gave him for rent. In a year *Ahushunu* shall give to *Bél-supé-muhur* at the rate of one hundred female sheep, sixty-six and two-thirds offspring (= 66 $\frac{2}{3}$ %) ; for one female goat, one offspring ; for one sheep, 1 $\frac{1}{2}$  mine of wool ; for one goat,  $\frac{5}{8}$  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 *Bél-supé-muhur* shall allow him. For one dead, he shall give one hide and 2 $\frac{1}{2}$  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 *Shabahtani*, the head animal keeper, son of *PA-SHE<sup>ki</sup>-ai*.

Names of twelve witnesses and the scribe. Nine of the witnesses, besides *Shabahtani*, left impressions of their seals. *Ahushunu* made a thumb-nail mark instead of his seal. On the reverse is found an endorsement in Aramaic, שטר אחושנ בר בלאטר, “The document of *Ahushunu*, the son of *Bél-étir*.”

## 4.

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

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

1. *II immeru bu-hal IV immeru lah-ri* 2. *VIII immeru buhadu XLV lahru rabiti(-ti) a-lit-ti*  
 3. *XV immeru lah-rat marat shatti* 4. *IV urisu rabu ishten urisu shattu shanu(-u)* 5.  
 [III] *urisu shiru XX enzu rabiti a-lit-tum* 6. *VII uniku marat shatti* 7. *napharu*  
*CLX si-en rabiti qal-lat* 8. *pisiti(-ti) salindu(-in-du) sha mRi-bat aplu sha m<sup>a</sup>Bel-erib*  
 9. *hardi sha mRi-mut-<sup>a</sup>Ninib ana <sup>isu</sup>BAR ina pan* 10. *mZa-bid-<sup>a</sup>Na-na-a aplu sha*  
*mHa-am-ma-ru-ru* 11. *Umū 10<sup>kan</sup> sha arhu Simanu sha shattu 6<sup>kan</sup>* 12. *e-pish nik-ka-su*  
*e-pu-ush itti-shu* 13. *a-mi-ir ma-nu u paq-da-ash-shu.*

Aramaic endorsement: שטר זכרננא ו' קנא.

**Translation:**

Two male sheep, four sheep (two-year-old males), eight male lambs, forty-five large bearing sheep, fifteen one-year-old female lambs, four large male goats, one two-year-old goat, [three] male kids, twenty large bearing goats, seven one-year-old female kids, in all, one hundred and nine sheep, large and small, white and black, belonging to *Ribat*, son of *Bel-erib*, servant of *Rimut-Ninib*, for rent, are at the disposal of *Zabid-Nanā*, 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-Nanā*. Aramaic endorsement: "The document of Zabid-Nanā concerning that which he acquired."

## 5.

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

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

**Annotations: No. 106, Li. 1. lah-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 *lahru* is construed as feminine, as *GANAM* usually is elsewhere. Taking into consideration all the sheep and goat leases the word can only mean here the two-year-old male sheep = *immeru mar shattu shanu*. For an illustration of a species of sheep and goats of early Babylonia, cf. Hilprecht, O. B. L., 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-in-nu'* = *inamdinnu*, 132: 18. **Endorsement.** The reading of the stroke inserted between the p and s as p = sp Dr. Littmann has kindly suggested.

**Transliteration :**

1. <sup>she</sup>Zéráti zuq-pu u pí shul-pu sha <sup>h</sup>ha-at-ri sha <sup>h</sup>nangaré sha ina <sup>alu</sup>Tarbaṣu-um-ma-nu 2. sha ina <sup>alu</sup>Hu-uṣ-ṣi-e-tu sha <sup>m</sup>Ad-ra-hu-ú sha ina <sup>alu</sup>Na-ki-di-[ni sha ina <sup>alu</sup>Su-uk-ki-ia 3. sha ina <sup>alu</sup>Hu-uṣ-ṣi-e-tu sha Qa'-ma-nu sha qát<sup>2</sup> <sup>m</sup>Ba-la-tu aplu sha <sup>m</sup>Si-ha-' 4. <sup>m</sup>Hi-'-du-ri-' <sup>h</sup>shak-nu sha <sup>h</sup>nangaré aplu-sha <sup>m</sup>Hab-ṣir <sup>h</sup>ardu sha <sup>m</sup>Ba-la-tu <sup>she</sup>zéráti 5. shu'átu a-na <sup>isu</sup>BAR a-di III-ta shattu a-na sh[attu] 2½ ma-na kaspu 6. ishtén(-en) <sup>karpātu</sup>dan-nu shikaru ma-lu-u ishtén(-en) immeru LX qa ki-me sha ina [pán<sup>m</sup>]Ri-bat aplu sha Bél-érib <sup>h</sup>ardu 7. sha <sup>m</sup>Ri-mut<sup>d</sup>Ninib id-din. Ina shatti ina <sup>arhu</sup>Kislímu kaspu má(A. AN) 2½ ma-na <sup>karpātu</sup>dan-nu[a' ishtén(-eu)] 8. immeru a' ishtén(-en) ki-me a' LX qa <sup>isu</sup>BAR eqláti shu'átu <sup>m</sup>Ri-bat a-na <sup>m</sup>Hi-'-du-ri[-i'] 9. i-nam-din. Pu-ut [la] pa-qa-ri sha <sup>she</sup>zéráti shu'átu <sup>m</sup>Hi-'-du-ri-'[na]-shi. [Utu <sup>arhu</sup>Airu shattu V<sup>kan</sup>, <sup>she</sup>zéráte shu'átu ina pán <sup>m</sup>Ri-bat. Ishtén(-en) TA-A-AN sha-ṭa-ri ilteká(-u)[kí-i shanáti à] III-ta la i-shal-lim-' [<sup>m</sup>Hi-'-du-r]i-i' [<sup>she</sup>zéráti shu'átu paq-ri] V ma-na kaspu i-nam-din.

שטר ארקת נגריא זי יהב  
הידורי בר חבציר לריבת בר  
בלאריב בסאה

**Translation :**

The cultivated and uncultivated fields, belonging to the overseer of the Carpenters, which are located in the towns *Tarbaṣu-uumanu*, *Huṣṣétu-sha-Adrahú*, *Nakidini*, *Sukkia* and *Huṣṣétu-sha-Qa'manu*, *Hi'duri*, the overseer of the *Nangaré*, son of *Habṣir*, servant of *Balātu*, by order of *Balātu*, son of *Siha'*, gave those fields for rent to *Ribát*, son of *Bél-érib*, servant of *Rímát-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 Kislev, the silver, namely, two and one-half mine; jar, *i.e.*, [one]; sheep, *i.e.*, one; flour, *i.e.*, sixty *qa*, *Ribát* shall pay to *Hi'duri'* as rent for those fields. The responsibility for [not] reclaiming those fields *Hi'duri'* bears. [From the month Ajjar of the seventh year] those fields are at the disposal of *Ribát*. One document both have taken. [If those fields are demanded] before the expiration of the three [years] *Hi'duri'* shall pay five mines of silver.

Names of eight or more witnesses and scribe. Seal impressions of three or more witnesses, also of *Hi'duri'*.

Aramaie endorsement: The document of the land of the *Nagaraaja* (Carpenters), which *Hi'duri'*, son of *Habṣir*, gave to *Ribát*, son of *Bél-érib*, for (lit. in) rent.

**Annotations: No. 5.** בסאה. For the use of the so-called  $\aleph$  *pretii*, in Hebrew, cf. Gesenius, *Hebrew Grammar*, § 119: 6. כסאה in *Intro.*, Vol. IX, p. 24, is regarded as equivalent to 25 or 26 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:**

1. *A-na úmi 2<sup>kan</sup> sha ar<sup>hu</sup> Abu shattu I<sup>kan</sup> m<sup>d</sup>Da-ri-mush* 2. *shar mâtáti ebúru sha ina ni-si-ih-tum* 3. *sha m<sup>d</sup>Ri-mut-d<sup>d</sup>Ninib aplu sha Mu-ra-shu-ú* 4. *na-as-ah, a-na e-si-ri a-na* 5. *m<sup>d</sup>Ninib-iddina aplu sha m<sup>d</sup>Ninib-étir iddin(-in)* 6. *i-si-ir-ri. A-na úmi 2<sup>kan</sup> sha ar<sup>hu</sup> Abu* 7. *shattu I<sup>kan</sup> m<sup>d</sup>Da-ri-mush e-bu-ru shu'átu* 8. *la ig-da-am-ma-ar la i-te-si-ir* 9. *ebúru ma-la ina lib-bi im-mir-iq-qu-ú* 10. *m<sup>d</sup>Ninib-iddina ultu biti-shu a-na m<sup>d</sup>Ri-mut-d<sup>d</sup>Ninib* 11. *id-dan ù ana lib-bi-shu itti h<sup>i</sup>kkarúti* 12. *ina muh-li ri-ih-tum e-bu-ru ia-a-nu.*

**Translation:**

Unto the second day of the month Ab, year first of Darius, king of countries, the harvest (namely), which as the apportionment of *Rímút-Ninib*, son of *Murashú*, had been set apart, he gave to *Ninib-iddina*, son of *Ninib-étir*, 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 *Rímút-Ninib* from his own possessions, and there shall be nothing for him, together with the farmers, as regards the balance of the harvest.

Names of four witnesses and the scribe. Seal impression of one witness. Aramaic endorsement: שטר אנר<sup>(?)</sup> שתארנ "document of *Ninib-iddina*."

7<sup>a</sup>.

No. 55, Darius II., year 1st, Adar 23.

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

**Transliteration:**

1. *m<sup>d</sup>Ninib-muballit(-it) aplu sha m<sup>d</sup>Mu-she-zib u m<sup>d</sup>Ad-gi-shi-ri-zab-du* 2. *aplu sha m<sup>d</sup>Bél-érub sha a-na a-ha-mesh iq-bu-ú* 3. *um-ma V gur shezéru ina eqli hráb-mun(?) -gu* 4. *ina kishád Nár-Bal-ti-ia ina átu Bít-Ha-di(?) -ia* 5. *ni-pu-ush ar-ku a-ha-mesh ish-me-e-ma* 6. *shezéru a' 5 gur a-na shu-ta-pu-ush* 7. *i-te-pu-shú-u'. shezéru[a'] 5 gur* 8. *m<sup>d</sup>Ad-gi-shi-ri-za-bad-du i-mash-shuh-ma* 9. *a-na m<sup>d</sup>Ninib-muballit(-it) u-kal-lam. Mimma ma-la* 10. *ina lib-bi il-la' sharru itti a-ha-mesh* 11. *u-šal-lu-ú eshru-shu-nu a-ha-a-tu-shu-nu.*

**Translation :**

*Ninib-muballit*, son of *Mushézi*, 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 *hráb-mun(?)*-*gu* along the bank of *Nár-Balṭia*, in the town *Bít-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 אִגְשִׁירִזְבֵּר(?).

7<sup>b</sup>.

No. 44, Darius II., year 1st, Elul 24th.

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

**Transliteration :**

1. *Shum-iddina aplū sha Pu-uh-hu-ru a-na<sup>m</sup> Ri-mut<sup>d</sup> Ninib* 2. *aplū sha Mu-ra-shu-ú iq-bu-u um-ma II alpu at-tu-ú-a* 3. *it-ti II alpu at-tu-ka ina eglé bít rit-ti-ka* 4. *lu-ush-ku-un u mimma ma-la ina<sup>she</sup> zéru shu'átu ina<sup>su</sup> narṭab-i-ni* 5. *il-la' a-ha-a-tu ni-i-ni. Ar-ki<sup>m</sup> Ri-mut<sup>d</sup> Ninib* 6. *ish-me-shu-ma alpu u<sup>she</sup> zéru id-dash-shu alpu ma-la* 7. *alpu<sup>she</sup> zéru ma-la<sup>she</sup> zéru. Mimma ma-la ina lib-bi il-la'* 8. *a-ha-a-tu-shu-nu sharru itti a-ha-mesh u-ṣal-lu-u.*

**Translation :**

*Shum-iddina*, son of *Puḥhuru*, spoke to *Rimát-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 *Rimát-Ninib* complied with his request and gave him oxen and seed ; ox for ox, seed for seed. They have sworn by the king that whatsoever grows in it, shall be divided equally among them.

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

**Annotations: No. 7b, L. 2.** *alpu*. For an illustration of the oxen used at the present time in Babylonia to work the *narṭabu* 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 *narṭabu* cf. *Introduction* to Vol. IX, p. 40, and also the illustrations Pl. XV and XVI.

## 8.

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

**Contents :** A release given by an individual to *Bél-nádin-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 :**

1. <sup>m</sup>*a*Ba-ga'-da-a-ta-'a <sup>h</sup>us-ta-ri-ba-ri aplu sha <sup>m</sup>*a*Bél-nádin sha a-na <sup>m</sup>*a*Bél-nádin-shumu aplu sha 2. Mu-ra-shú-ú iq-bu-ú um-ma <sup>á</sup>*tu*Ra-bi-ia sha kaspu ultu lib-bi na-shú-ú <sup>á</sup>*tu*Ha-za-tu u áláni sha li-mi-ti-shu 3. ta-ah-ti-pi kaspu huráshu alpu<sup>coll. pl.</sup>ia ši-e-nu-ia u mimma sha nikasi-ia gab-bi at-ta <sup>h</sup>[már]é-bítáti-ka 4. <sup>h</sup>a-lik na-ash-par[-ti-]ka <sup>h</sup>ardáni-ka ù <sup>h</sup>Nippurú<sup>ki pl.</sup> tat-ta-sha-a-an. Ár-ku 5. <sup>m</sup>*a*Bél-nádin-shumu iqbú(-ú) um-ma <sup>á</sup>*tu*Ra-bi-ia áli-ka sha kaspi-ka ul-tu lib-bi na-shú-ú 6. ù áláni sha li-mi-tum <sup>á</sup>*tu*Ra-bi-ia ul ni-ih-pu kaspi-ka hurási-ka alpé<sup>coll. pl.</sup>ka ši-e-nu<sup>pl.</sup>ka u mimma nikasi-ka gab-bi ana-ku <sup>h</sup>máré-bítáti-ia <sup>h</sup>a-lik na-ash-par-tum-ia 8. <sup>h</sup>ardáni-ia u <sup>h</sup>Nippurú<sup>ki pl.</sup> ul ni-ish-shu. <sup>m</sup>*a*Bél-nádin-shumu ku-um la ru-gu-mi-e dínu sha ana muh-hi di-ib-bi au-nu-tu sha <sup>m</sup>*a*Ba-ga'-da-a-ta-' ù a-hi-ish-tum 10. itti a-ha-a-mesh i-bu-ush-u' CCCL gur <sup>she</sup>BAR I gur ku-su um mi-id-di-tum L gur <sup>she</sup>kipátu 11. L <sup>karpatu</sup>dan-nu kurunni la-bi-ri ma-lu-ú ta-a-bi a-di-i gu-rab L <sup>karpatu</sup>dan-nu kurunni 12. esh-shu ma-lu-ú ta-a-bi a-di-i gu-ra-bi CC gur suluppu CC <sup>lahru</sup>ši-e-nu 13. XX alpé<sup>coll. pl.</sup> V biltu shipatu<sup>coll.</sup> a-na <sup>m</sup>*a*Ba-ga'-da-a-ta-' it-ta-din 14. <sup>she</sup>BAR a' (A-AN.) CCCL gur ku-su-um [mi-]-id-di-tum a' (A-AN.) I gur <sup>she</sup>kipátu a' (A-AN.) L gur 15. dan-nu-tu a' (A-AN.) L <sup>karpatu</sup>kurunni la-bi-ri ma-lu-u ta-a-bi a-di-i gu-rab dan-nu-tu a' (A-AN.) 16. L <sup>karpatu</sup>kurunni esh-shu ma-lu-u ta-a-bi a-di-i gu-rab suluppu a' (A-AN.) CC gur 17. ši-e-nu a' (A-AN.) CC <sup>lahru</sup>alpu<sup>coll.</sup> a' (A-AN.) [XX] shipátu a' (A-AN.) V biltu <sup>m</sup>*a*Ba-ga'-da-a-ta-' 18. ina qát<sup>2</sup> <sup>m</sup>*a*Bél-nádin-shumu ma-hir e-ṭir. Dínu u ra-ga-mu sha <sup>m</sup>*a*Ba-ga'-da-[a-ta-'] 19. <sup>h</sup>máré bítáti-shu <sup>h</sup>a-lik na-ash-par-ti-shu <sup>h</sup>ardáni-shu u <sup>h</sup>ṣab-bu sha áláni shu'átu[u li-mi-ti-shu-nu] 20. ha-pu-u sha <sup>á</sup>*tu*Ra-bi-ia <sup>á</sup>*tu*Ha-za-tu u áláni sha li-mi-tum-ti-shu u . . . . . 21. gab-bi itti <sup>m</sup>*a*Bél-nádin-shumu <sup>h</sup>máré bítáti-shu <sup>h</sup>a-lik na-ash-par-ti-[shu <sup>h</sup>ardáni-shu] 22. u <sup>h</sup>Nippurú<sup>ki pl.</sup> a-na úmu(-mu) ṣa-a-tu ia-a-nu ul (i-)itár-ma <sup>m</sup>*a*Ba-ga-['-da-a-ta-'] 23. <sup>h</sup>máré bítáti-shu <sup>h</sup>a-lik na-ash-par-ti-shu u <sup>h</sup>ardáni-shu u <sup>h</sup>ṣab-bu sha áláni shu'átu sha ana muh-hi iq-bu-u 24. sha <sup>á</sup>*tu*Ra-bi-ia <sup>á</sup>*tu*Ha-za-tum áláni sha li-mi-ti <sup>á</sup>*tu*Ra-bi-ia u mimma

**Annotations : No. 8, Li. 15.** ta-a-bi may refer to *kurunnu*, in which case *malú* is misplaced. Cf. 200 *karpatudan-nu ma-lu-ú kurunni tabi*, Strass., *Nbn.*, 787 : 13. *gu-rab* "bottles," cf. Arab. *gurub*, "leather-sack," and Aramaic ܩܪܒ "bottles." For other occurrences of the word cf. 4 : 10, 11, and Vol. IX, 21 : 1, 43 : 4.

*nikasu* 25. *shu'átu gab-bi itti* <sup>m</sup> <sup>d</sup>*Bél-nâdin-shumu* <sup>h</sup>*mâré bitâti-shu* <sup>h</sup>*a-lik na-ash-par-ti-shu* 26. <sup>h</sup>*ardâni-shu u* <sup>h</sup>*Nippurû*<sup>ki pl</sup> *a-na ûmu(-mu) şa-a-tu ul i-rag-gu-mu.* *Ina ilâni u sharri* 27. *it-te-mu-ú ki-i ana muh-ḥi di-ib-bi an-nu-tu ush-te-eh-su* 28. *Pu-ut la ra-ga-mu sha* <sup>h</sup>*şab-bu sha alâni shu'átu sha itti* <sup>m</sup> <sup>d</sup>*Bél-nâdin-shumu* <sup>h</sup>*mâré bitâti-shu* 29. *a-lik na-ash-par-ti-shu* <sup>h</sup>*ardâni-shu u* <sup>h</sup>*Nippurû*<sup>ki pl</sup> *la i-rag-gu-mu-u'* <sup>m</sup> <sup>d</sup>*Ba-ga-'-da-a-ta-' na-shi.*

### Translation :

*Baga'dâta'* the *ustaribari*, son of *Bél-nâdin*, who spoke to *Bél-nâdin-shumu*, son of *Murashû*, as follows : 'The town *Rabiia*, from which silver was taken, *Hazatu*, and its suburbs, thou hast destroyed ; silver, gold, my eattle and my sheep and everything belonging to me, all, thou, thy bond servants, thy messengers, thy servants and the Nippurians carried away. Whereupon *Bél-nâdin-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 eattle, thy sheep and everything that is thy property, all, I, my bond servants, my messengers, my servants and the Nippurians, did not carry away. *Bél-nâdin-shumu* gave to *Baga'dâta'*, on condition that no legal proceedings on account of those elaims which *Baga'dâta'* 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'dâta'* received from *Bél-nâdin-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'dâta'*, 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 *Bél-nâdin-shumu*, his bond servants, his messenger, his servants and the Nippurians. *Baga'dâta'*, 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 *Bél-nâdin-shumu*, his bond servants, his messenger, his servants and the Nippurians. By the gods and the king they have sworn that they will renounee all elaims as regards those charges. *Baga'dâta'* bears the responsibility that no elaim shall arise on the part of the men of those cities against *Bél-nâdin-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'dāta'*.

## 9.

No. 126, Darius II., year 7th, Marchesvan 28th.

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

**Transliteration:**

1.  $\frac{1}{2}$  *ma-na kaspu il-ki gamrūti* <sup>h</sup>šáb *sharri ki-me sha sharri bar-ra u mimma na-da-na-a-tu-u* 2. *sha bīti sharri gab-bi sha ultu* <sup>arhu</sup> *Nisannu shattu VII<sup>kan</sup> a-di ki-it* <sup>arhu</sup> *Addaru shattu VII<sup>kan</sup> mDa-ri-ia-a-mush sharru sha ina muh-hi* <sup>she</sup>zérū 4. *zaq-pu u pī shul-pu* <sup>isu</sup> *qashtu sha mBél-ha-tin u h*bélé <sup>isu</sup> *qashti-shu* 5. *sha ina* <sup>du</sup> *Bīt mTar-bi-il-im-ma-har-be sha ina shu-pal du. . . .* 6. *sha kishád* <sup>nár</sup> *Purat Nippur<sup>ki</sup> sha h*h-a-a-ri *sha h*ba-na-nesha-ai 7. *sha ina pân* <sup>m</sup> *Ri-mut-<sup>d</sup> Ninib aplu sha m*Mu-ra-shú-ú *kaspu a'  $\frac{1}{2}$  ma-na il-ki shu'ātu gamrūti sha shattu VII<sup>kan</sup> sha ina muh-hi* <sup>isu</sup> *qashti shu'ātu m*Bél-ú-šur-shu <sup>h</sup>shak-nu *sha h*ba-na-nesha-ai *aplu-sha m*Bél-ab-u-šur *ina qát<sup>2</sup>* 10. *m*Bél-supé-mu-hur <sup>h</sup>ardu *sha m*Ri-mut-<sup>d</sup> *Ninib ma-hir e-tir.*

שטר בלאצורש סגנ בנשיא  
...כסף ש-זי ארק? בנשיא

**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 palae, all of it, which, from the month Nisan, year seventh, unto the end of Adar, year seventh of King Darius, is due from the seed field, cultivated and uncultivated, the fief land, held by *Bél-hátin* and the owners of his fief land; which is in the town *Tarbilimmaharbe*; under the . . . ., which is along the bank of the Euphrates of Nippur, belonging to the overseer of the *Banneshaja*, which is leased to *Rímút-Ninib*, son of *Murashū*. The silver, *i.e.*, half a mine, those complete taxes for the seventh year, which rest upon that fief land, *Bél-ušurshu*, the chief of the *Banneshai*, son of *Bél-ab-ušur*, has received from *Bél-supé-muhur*, the servant of *Rímút-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-ušurshu*, the chief of the *Banneshaja* [concerning] the silver which is for (from) the land(?) of the *Banneshaja*.

**Annotations:** בנשיא, gentilic for *Ba-na-neshu*. Cf. also בנריא, from בנר, artist or carpenter. Dr. Littmann suggested the reading of the uncertain character in ארקי as א.



## 10.

No. 62, 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 :**

1. *XX gur suluppu sha <sup>m</sup>Ri-mut-<sup>d</sup>Ninib aplu sha <sup>m</sup>Mu-ra-shu-u* 2. *ina muh-<sup>hi</sup> <sup>m</sup>Bi-ba-a aplu sha <sup>m</sup>Bél-shu-nu sha <sup>h</sup>ha-at-ri* 3. *sha Bít-<sup>h</sup>Sin-mâgir. Ina <sup>arhu</sup>Tashritu shattu III<sup>kan</sup>* 4. *suluppu a' XX gur ina <sup>isu</sup>ma-shi-<sup>lu</sup> sha <sup>m</sup>Ri-mut-<sup>d</sup>Ninib* 5. *ina <sup>alu</sup>Bít <sup>m</sup>Ik-la-' i-nam-din. Eqil-shu* 6. *zaq-pu u pî shul-pu bít <sup>isu</sup>qashti-shu kishâd <sup>naru</sup>Har-ri-pi-qud* 7. *sha ina <sup>alu</sup>Bít-<sup>m</sup>Ik-la-' mash-ka-[nu su]luppu a' XX gur* 8. *ina pân <sup>m</sup>Ri-mut-<sup>d</sup>Ninib. <sup>h</sup>Rashû(ú) sha-nam-ma a-na muh-<sup>hi</sup>* 8. *ul i-shal-lat a-di <sup>m</sup>Ri-mut-<sup>d</sup>Ninib ra-shû-us-su* 9. *in-nit-ti-ir. Suluppu shîm ši-di-tum <sup>subat</sup>lu-bu-ush* 10. *u ú-nu-ut ina shipri a-na ši-bu-ut sha sharri* 11. *a-na a-la-ku a-na Uruk<sup>ki</sup> nadna(-na)-shu e-lat ú-an-tim mahritum(-tum)* 12. *sha ina muh-<sup>hi</sup>-shu.*

**Translation :**

Twenty gur of dates due to *Rîmût-Ninib*, son of *Murashû*, by *Bibá*, son of *Bélshunu*, who is the overseer of *Bít-Sin-mâgir*. In the month Tishri of the third year, the dates, namely, twenty gur, he shall pay according to the measure of *Rîmût-Ninib*, in the town *Bít-Ikla'*. His field, cultivated and uncultivated, his fief estate situated on the bank of the canal *Harripigûd*, which is in *Bít-Ikla'*, is held by *Rîmût-Ninib* as a pledge for the dates, namely, twenty gur. Another creditor shall not have power over it until the claim of *Rîmût-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 *Bibá*.

## 11.

No. 94, 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 :**

1. *I ma-na kaspu sha <sup>m</sup>Ia-a-da-ah-Ia-a-ma aplu sha <sup>m</sup>dShamesh-la-di-in* 2. *sha ina muh-<sup>hi</sup> <sup>m</sup>Sha-<sup>d</sup>Marduk-ul-îni aplu sha <sup>m</sup>dBél-nâdin u <sup>h</sup>bélé <sup>isu</sup>qashti-shu* 3. *u eqli-shu-nu.*

*Bīt* <sup>is</sup> *qashti-shu-nu zaq-pu u pī shul-pu* 4. *sha ina* <sup>alu</sup> *Bīt* <sup>h</sup> *rab-ú-ra-a-tu sha kishád* <sup>nar</sup> *Har-ri-pi-qud* 5. *mash-ka-nu kul-lu. Kaspu a' I ma-na* <sup>m</sup> *Ia-a-da-ah-Ia-a-ma* 6. *aplu shu* <sup>m</sup> *Shamesh-la-di-in ina qát<sup>2</sup>* <sup>m</sup> *Ri-mut-d* *Ninib* 7. *aplu shu* <sup>m</sup> *Mu-ra-shú-ú a-na muh-hi* <sup>m</sup> *Sha-d* *Marduk-ul-íni* 8. *u* <sup>h</sup> *bélé* <sup>is</sup> *qashti-shu ma-hir e-ṭir. Mimma dīnu* 9. *u ra-ga-ma sha* <sup>m</sup> *Ia-a-da-ah-Ia-a-ma a-na muh-hi* 10. *eqlu sha* <sup>m</sup> *Sha-d* *Marduk-ul-íni a-na úmu(-mu) ṣa-a-tu itti* <sup>m</sup> *Ri-mut-d* *Ninib ia-à-nu.* 11. *Ina úmu(-mu) dīnu u ra-ga-mu* <sup>m</sup> *Ia-a-da-ah-Ia-a-ma* 12. *ana muh-hi eqli shu'átu ú-shab-shú-ú X ma-na kaspu sha la dīnu i-nam-din lu-ú ú-an-tim sha ra-shu-tu* 13. *sha ina muh-hi* <sup>m</sup> *Sha-d* *Marduk-ul-íni u eqlu bīt mash-ka-nu* 14. *ina bíd* <sup>m</sup> *Ia-a-da-ah-Ia-a-ma te-la-' e-ṭir-tu* 15. *shi-i*

### Translation :

One mine of silver is the claim of *Iádaḥ-Iáma*, son of *Shamesh-ladín*, which is against *Sha-Marduk-ul-íni*, son of *Bél-nádin*, and the tenants of his fief land, and their field. Their *bīt-qashti*, cultivated and uncultivated, situated in the town *Bīt-rab-urátu*, at the bank of the canal *Harripíqud*, is held as a pledge. The silver, *i.e.*, one mine *Iádaḥ-Iáma*, son of *Samesh-ladín*, has received from *Rímút-Ninib*, son of *Murashá*, charged against *Sha-Marduk-ul-íni*, and the tenants of his fief land; he has been paid. There shall be no legal proceedings whatsoever *in perpetuo* with *Rímút-Ninib* by *Iádaḥ-Iáma* on account of the field of *Sha-Marduk-ul-íni*. If *Iádaḥ-Iáma* 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-íni* and the field, the pledged estate, on the name of *Iádaḥ-Iáma*, is a guarantee (namely for *Rímút-Ninib*).

Names of eight witnesses and the scribe. Seal impressions of four witnesses, besides the thumb-nail mark of *Iádaḥ-Iáma*.

### 12.

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

**Contents :** An inventory concerning two hundred jars of wine which *Rímút-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* <sup>karpatu</sup> *dan-nu karunni la-bi-ri ma-lu-ú ṭábu* 2. *ina lib-bi* 20 <sup>karpatu</sup> *dan-nu kurunni I gur A-AN u I pi A-AN* 3. *shattu shalshú(-ú) sha* <sup>m</sup> *Ri-mut-d* *Ninib aplu sha Mu-ra-shu-ú* 4. *sha qát<sup>2</sup>* <sup>m</sup> *Bél-ka-ṣir aplu sha Ah-érish u* <sup>m</sup> *Qu-un-na-a* 5. *aplu sha* <sup>m</sup> *Bél-a-su-ú-a u ki-na-at-ti-shu-nu* 6. *a-ki-i pī sha* <sup>m</sup> *Ninib-nádin aplu sha* <sup>m</sup> *Ninib-érib dan-nu a'* 7. *CC* <sup>karpatu</sup> <sup>m</sup> *Nabú-na-din aplu sha* <sup>m</sup> *Bél-ka-ṣir ina na-ash-par-tam* 8. *sha* <sup>m</sup> *La-ba-shi aplu sha* <sup>m</sup> *Nabú-bél-uballit(-it)* <sup>h</sup> *paq-du sha bīti már*

*sharri* 9. <sup>h</sup>shak-nu sha <sup>m</sup>dNabû-na-din ina qát<sup>2</sup> <sup>m</sup>dBél-kášir u <sup>m</sup>Qu-un-na-a 10. u <sup>h</sup>ki-na-at-ti-shu-nu ma-<sup>h</sup>i-ir e-<sup>t</sup>ir 11. Ú-sha-az-az-zu <sup>m</sup>dNabû-na-din dan-nu a' CC karpatu 12. it-ti <sup>m</sup>La-ba-shi aplu sha <sup>m</sup>dNabû-bél-uballit(-it) 13. u <sup>h</sup>am-ma-ri a-kal-la-nu sha <sup>m</sup>Ri-mut-<sup>d</sup>Ninib 14. a-na <sup>m</sup>dBél-kášir <sup>m</sup>Qu-un-na-a u <sup>h</sup>ki-an-at-ti[shu-nu] 15. i-nam-din sha e-<sup>t</sup>ir dan-nu a' CC karpatu.

### 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 *Rímût-Niub*, son of *Murashû*, empowered by *Bél-kášir*, son of *Ah-érish* and *Qunná*, son of *Bél-úsúa* and their families. According to the message of *Ninib-nádin*, son of *Ninib-érib*, the jars, *i.e.*, two hundred, *Nabû-nádin*, son of *Bél-kášir*, by the authority of *Lábáshi*, son of *Nabû-bél-uballit*, superintendent of the house of the prince and master of *Nabû-nádin*, has received from *Bél-kášir*, *Qunná* and their families. *Nabû-nádin* shall leave the jars, *i.e.*, two hundred, with *Lábáshi*, son of *Nabû-bél-uballit*, and *Rímût-Ninib*'s inspector of food, delivering them for *Bél-kášir*, *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-nádin*.

Aramaic endorsement: שטר לבש, "document of *Lábáshi*."



# CONCORDANCE OF PROPER NAMES.

## ABBREVIATIONS.

**b.**, brother; **ef.**, confer; **d.**, daughter; **det.**, determinative; **f.**, father; **f.**, following page; **ff.**, following pages; **gf.**, 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; **sl.**, sister; **u.**, uncle; **w.**, witness.

**Ar.**, Aramean; **Arb.**, Arabic; **Bi.**, Biblical; **Eg.**, Egyptian; **He.**, Hebrew; **Na.**, Nabatean; **Np.**, Neo-Punic; **Pa.**, Palmyrene; **Pe.**, Persian; **Ph.**, Phœnician; **Pu.**, Punic; **Sa.**, Sabeian; **Th.**, Thamudénian.

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

Determinatives: **d.**, *deus, dea*; **f.**, *femina*; **h.**, *homo (amēlu)*; **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 undersecored. 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 | 120 : 2.

Abu-li-ti' (cf. *Ahu-li-ti-ia*, *Ahu-li-ti'*, *Ahu-li'*), f. of

*Tūbia*, 39 : 16 | 40 : 11, 15 | 108 : 13.

Abu-ul-idi

1. *hsipirri*, 5 : 7.

2. 38 : 8.

\*A-dar-ri-ili† (cf. Pu. עררבעל (א), f. of *Mannuluḥā*, 46 : 2.

Addannu IX, to be read *Taddannu*. q. v.

\*Ad-di-ia (cf. *Iaddia*, and [*Id-di-ia* and *Id-ia*—Ed.]

cf. Ar. עריה), in *AtuIjussēti sha Addia*, 91 : 7.

*dAd-du-abu-uṣur*, in *Nāru sha mAddu-abu-uṣur*, 117 : 3.

\*Addu(dIM)-ra-am-mu (cf. Na. אררכו), f. of *Mushēzib-*

*Bēl*, 126 : 14.

\**dAd-gi-shi ri-za-bad-du*, *dAd-gi-shi-ri-zab-du*† (Ar. docket

א[?]גשירוכר), s. of *Bēl-erba*, 55 : 1, 8, R.

† For AN-MESH = Heb. אש I have transliterated *ili* as in Vol. IX. *El* would have been better, cf. *Intro.*, pp. 12 f. Cf. *Ia-ash-ma-ah-ē-el*, C. B. M., 1352 : 17; also *Ia-ah-za-ar-ē-il*, C. B. M., 1235. [Cf. also Edit. Preface. This Aram. name must be interpreted in connection with *Ili-ha-da-ri*, below. In view of the latter writing (*ha* and *da*) the root can only be עררע. From the same root I derive (with Johns, *Assyr. Deeds*, III, p. 198) the name of the Assyrian Eponym *A-dar-ilu(i)*, written also *Ad-ri-ilu(i)*, which Zimmern (*K. A. T.*<sup>3</sup>, p. 435) would compare with *Watar* (וטר)-*ilu*. The name, however cannot be translated "the help of the god" (Johns), but "The god has helped" (Perf. of Qal). It corresponds exactly with Bi. ערר-אל and ערר-אל. That *A-dar-ri-ili*, taken by itself, could be read also *A-tar-ri-ili*, "Atar is god," follows from Strassmaier, *Camb.*, 145 : 12 (*A-tar-ri-id-ri*), the "ri" in both cases probably being due to the "i" following.—Ed.]

‡ [Apparently the text had א (Addi). As to the writing *Addi* alongside of *Ad*, *Addu*, *Adad*, cf. Zimmern, *K. A. T.*<sup>3</sup>, p. 444.—Ed.]

\**Ad-ra-hu-ú* ["God *Ad(du)*" or "Abu is loving"—Ed.], † in *Huṣṣētu sha Ad-ra-hu-ú*, 99 : 2.

\**A-du-me-e* [Ar. = *dAd-umê*, cf. *dAdad(dIM)-ú-me-e*, Strassm., *Camb.* 19 : 22, Pa. אדד-אמ-ע (also *Ah-umê-shu*)—Ed ], f. of *Siha'*. 66 : 13, U. E.

\**Ah[Uh?]-da-ga*, f. of *Dûûhhabbe*, 119 : 17 | 120 : 13.

*Ahê-iddina*

1. f. of *Bariki-ilu*, 123 : 8.
2. f. of *Ninib-gâmîl*, 14 : 20 | 48 : 18 | 49 : 2.
3. f. of *Ninib-nâdin*, 48 : 18 | 49 : 2. Id. with No. 2.

*Ahê-BA-A*, or *Ahê-iqîsha(-a)* †

1. f. of *Bêl-nâdin-shumu*, 91 : 6.
2. f. of *Taddannu*, 114 : 15.

*Ahê-utîr (GUR)*

1. f. of *Bêl-ittannu*, 26 : 3.
2. f. of *Ninib-erba*, 4 : 4.

\**Ah-ma-na'* (or *Ah-ba-na'*, cf. Bi. אהמנא) [probably to be read *Ûh-ma-na'* and identical with *U-hu ma-na'*, q. v.—Ed.], s. of . . . , b. of *Barikki Bêl*, 53 : 1, 14, 18, U. E.

*Ah(u)-a-bu-u* (cf. He. אבא), s. of *Zabdiia*, 93 : 4.

*Ah(u)-êrish* (and *e-ri-ish*), f. of *Ah-iddina*, 4 : 1 | 111 : 15, U. E. | 117 : 20 | 121 : 8, f. of *Bêl-kâšîr*, 4 : 1 | 59 : 4.

\**Ah(u)-ia-a-ma-nu-ush*, § m. of *Mannu-iqabu*, 84 : 17 | 85 : 4, 10, U. E.

*Ah(u)-iddina*

1. s. of *Ah-êrish*, b. of *Bêl-kâšîr*, 4 : 1, 13 | 111 : 15, U. E. | 117 : 20 | 121 : 8.

2. s. of *Iddinâ*, 48 : 4.

3. s. of *Iddina-Bêl*, 9 : 34.

4. s. of *Lâbâshi*, b. of *Silim-îlâni*, 36 : 18 | 37 : 16 | 57 : 16 | 63 : 12.

5. s. of *Nidintum-Bêl*, b. of *Nabû-rê'ûshunu*, b. of *Zabdiia*, b. of . . . *za-a*, 25 : 2.

6. s. of *Rê'annu*, 26 : 10.

7. s. of *Shum-iddina*, 29 : 16.

8. s. of *Zuzâ*, 100 : 11, Lo. E.

9. f. of *Iddina-Bêl*, 10 : 4.

10. 96 : 7, R.

*Ah(u)-it-tan*, s. of *Bêl-nâdin*, 27 : 4.

*Ahu-la-ri-im*, | in *âluBit-Ahu-larim*, 107 : 5.

*Ahu-li'*, in *nâruAhu-li'*, 43 : 4 | 112 : 4, 10.

*Ahu-li-ti'*, *Ahu-ti-ti-ia* (cf. *Abu-li-ti'*)

1. f. of *Nabû-muballit*, 51 : 5.

2. f. of *Ninib-ibni*, 20 : 4.

*Ahu-nu-ur'*, *Ahu-nûri'* (cf. Bi. אהנוור—Ed.)

1. s. of *Quddâ*, 115 : 18, R. E.

2. s. of *Uballitsu-Marduk*, b. of *Iddina-Marduk*, 45 : 16 | 130 : 25, Lo. E. | 131 : 24, Lo. E.

*Ahu-shu-nu* (Ar. docket אהשונו, 131 : R., also on an unpublished docket, Vol. IX, No. 2)

1. s. of *Aplâ*, sc. 87 : 14 | 110 : 14 | 122 : 19.

2. s. of *Bêl-êtir*, 131 : 1, 18, 21, R.

3. s. of *Bibânu*, 63 : 14 | 111 : 14, R. E. | 115 : 19.

4. f. of *Amêl-Bêl*, 11 : 7.

5. f. of *Bêl-abu-ušur*, 37 : 19. Id. with No 4.

6. f. of *Bêl-êpush*, 114 : 17.

† [Cf. the female name *AD-ra-hi-i* (Johns, *Assyr. Deeds*, 245 : 7). In view of such names as *Si'-ra-hi-i* and *Adad-ra-hu-a-u* (Johns, *l. c.*, 742, Obv. 28) and *Nabû-ra-hi-i* and *Nabû-ra-hi-ia*, below, it is clear that *AD* represents a deity which may have been *Abi* ("father") or *Ad*. I prefer the reading of *Ad* in view of *Adad(U)-rahûu*, for names like Bi. אבא, Na. אבא, and Pu. אבא (Lidzbarski, *Handbuch*, pp. 209, 292) point to the existence of a Semitic deity אב, which evidently is only shortened from *Adad* or *Addu*. Cf. the name *A-du-me-e, i. e., dAd-umê*, below, alongside *Adad(dIM)-umê*, also אד alongside of אדד in Ar. proper names (Lidzbarski, *l. c.*, p. 258), and אש alongside אשש (cf. Pa. אשש, transer. *amari-samson*, Lidzbarski, *l. c.*, p. 221), *Ûi* and *Hu* alongside of *Ahi* and *Ahu* (cf. *Ûi'dûri'*, below), etc. Cf. also *Dad(d)a(i, u)* and *Adadi*.—Ed.]

‡ *BA* = *iqîsha* in proper names is usually accompanied by *sha*. *Sha* in these texts is frequently written like *A*. (cf. Sign List, and also *Introd.*, Vol. IX, p. 17), yet on the two tablets in which this name appears this peculiarity does not exist. [The Editor is inclined to transliterate *Ahê-iqîshû* and to regard it as the fuller form of *Iqîshû*, both being abbreviated (therefore *â* at the end instead of *a*) from "*Ahê-iqîsha* + Deity." In support of this theory he points out that both are called "father of Taddannu," and that according to the Aram. docket *Bêl-mukin-aplu* (78 : R.) may be read *Bêl-kinâ*. From this it would follow that also abbreviated names consisting of two elements may receive the ending *aj* or *â*. Cf. *Mannu-ki-ia*, below.]

§ [Cf. also *Ahi-ia-am-nu*, Johnson, *Assyr. Deeds*, 625, Obv. 12. Cf. also Johnson, *Doomsday Book*, p. 61. In all probability, however, the two names must be separated, the latter being Semitic, while *Ahiâmanush* (= *Ahama-nish*, for which cf. Hüsing, *Die iran Eigennamen*, p. 42) is Iranian = *Hahâmanish*. The Iran. element *manish* appears here as *manush* in Babylonian, just as *μανος* (instead of the regular *μανης* or *μενης*) in the Greek *Χορσάμανος*.—Ed.]

|| Cf. *Mâru-la-rim*, *Ilu-la-rim*, *Milki-larim*, etc. Cf. Johns, *Ass. Deeds*, and Ed. Preface.

7. f. of *Bêlshunu*, 22 : 12.  
 8. f. of *Iādîhu-îlî*, 46 : 4.  
 9. f. of *Ninîb-aḫ-iddîna*, 90 : 11, U. E. | 92 : 16 | 127 : 16 | 129 : 15.  
 10. f. of *Tuddannu*, 37 : 19. Identical with No. 5.  
 11. f. of . . . ., 28 : 13.  
 12. *ḥ[sîpir]ri sha Marashû*, 129 : 11.  
 13. 86 : 9.  
*Aḫu-ti-'*, 99 : 14.  
*Aḫ(u)-û-me-c-shu*, † 33 : 11.  
*Aḫu û-na-a* (cf. Ar. מִנְיָא)  
 1. f. of *Nabû-balâtsu-iqbi*, 1 : 17.  
 2. *ḥshaknu sha ḥkashkaddinnê*, 63 : 4, 6, 8.  
*Aḫ(u)-'û*, *Aḫu-'a*  
 1. s. of *Nabû-kâšîr*, 51 : 4.  
 2. s. of *Zimakkî*, 37 : 18.  
*Ak-ku-da(?) -nu*, f. of *Mîlḫî-abu-ušur*, 75 : 5.  
 \**dAl-te-eh-ri-nâri-'* † (cf. *dIlteḫiri-abi*), 34 : 10.  
*Amêl-Bêl'*,<sup>2</sup>  
 1. s. of *Aḫushanu*, 11 : 7.  
 2. f. of *Bêl-nâdin*, 16 : 19 | 17 : 2 | 110 : 3.  
 3. f. of *Ninîb-nâšîr*, 74 : R | 122 : 18.  
 \**Am-ma-shî'* (cf. Bi. מִשְׁפָּעַי and מִשְׁפָּעַי), 33 : 11.  
*Ana Bêl-u-pa-qa*, also written *Bêl-u-pa-qa*, 51 : 16, L. E.  
 ("Upon, Bel I wait patiently") *ḥshaknu ḥshu-shanipî sha bit Zuzâ*, *ḥshaknu sha ḥkizazapî sha bit Zuzâ*, s. of *Bêl-êṭîr*, gs. of *Ninîb-nâšîr*, 58 : 11 | 65 : 15, Lo. E.  
*Ana-mâti-shu* (not *Taz-kur-shu*, Vol. IX)  
 1. s. of *Taqîsh*, 10 : 12.  
 2. f. of *Ninîb-nâšîr*, 45 : 2.  
 \**A-na-'-îlî*, § *ḥshaknu maššuru bâbâni*, s. of *Zabaddu*, 128 : 20, Lo. E.  
*dA-num-ai*, 101 : 10.  
*dA-num-ana-kussi-shu*, 101 : 5.  
*dA-num-îk-šur*, 101 : 9.  
*dA-num-muballî(-it)*  
 1. f. of *Shum-iddîna*, 34 : 2.  
 2. 101 : 6.  
*Ap-la-a*, *Apla-a*  
 1. s. of *Bau-nâdin*, 11 : 8.  
 2. s. of *Buzuzu*, b. of *Nabû-raḫîia*, 31 : 2, Lo. E.  
 3. s. of *Bêl-balâtsu-iqbi*, 9 : 31, R. E. | 23 : 14 | 24 : 13 | 43 : 21 | 51 : 18 | 75 : 14 | 76 : 15, U. E. | 83 : 12, L. E. | 88 : 15, Lo. E. | 89 : 12 | 91 : 19, L. E. | 128 : 15.  
 4. s. of *Ea-ibni*, *mâr ḥBâbilîki*, 93 : 14.  
 5. s. of *Ḥarmaḫî'*, 1 : 2, 7, 9, L. E.  
 6. s. of *Ḥarrimaz*, 86 : 14.  
 7. s. of *Ilî-natanu*, 55 : 14.  
 8. s. of *Marduk-bêlshunu*, b. of *Bêl shar-ušur*, 61 : 16, U. E.  
 9. s. of *Nidintum-Bêl*, 107 : 7.  
 10. s. of *Ninîb-nâdin*, 8 : 11 | 23 : 15 | 36 : 18 | 41 : 15 | 54 : 17 | 50 : 18 | 57 : 15 | 62 : 18 | 74, L. E. | 75 : 18 | 76 : 17 | 80 : 18 | 81 : 15, L. E. | 90 : 12 | 91 : 20 | 96 : 15 | 100 : 12 | 103 : 12.  
 11. s. of *Ribât*, sc., 124 : 14.  
 12. s. of *Sîlîm-Bêl*, 35 : 16.  
 13. s. of *Sîlîm-îlâni*, 8 : 11 | 24 : 16 | 88 : 19 | 94 : 20 | 125 : 19, Lo. E.  
 14. s. of *Bêl* . . . ., 77 : 2, 8.  
 15. s. of . . . ., 37 : 16 | 42 : 16.  
 16. f. of *Aḫushunu*, 87 : 14 | 110 : 14 | 122 : 19.  
 17. f. of *Balâtu*, 47 : 20.  
 18. f. of *Bannu-êriš*, 49 : 3 | 49 : 17.  
 19. f. of *Bêl-êṭîr*, 126 : 14, Lo. E.  
 20. f. of *Bêl-ibni*, 104 : 9 | 123 : 12.  
 21. f. of *Ilî-zabaddu*, 32 : 19 | 70 : 14, L. E.  
 22. f. of *Lîbâshi*, 128 : 19.  
 23. f. of *Makkûr-Bêl*, 59 : 17 | 60 : 17 | 66 : 14 | 70 : 16.  
 24. f. of *Nabû-ina-kâri*, 52 : 18.  
 25. f. of *Ninîb-êṭîr*, 104 : 9 Identical with No. 20.  
 26. f. of *Tuddannu*, 71 : 8, 11, U. E. | 101 : 24, L. E.  
 27. *ḥdaiyanu sha bâbu sha Gubara*, 128 : 14, U. E.  
 28. 69 : 5.  
 \**Aq-bi-îlî* (*A-qa-bi-îlî*, *Aq-qab-bi-îlî* IX)  
 1. f. of *Ḥuqta* [12 : 2].  
 2. f. of *Nabû-natannu*, 64 : 7.  
 3. *ḥsipirri sha* . . . , 113 : 15.  
 \**A-qu-bu*  
 1. f. of *Ḥinnuni'*, 64 : 4.  
 2. f. of *Manna-ki-îlahî*, 64 : 4.  
*Ardi-Bau* (*dBâbu*)  
 1. s. of *Shamash-shar-ušur*, 33 : 10.  
 2. f. of *Sin-nâdin-aḫu*, 51 : 22 | 59 : 20.  
*Ardi-Bêl*  
 1. s. of *Bêl-iqîshu*, 8 : 4 | 24 : 13.  
 2. s. of *Sa'ga'*, b. of *Nâdin*, 61 : 3.  
 3. f. of *Bêl-kîshîr*, 7 : 12 | 13 : 13 | 33 : 16 | 34 : 18 | 50 : 14 | 51 : 20 | 61 : 18 | 73 : 8 | 74 : R. | 81 : 14 |

† Cf. *dRammân-u-me'*, Strass., *Camb.* 253 : 14.

‡ [Ar. "The Moon-god is my light." On *Ilteḫri* = אֶל-שֹׁהַרִי, see Editorial Preface and cf. גֵּרֶם-אֶל-שֹׁהַרִי—Ed.]

§ [= עֲנָה-אֵלַי, "God has answered (my prayer)," cf. *Ilî-na-nî'*, Vol. IX.—Ed.]

- 82 : 15, L. E. | 94 : 17, U. E. | 101 : 28 | 112 : 17,  
L. E. | 117 : 14, L. E. | 121 : 7 | 124 : 10.
4. f. of *Nergal-nâdin-ahû*, 12 : 12 | 60 : 19.
5. f. of *Ninib-nâšîr*, 107 : 9.
- Ardi-E-GAL-MAÏ* (not *Ardi-Ekallu-rabû*, Vol. IX.)†
1. s. of *Nûdin*, 98 : 16 | 112 : 19 | 125 : 17, Lo. E.
2. f. of *Ninib-ah-iddîna*, 2 : 13 | 4 : 24, Lo. E. | 14 :  
18 | 36 : 17 | 37 : 15 | 45 : 19 | 61 : 21, R. E. | 79 :  
13, L. E. | 82 : 16, U. E. | 96 : 16 | 103 : 13 | 127 :  
15, Lo. E.
- Ardi-Gula* (*dGu-la* or *dME-ME*.)
1. s. of *Lâbâshi*, 55 : 15.
2. s. of *Ninib-ibni*, 130, U. E. | 131 : 26, U. E.
3. s. of *Ninib-nâdin*, 4 : 26 | 50 : 17 | 90 : 12, U. E. |  
102 : 19, L. E.
4. f. of *Itti-Ninib-înîa*, 108 : 12.
5. f. of *Ninib-ah-iddîna*, 48 : 2 | 49 : 17.
6. f. of *Nusku-nâdin*, 132 : 22.
7. b. of *hardu sha Sîṭunu*, 117 : 4, 7, 9, R.
- Ardi-ia* and *Ardi-iâ*
1. s. of *Bullutâ*, 4 : 26 | 26 : 21 | 41 : 14 | 45 : 16 | 50 :  
16, Lo. E. | 69 : 18 | 72 : 14 | 75 : 15, U. E. | 83 :  
13, U. E. | 91 : 20, L. E. | 92 : 18.
2. s. of *Kiribtu*, 2 : 11 | 9 : 33, U. E.
3. s. of *Ninib-ah-iddîna*, 70 : 13, U. E. | 72 : 13 | 80 :  
17 | 94 : 18 | 96 : 14 | 97 : 18, R. | 100 : 11, Lo. E.  
| 102 : 15, U. E. | 125 : 15, U. E. | 129 : 14.
4. s. of *Tâbia*, 7 : 12.
5. s. of *Ubâr*, b. of *Lâbâshi*, 2 : 15 | 3 : 17 | 122 : 14,  
L. E.
6. s. of . . . . ., 3 : 15.
7. f. of *Ninib-êrib*, 68 : 10.
- Ardi-ihu-rabû*
1. s. of *Ea-nâdin*, 42 : 2, L. E.
2. 101 : 11.
- Ardi-Marduk* (*dSIU*), f. of *Bêl-ahê-iddîna*, 111 : 17.
- Ardi-Ninib* ‡
1. s. of *Dannâ*, 54 : 16.
2. s. of *Erbâ*, 45 : 3.
3. s. of *Iqûbu*, 68 : 7.
4. s. of *Nishar-Bêl*, 35 : 20.
5. s. of *Shirigtin*, 68 : 9 | 122 : 16.
6. s. of *Shulum-Bâbilu*, b. of *Bêl-ittannu*, 23 : 2.
7. f. of *Bêl-nâdin-shumu*, 77 : 16.
8. f. of *Nâ'id-Ninib*, 15 : 20 | 16 : 12.
9. f. of *Rîbât*, 47 : 3.
10. f. of *Shamesh-nûri*, 130 : 1.
11. f. of . . . . ., 45 : 20 | 61 : 20.
12. 70 : 5 | 127 : R.
- Ar-ḥa* (?) . . . . ., in *atuBît mAr-ḥa* (?) . . . . ., 32 : 6, 9.
- \**Ar-sha-am*, *Ar-sham-mu* (cf. Ar. אַרְשָׁם, also the patron  
*ḥarshammai*), 100 : 4, 7, U. E. | 111 : 4, 11 | 113 :  
4)
1. f. of *Nabû-mushêtiq-urru*, 128 : 4, 10, 12, R.
2. m. of *Bêl-supê-muḥur*, 130 : 2 | 131 : 2 | 132 : 2, 5,  
13, L. E.
- \**Ar-ta-bar-ra'*, *Ar-ta-bar-ri(u)*
1. m. of *Bariki-Iâma*, 60 : 3, 8, 11.
- \**Ar-ta-ah-sha-ar* IX, *Ar-tah-sha-ri*
1. m. of *Bazuzu*, 58 : 11, U. E.
2. m. of *Nidintum-Shamash*, 58 : 13.
3. m. of *Pamînu*, 88 : 9.
- \**Ar-ta-sur-ru* (Pe. 'Αρτασ(ο)ύρας), *hardu sha Gubarri*,  
114 : 14.
- \**Ar-tu-uh-û-ba-na'* (Pe.), m. of *Artûpam*, 129 : 18, Lo. E.
- \**Ar-ta-pir-na'* (Pe. 'Αρταφερινης), s. of *Ḥammasu'*, 89 :  
16, R.
- \**Ar-tu-û-pa-am* [Pe.]§, *hardu sha Artuḥubana'*, 129 :  
17, Lo. E.
- \**Ar-za'* (cf. Pe. Ἀρζῦ, and *atuA-ra-zu-û-a*, 43 : 5), || in  
*atuBît-Arza'*, 46 : 7, 10.

† *E-GAL-MAÏ* is identified with Nippur as well as Ur and Nisin, cf. Code of Hammurabi, Col. II, and the name of a gate in Nippur, *abullu E-GAL-MAÏ*. In Vol. IX it is abbreviated *abullu MAÏ* read "*abullu rabû*" in Intro. King, *Letters and Inscriptions of Hammurabi*, Vol. III, p. 36. Cf. *ḥmâr-DÛR-AN-KI-ai* (*C. B. M.*, 5516), also connected with the temple at Nippur. According to Prof. Hilprecht, *E-GAL-MAÏ* on Const. Ni. 611 : 11 has the determ. *d*.

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

§ [*Arta* + *apâm*, change of *a* into *u* (*o*) caused by the following labial, cf. '*Iprâdu-pirna*' = *Frâta-far-nah*.—Ed.]

|| [Cf. also *Ar-za'* a slave of *Bêlsharušur*, Strassmaier, *Nabonidus*, and *Ar-ri-zu*, Johns, *Assyr. Doomsday Book*, p. 45. This and the following name, *Ashkula'*, are probably Semitic, cf. Bi. אֶשְׁכּוּלָא.—Ed.]



- \**Ash-ku-la-'*† (cf. Pe. *Ashkalî* ?), s. of *Ish* . . . , 5 : 19.
- \**Ash-pa-za-an-da-'* (Pe. = *Aspa-zanta*), 66 : 4.
- Ashur*(*dHI*)-*UR* ?-*ibni*, ‡ f. of *Ninib-nâsir*, 23 : 17.
- \**As-pa* '-*da-as-ta*, *As-pa* '-*da-as ta*-' IX, f. of *Baga'mîri*, 50 : 6.
- A-ta-mar-dA-nu-us-su*, § "I saw his divinity," f. of *Nîdîntum*, 21 : 3.
- \**At-tar-a* . . IX, correct text into *BIL.KIRRUD-ai*, q. v.
- \**Ba-ga* '-*da-a-ta*(i, u) *Ba-ga* '-*da-ta* '-  
 1. s. of *Bêl-nâdin*, *hushtarîbari*, 9 : 1, 9, 13, 17, 18, 22, 29, R.  
 2. s. of *Kaka* ', 66 : 3, 9, R.  
 3. f. of *Bêl-nâdin*, 111 : 12, L. E.
- \**Ba-ga* '-*mir-ri*, *Ba-ga* '-*mi-i-ri* IX, *Ba-ga* '-*a-mir-ri* IX, s. of *Aspa'dasta*, 50 : 5, Lo. R.
- \**Ba-ga* '-*pa-tu* (Pe. *Βαγαπατης*), f. of *Baga'zushtum*, 53 : 25, Lo. E.
- \**Ba-ga-ra-ab*(p ?), *Ba-gi-ra-a*(b)p(?) (Pe.), s. of *Unad*, *hushtabarri sha sharri*, 15 : 19, Lo. E.
- \**Ba-ga* '-*zu-ush-tum*, *Ba-ga-zu-ush-tum* IX, s. of *Baga* '-*pâtu*, *hshaknu sha hin-du-û-ba-ai*, 53 : 24, Lo. E. | 70 : 6, 9, R.
- \**Ba-gi* '-*a-su*, *Ba-gi-ia-a-zu* IX, f. of *Taddannu*, 100 : 8, U. E.
- \**Ba-gi-en-na* '- (cf. *Ba-gi-ia-a-nu* IX), s. of . . . *zishu* . . . , 70 : 17.
- \**Ba-gu-ush*, *Ba-gu-shu* IX (cf. Pe. *Bāghūsh*), in *dluHushêti sha Bagush*, 97 : 8.
- \**Ba-ḥa-ri* (cf. Nco-Pc. *Behârî* ?), in *dluBit-mBaḥari*, 46 : 12.
- Ba-la-ba-shi*, 83 : 15, mistake of sc. for *Balâtu*, cf. U. E., also *Balâtu*, s. of *Bêlshunu*.
- Ba-lat-su*, in *dluBit mBalâtsu*, 35 : 4, 6, 9.
- Ba-la-tu*, *Balâtu*  
 1. s. of *Aplâ*, 47 : 19.  
 2. s. of *Bêl-iqîsha*, 41 : 18 | 57 : 17.  
 3. s. of *Bêlshunu*, 4 : 25, R. | 33 : 16, Lo. E. | 34 : 17 | 62 : 16, L. E. | 70 : 13, L. E. | 74, R. E. | 82 : 15, U. E. | 89 : 14 | 94 : 19, L. E. | 96 : 14 | 100 : 13 | 102 : 16, Lo. E. | 124 : 11.  
 4. s. of *Ninib-gâmil*, 56 : 15.
5. s. of *Sîḥa* ', 99 : 3, 4.
6. f. of *Bêl-apal-iddina*, *mâr Bâbîlîki*, 69 : 18.
7. f. of *Bêl-rê'ûshunu*, 1 : 16.
8. f. of *Erba-Bêl*, 17 : 4.
9. f. of *Iddina-Bêl*, 4 : 27 | 24 : 15 | 72 : 14, L. E. | 132 : 24.
10. f. of *Lâbâshi*, 2 : 17 | 41 : 16 | 46 : 22 | 58 : 16 | 61 : 22 | 63 : 11 | 64 : 15 | 72 : 17 | 112 : 20.
11. f. of *Liblû*, 68 : 9.
12. f. of *Nabû-bêl-uballî*, 7 : 4, 7, L. E.
13. f. of *Zabîni*, 102 : 7 | 118, U. E.
14. f. of *Zamama-nâdin*, 1 : 16. Id. with No. 7.
15. in *Nâru-mBalâtu*, 112 : 4, 10.
- \**Ba*(?)-*li-Ia-a-ma* (cf. Bi. *בַּלְיָא*), s. of *Zabîna* ', 118 : 5, 37.
- \**Ba-na-di* '-*u*, f. of *Iamma* ', 72 : 5.
- \**Ba-na-Ia-a-ma* (cf. Hc. *בַּנְיָא*), s. of *Tûb-lâma*, b. of *Hannani* ', b. of *Zabad-lâma*, b. of *Zabîna* ', 118 : 1, 11, 13, 25, 29, R. E.
- dBan-an-na-nâdin*, s. of *Nanâ-nâdin*, 59 : 20.
- Bâni-ia*  
 1. f. of *Adirtum*, 2 : 3.  
 2. f. of *Lâbâshi*, 101 : 27, R. E. | 112 : 18, U. E. | 129 : 14.  
 3. f. of *Miniâmen*, 76 : 14, U. E.  
 4. f. of *Ninib-nâsir*, 52 : 23.
- dBan-nu-êrish*, *dBan-a-ni-êrish* IX, *Ban-an-êrish* IX, | s. of *Aplâ*, 48 : 3 | 49 : 17.
- Ba-nu-nu*, f. of *Taddannu*, 29 : 17.
- \**Ba-ri-ki*, *Ba-rik-ki* IX (cf. Pa. *בַּרְכִּי*)  
 1. s. of *Hudashshadatu*, 86 : 3, 7, L. E.  
 2. s. of *Rushnapâtu*, b. of *Bêl-ah-iddina*, 7 : 14.
- \**Ba-ri-ki-a*, *Ba-rik-ki-a* (Ar. *بَرَكَا*)  
 1. *ḥpaq-qa-du sha mUdrinush*, 103 : 5, 8, L. E.
- \**Ba-rik-ki-Bêl*, *Ba-rik-Bêl* IX (cf. Ph. *בַּרְכִּי-בַּעַל*)  
 1. s. of *Bêlshunu*, 7 : 18.  
 2. s. of . . . . ., b. of *Aḥmana* ', 53 : 1, 14, 18, U. E.
- \**Ba-rik-ki-Ia-a-ma* (cf. Hc. *בַּרְכִּי-יָא*), *ardu sha Artabarra* ', 60 : 2, 8.
- \**Ba-ri-ki-îlî*, *Ba-rik-ki-îlî*, *Ba-rik-îlî* IX  
 1. s. of *Bêl-nâdin*, 108 : 14.

† [Cf. the previous note.—Ed.]

‡ [I regard the *UR* as certain and read *Ashur-baltu-ibni*, "God has created abundance." Cf. *Ashur-balti (UR)-nisheshu*, Johns, *Assyr. Deeds*, Vol. III, p. 121, and *Nabû-bal-tû-ilâni*, *dluBa-al-ti-li-shir*, Delitzsch, *Handwörterbuch*, p. 177.—Ed.]§ *A-ta-mar-dAn-nun-su*, Peiser, *Bab. Ver.*, 9 : 12; *A-ta-mar-an-nu-su*, *ibid.*, 4 : 24, 6 : 30; *A-ta-mar-an-nu-us-su*, *Cyr.*, 148 : 4.|| [And *dBan-an-na-êrish*, s. of *Nanâ-nâdin*, Const. Ni. 603 : 13.—Ed.]

2. f. of *Bêl-êtir*, 33 : 20.  
 3. f. of *Ea-ibni*, 95 : 8, Lo. E.  
 4. f. of *Zadudiia*, 125 : 21.  
 5. 72 : 4, U. E. | 116 : 4.  
 \**Ba-ri-ki ilu* (cf. Bi. בַּרְכֵי אֱלִי), s. of *Ahê-iddina*, 123 : 8, L. E.  
 \**Ba-ri-ki dIl-tam-mesh* [Ar. = בַּרְכֵי אֱלִי-שֶׁמֶשׁ—Ed.], s. of *Nadîr*, 123 : 11.  
 \**Ba-rik-ki(u)-dShamesh(-mesh)*, *Ba-rik(Ba-ri-ki)-dShamesh(-mesh)* IX  
 1. s. of *Nanâ-êrish*, 7 : 10, Lo. E. | 14 : 16, L. E. | 24 : 17.  
 2. f. of *Bêl-ittannu*, 40 : 2.  
 3. f. of *Bišâ*, 90 : 2, 7 | 122 : 3, 7.  
 4. f. of *Nadîr*, 99 : 15 | 123 : 11.  
 \**Ba-ru-ĥa'* (cf. Bi. בַּרְיָ), † s. of *Dabdama'*, 119 : 16 | 120 : 12.  
*Bau (dBâbu)-êrish*, in *dluHussetu sha Bau-êrish*, 31 : 5, 8 | 69 : 7.  
*Bau (dBâbu)-nâdin*, *aRa-u-nâdin*  
 1. f. of *Aplâ*, 11 : 8.  
 2. f. of *Nabû-rapa'*, 120 : 4  
 3. *hpaqdu sha Pitibiri'*, 129 : 16, U. E.  
*Ba-zu-zu*  
 1. s. of *Bêl-bullîtsu*, *hshaknu sa shumêbu*, *hardu sha Artahshari*, 58 : 8, U. E.  
 2. f. of *Aplâ*, 31 : 3.  
 3. f. of *Nabû-rahîia*, 31 : 3.  
*Bêl-abu-ušur* (Ar. docket בַּלְאֲבֻצֵר, 115 : R.)  
 1. s. of *Ahushunu*, b. of *Taddannu*, 37 : 19.  
 2. s. of *Bêl-abu-ušur*, *hšipîrri sha ina pâni Gubarri*, and *hshaknu sha hShumutkunai*, 101 : 24, Lo. E. | 115 : 9, 11 | 118, U. E.  
 3. s. of *Sha(?)* . . . . ., 63 : 5, 8, Lo. E.  
 4. f. of *Bêl-abu-ušur*, 101 : 25 | 115 : 9 (13) | 118, U. E.  
 5. f. of *Bêl-ušurshu*, 90 : 10, L. E. | 126 : 9, L. E.  
 6. f. of *Bišâ*, 107 : 10, Lo. E.  
 7. f. of *Miniâmên*, 65 : 18, U. E. | 84 : 13, Lo. E. | 85 : 12, Lo. E.  
 8. f. of *Nanâ-nâdin*, 117 : 16, Lo. E. | 124 : 6 | 127 : 14, L. E. | 128 : 17, U. E.  
 9. f. of *Rahîmu*, 112 : 1, Lo. E.  
 10. f. of *Shabbatai*, 65 : 18, U. E.  
 11. 43, 11, 16 | 54 : 4 | 101 : 11.  
*Bêl(Bêl<sup>1</sup>)-ah(u)-iddina*  
 1. s. of *Bêl-muballit*, 75 : 15, U. E.  
 2. s. of *Bêl* . . . . ., 117 : 18, L. E.  
 3. s. of *Rushnapâtu*, b. of *Barikkia*, 7 : 14.  
 4. s. of *Zamama-êrish*, 125 : 21.  
 5. f. of *Zabûdâ*, 25 : 3.  
 6. f. . . . .*anu*, 74 : 21.  
 7. f. . . . ., 69 : 12.  
 8. 69 : 5.  
*Bêl-ah(u)-it-tan-nu*  
 1. s. of *Bêl-êtir*, 104 : 8.  
 2. s. of *Bêl-nâšîr*, 118 : 36, R. E.  
 3. s. of *Nidintu-Bêl*, gs. of *Bêl-bullîtsu*, 9 : 32.  
*Bêl-ah(u)-ushabshi*, s. of *Marduk*, *hshhtarbari*, *hpaqdu sha mPitibiri'*, 129 : 5, 9, 12.  
*Bêl<sup>1</sup>-ah(u)-ušur*, s. of *Bêl-muballit*, 20 : 3.  
*Bêl<sup>1</sup>-ahê-iddina*  
 1. s. of *Ardî-Marduk*, 111 : 16.  
 2. s. of *Bêlshunu*, 35 : 18.  
 3. s. of *Lûbâshi*, 122 : 16.  
 4. s. of *Ninib-êtir*, 121 : 9.  
 5. s. . . . ., 116 : 13.  
 6. f. of *Kidin*, 63 : 15.  
*Bêl-ana-mâti-shu* (not *Bêl-taz-kur-shu*, Vol. IX), s. of *Bêl-apal-iddina*, 6 : 15.  
*Bêl-apal-iddina*  
 1. s. of *Balâtu*, *mâr Bâbiliki*, 69 : 18.  
 2. f. of *Bêl-ana-mâtishu*, 6 : 15.  
 3. s. of *Bêl-êtîrru*, 1 : 17.  
*Bêl-apal-ušur*  
 1. s. of *Bêl-ibni*, sc., 123 : 13.  
 2. s. of *Nidintu-Bêl*, sc., 1 : 21.  
*Bêl-a-su-û-a*  
 1. f. of *Bêl-idishu*, 15 : 7, L.-E.  
 2. f. of *Lâbâshi*, 15 : 7, L. E. Same as No. 1.  
 3. f. of *Lakip*, 118 : 34.  
 4. f. of *Qunnâ*, 59 : 5.  
 5. f. of *Zabdûa*, 33 : 18 | 34 : 21.  
 6. 31 : 10.  
*Bêl-âtîr(DIR)*, Vol. IX, read *Bêl-êtîr(KAR)*  
*Bêl-balât-su iqbi*, f. of *Aplâ*, 9 : 31, R. E. | 23 : 14 | 24 : 13 | 43 : 21 | 51 : 18 | 75 : 14 | 76 : 15, U. E. | 83 : 12 | 88 : 16, Lo. E. | 89 : 12 | 91 : 19, L. E. | 128 : 15.  
 \**Bêl(Bêl<sup>2</sup>)-ba-na*  
 1. s. of *Taddannu*, 16 : 15.  
 2. f. of *Erba-Bêl*, 4 : 22 | 7 : 13 | 13 : 12 | 14 : 17, U. E. | 16 : 16 | 17 : 16 | 18 : 18 | 19 : 17 | 20 : 16 | 21 : 13 | 22 : 12 | 25 : 14 | 31 : 16, Lo. E. | 32 : 17 | 33 :

† [Cf. *Ba-ru-ĥi-ilî*, Strassmaier, *Nabuchodonosor*, 361 : 7, and *Ba-ra-a-ĥu*, Johns, *Assyr. Deeds*, 255 : ob. 2 ; and the probable reading of a city *Bar-û-ĥu*, Johns, *l. c.*, 70 : R. 5.—Ed.]

- 17 | 34 : 19 | 36 : 15 | 43 : 22 | 46 : 20 | 48 : 15 | 49 :  
14 | 51 : 19 | 57 : 14 | 65 : 19 | 76 : 17 | 81 : 14 | 85 :  
15 | 86 : 10 | 88 : 17, U. E. | 89 : 12 | 98 : Lo. E. |  
112 : 19 [U. E.] | 113 : 13, U. E.
3. f. of . . . . , 53 : 21 | 127 : 13.
- Bêl-bûl-liṭ(bullit)-su
1. s. of *Mushêzib-Bêl*, *hsipirri shu ḥgardu*, 95 : 6, 10, Lo. E.
  2. s. of *Talim*, 15 : 18.
  3. f. of *Bazuzu*, 58 : 9.
  4. f. of *Bêl-dânu*, 8 : 10 | 24 : 14 | [23 : 12] 33 : 13 | 59 : 19 | 112 : 18, L. E. | 132 : 22, U. E.
  5. f. of *Bêl-iddîna*, 60 : 5, 10.
  6. f. of *Bêlshunu*, 7 : 11, U. E.
  7. f. of *Bêl* . . . , 28 : 12.
  8. f. of *Kîdîn*, 67 : 17.
  9. f. of *Nabû-kuşurshu*, 56 : 16.
  10. f. of *Nidintu-Bêl*, gf. of *Bêl-aḥ-ittannu*, 9 : 32.
  11. f. of *Shaggîlu*, 6 : 14 | 7 : 17, Lo. E.
  12. f. of *Zamama-nâdîn*, 19 : 3.
  13. f. . . . . , 5 : 19 | 72 : 16.
  14. 101 : 11.
- Bêl(Bêl<sup>1</sup>)-da-a-nu, Bêl-da-nu
1. s. of *Bêl-bullîtsu*, 8 : 10 | 24 : 14 | 38 : 13 | 59 : 18, Lo. E. | 112 : 18, L. E. | 132 : 22, U. E.
  2. s. of *Lâbâshi*, 47 : 2.
  3. s. of . . . . . , 42 : 15.
  4. f. of *Bêl-ittannu*, 118 R.
  5. f. of *Nabû-ittannu*, 101 : 26, U. E. | 114 : 13.
- Bêl(Bêl<sup>1</sup>)-êpush(-ush)
1. s. of *Aḥushunu*, 114 : 16
  2. s. of *Iqîshâ*, 26 : 3.
  3. f. of *Shullummâ*, 19 : 3.
- Bêl-êrib (Ar. docket בלאריב, 99 : R.)
1. s. of *Bêl-êtir*, 64 : 12 R. | 67 : 12, Lo. E.
  2. s. of *Shum-iddîna*, 82 : 18.
  3. f. of *Adgishîri-zabaddu*, 55 : 1.
  4. f. of *Ribât*, 54 : 1 | 68 : 2 | 78 : 3 | 99 : 6 | 104 : 1 | 105 : 9 | 106 : 8 | 111 : 6, 13 | 115 : 10, 14 | 123 : 5.
  5. f. of *Shum-iddîna*, 32, 3, 4.
  6. f. of *Zabîna'*, 32, 3, 4. Same as No. 5.
- Bêl-êrish
1. s. of *Bêl-gimil*, *hshanû sha Lâbâshi*, *hshaknu sha ḥmagullai*, 81 : 18.
  2. s. of *Bêl-muballit*, 2 : 12.
  3. f. of *Mushêzib-Bêl*, 39 : 15 | 40 : 13.
- Bêl-e-ṭi-ir, Bêl-êtir(KAR-ir), Bêl-êtirru(SHUR-ru), Bêl-êtir(SHUR) IX, (Ar. docket בלאטר, 104 : 0 | 131 : R.)
1. s. of *Aplâ*, 126 : 14, Lo. E.
  2. s. of *Barikki-ilî*, 33 : 19.
  3. s. of *Guzîa*, 104 : 3, Lo. E.
  4. s. of *Nîḥuru*, 36 : 2.
  5. f. of *Aḥushunu*, 131 : 1.
  6. f. of *Ana-Bêl-upâqa*, 65 : 16, Lo. E.
  7. f. of *Bêl-abu-uşur*, 115 : 13.
  8. f. of *Bêl-aḥ-ittannu*, 104 : 8.
  9. f. of *Bêl-apal-iddîna*, 1 : 17.
  10. f. of *Bêl-êrib*, 64 : 12, R. | 67 : 12, Lo. E.
  11. f. of *Bêl-nâdîn*, *mâr ḥBâbiliki*, 95 : 17, U. E.
  12. f. of *Bêl-upâqa*, 51 : 17, L. E. | 58 : 11 (same as No. 6; identified by comparison of seals).
  13. f. of *Bêl-uşurshu*, 82 : 17.
  14. f. of *ḏKUD-aḥ-iddîna*, 20 : 3.
  15. f. of *Iddîna-Bêl*, 107 : 10.
  16. f. of *Rê'ânu*, 83 : 6, 9, L. E.
  17. f. of *Zabîia*, 62 : 19.
  18. f. of *Zimmâ*, 65 : 17, Lo. E.
  19. [31 : 10] 63 : 2 | 74 : 11, 13, 16, 18.
  20. in *aluBit-mZamama-êrish*, 71 : 3.
- Bêl(EN)-êtir-Shamash, † ("A protecting lord is Shamash") (Ar. docket בלאטרששו)
1. s. of *Raḥim*, 116, L. E.
  2. s. of *Shamash* . . . . , 123 : 8, Lo. E.
- Bêl-gî-mil, f. of *Bêl-êrish*, 81 : 19.
- Bêl(Bêl<sup>2</sup>)-ḥa-tin
1. s. of *Bêlshunu*, b. of *Bibû*, *sha ḥḥaṭri sha Bit-ḥSin-mâgîr*, 125 : 2.
  2. s. of *Ninib-êtir*, sc., 109 : 10.
  3. s. of *Shamash-êrish*, 16 : 2, U. E. | 17 : 17 | 110 : 13.
  4. *sha ḥḥaṭri sha ḥba-na-neshai*, 126 : 5.
- Bêlî-a, f. of *Iddîia*, 40 : 16.
- \*Bêl<sup>1</sup>-ia-a-da-aḥ (He. בלאי, בלאי), s. of *Mannu-kî-Nanâ*, 33 : 3.
- \*Bêl<sup>1</sup>-ia a-ḥab-bi (Ar. בלאיב), s. of *Nâ'id-Bêl*, 99 : 15, R. E.
- Bêl(Bêl<sup>2</sup>)-ib-nî, Bêl-ibnî
1. s. of *Aplâ*, b. of *Ninib-êtir*, 104 : 9 | 123 : 12.
  2. s. of *Ibâ*, 52 : 22 | 116 : 11.
  3. s. of *Kalbu-Bau*, 124 : 3.
  4. f. of *Bêl-apal-uşur*, 123 : 13.
- Bêl-i-dî-shu (= *Bêl-idîshu*, "B. chose him"), s. of *Bêl-âšûa*, b. of *Lâbâshi*, 15 : 7, 13, L. E.

† Cf. *Bêl(ḏEN)-iq-bi-Bêl(ḏEN)*, *Dar.* 554 : 14, *Bêl(ḏEN)-gab-bi-Nabû*, *Dar.* 483 : 5.

*Bêl-iddina* (Ar. docket 𐤁𐤏𐤋𐤁𐤏), s. of *Bêl-bullîtsu*, *hsipirri sha habarakku*, 60 : 4, 9, R.

*Bêl(Bêl?)-iqîsha*

1. s. of *Uâr*, 35 : 18.
2. f. of *Ardî-Bêl*, 8 : 9 | 24 : 14.
3. f. of *Balâtu*, 41 : 18 | 57 : 17.
4. f. of *Ninîb-nâsîr*, 17 : 4 | 110 : 4.

*Bêl-ik-şur*, f. of *Nabû-balâtsu-iqîbi*, 1 : 20.

*Bêl(Bêl?)-it-tan-nu*

1. s. of *Ahê-uîr*, 26 : 3.
2. s. of *Barakku-Shamesh*, 40 : 2.
3. s. of *Bêl-bullîtsu*, 12 : 10.
4. s. of *Bêl-dânu*, 118, R.
5. s. of *Bêl-ittannu*, b. of *Bibâ*, 22 : 2.
6. s. of *Bêl-muballîf*, *hushtarbari*, 64 : 11, Lo. E. | 80 : 14, L. E.
7. s. of *Lakîp*, 60 : 5.
8. s. of *Lamasu-nâdin*, 6 : 16 | 45 : 20 | 61 : 18, L. E. | 78 : 10.
9. s. of *Minû-ana-Bêl-dânu*, 6 : 15.
10. s. of *Nâ'id-Bêl*, 18 : 2.
11. s. of *Ninîb-êtir*, 45 : 2.
12. s. of *Shulum-Bâbilû*, b. of *Ardî-Ninîb*, 23 : 2 | 67 : 5.
13. s. of *Zatamê*, *hshaknu sha Linadush-ana-Bêl*, 75 : 11, L. E.
14. f. of *Bêl...-ittannu*, 22 : 2.
15. f. of *Bibâ*, 22 : 2. Same as No. 14.
16. f. of *Bêl-rê'ânî*, 107 : 11.
17. f. of *Iû-lîndar*, 19 : 4.
18. f. of *Marduk-êtir*, 54 : 17, U. E.
19. f. of *Nabû-mushêtiq-urru*, 64 : 14.
20. f. of *Ninîb-ahû-uşur*, 56 : 5, 10.
21. 104 : 2 | 119 : 3, 10 | 120 : 3.

*Bêl-karâbi*(*SIGISHI*Ev)-*shî-me* (*shîme* = *SIEG-GA*), *hardu sha Bêl-nâdin-shumu*, 4 : 1 | 4 : 13.

*Bêl-ka-şîr*, *Bêl-kâşîr*

1. s. of *Ahê-êrish*, b. of *Ahê-iddina*, 4 : 1, 13, L. E. | 59 : 4, 9, 14.
2. f. of *Nabû-nâdin*, 59 : 7.

*Bêl(Bêl?)-ki-şîr* †

1. s. of *Ardî-Bêl*, 7 : 12 | 13 : 13 | 33 : 16 | 34 : 18 | 50 : 14 | 51 : 19 | 61 : 17 | 73 : 7 | 74 : R. | 81 : 14 | 82 : 15, L. E. | 94 : 17, U. E. | 101 : 27 | 112 : 17, L. E. | 117 : 14, L. E. | 121 : 7 | 124 : 10.
2. s. of *Bêl-shum-ibnî*, 50 : 18, gf. of No. 3.

3. f. of *Ninîb-ahê-iddina*, 50 : 18, gs. of No. 2.

4. f. of *Ninîb-ushabshi*, 130 : 26, Lo. E. | 131 : 25, L. E.

*Bêl(Bêl?)-muballîf (-it)*

5. s. of *Itti-Ninîb-înia*, sc., 39 : 17 | 40 : 17 | 108 : 15.
6. s. of *Lâbâshi*, b. of *Nâ'id-Ninîb*, 130 : 28 | 131 : 29 | 132 : 23, Lo. E.
7. s. of *Nabû-ahê-iddina*, b. of *Ninîb-mutîrshu* and *Ninîb-nâsîr*, 16 : 14 | 48 : 13 | 49 : 12, U. E. | 72 : 12 | 78 : 9 | 114 : 12.
8. f. of *Bêl-ahê-iddina*, 75 : 15, U. E.
9. f. of *Bêl-ahû-uşur*, 20 : 3.
10. f. of *Bêl-êrish*, 2 : 12.
11. f. of *Bêl-ittannu*, 12 : 10 | 64 : 11, Lo. E. | 80 : 14, L. E.
12. f. of *Bêl-nâdin*, [3 : 16] | 4 : 24 | 29 : 15 | 45 : 18 | 46 : 23 | 60 : 4, 9 | 94 : 21 | 125 : 16, U. E., b. of No. 13, cf. IX, 41 : 1.
13. f. of *Bêlshunu*, 122 : 15, U. E. | 130 : 30 | 131 : 30, b. of No. 12, cf. IX, 41 : 1. (Id. with No. 8, cf. Vol. IX.)
14. f. of *Iqîshâ*, 39 : 13 | 40 : 12 | 108 : 12.
15. f. of *Shum-ukîn*, 122 : 15, U. E.
16. f. of . . . . . 56 : 3.

*Bêl-mukîn-aplu* (Ar. docket 𐤁𐤏𐤋𐤁𐤏, 78 : R.), abbrev.

*Mukîn-aplu*, 82 : 13, Lo. E., recognized by comparison of the seals. [Docket and name probably to be read 𐤁𐤏𐤋𐤁𐤏 (= *Bêl-kînâ*), cf. footnote to *Ahê-BA.A.*—Ed.]

1. s. of *Kâsîr*, 5 : 18 | 6 : 14 | 7 : 17 | 16 : 18 | 17 : 17 | 18 : 19 | 19 : 18 | 20 : 17 | 26 : 19 | 31 : 17 | 45 : 15 | 46 : 21 | 47 : 19 | 48 : 17 | 49 : 16 | 62 : 17 | 63 : 11, L. E. | 64 : 12 | 72 : 13, L. E. | 76 : 13, L. E. | 80 : 16 | 82 : 13, Lo. E. | 85 : 16 | 88 : 18, U. E. | 93 : 12, U. E. | 98 : 15 | 102 : 18, Lo. E. | 116 : 13, U. E., b. of *Ninîb-nâdin*, 62 : 17, *hshaknu sha Nippurki*, 76 : 13, *hdaianu sha Nâr-Sîn*, 82, Lo. E.
2. s. of *Nâsîr*, 67 : 13, R. | 69 : 17, U. E. | 70 : 17 | 76 : 15, L. E. | 78 : 6, Lo. E. | 81 : 17 | 95 : 16, U. E. | 96 : 15, U. E.
3. s. of *Ninîb* . . . . , 113 : 16.
4. f. of *Êrib-Bêl*, 98 : 15.
5. f. of *Kîbât*, 47 : 2.
6. *hdaianu sha Nâr-Sîn*, 95 : 14, L. E. | 96 : 11, Lo. E.
7. 26 : 10.

† *Kîshîr* = *kêshîr* = *kâshîr*, cf. *Nabû-ka-şîr*, II R. 64, Col. 4:16. Cf. also *Nanâ-ki-şîr-rat*, *Nbk.* 17-5:2 (for *ka-şîr-rat*), or *Nanâ-ki-şî-rat*, *Nbk.* 166:3.

*Bêl-mushallim*, f. of *Bêl-nâdin*, 39 : 15.

*Bêl-mu-she-zib-aḫu* IX, read *Bêl-shum-lîbîr*, q. v.

*Bêl-nâ'id*, f. of *Taddannu*, 63 : 15.

*Bêl(Bêl?)-na-dîn*, *Bêl-nâdin(MU)*, *Bêl-nâdinu(-nu)*  
123 : 10.

1. s. of *Amêl-Bêl*, 16 : 19 | 17 : 2, U. E. | 110 : 3.
2. s. of *Baga'dātu*, *hshaknu sha harshammai*, 111 : 10, L. E.
3. s. of *Bêl-êtîr*, *mâr hBâbîlîki*, 95 : 17, U. E.
4. s. of *Bêl-muballîṭ*, *hpa[qud] sha abullî LUGAL-GUD-SI-DI*, 3 : 16 | 4 : 24 | 29 : 14, R. | 45 : 18 | 46 : 23 | 94 : 20 | 125 : 16, U. E.
5. s. of *Bêl-mushallim*, 39 : 14.
6. s. of *Bêl* . . . ., 3 : 16.
7. s. of *Iddina-Bêl*, 55 : 13.
8. s. of *Lu* . . . 'hîia, 108 : 14.
9. s. of *Marduk-mushallim*, *sha hḫaṭri sha hšipîrripî*, 57 : 2.
10. s. of *Shum-iddina*, 109 : 8.
11. f. of *Aḫ-ittan*, 27 : 4.
12. f. of *Baga'dātu'*, 9 : 1, R.
13. f. of *Barîki-îlî*, 108 : 14.
14. f. of *Bêl-uṣurshu*, 1 : 18.
15. f. of *Ḍannu-aḫêshu-ibnî*, 9 : 35.
16. f. of *Ina-Esagîla-lîbîr*, 7 : 16.
17. f. of *Ninîb-muballîṭ*, 11 : 19 | 130 : 27 | 131 : 27.
18. f. of *Ninîb-nâdin*, 11 : 6.
19. f. of *Quddai*, 47 : 21.
20. f. of *Sha-Marduk-ul-înî*, 94 : 2.
21. f. of *Uḫâr*, 123 : 10.

*Bêl(Bêl?)-nâdin-shumu* (frequently abbreviated *Nâdin-shumu*, cf. e.g. 20 : 20).

1. s. of *Aḫê-BA-A*, 91 : 6.
2. s. of *Ardî-Ninîb*, sc., 77 : 16.
3. s. of *Murashû*, 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 | 11 : 1 | 12 : 1, 4, 7, 8 | 13 : 1, 5, 7, 8 | 14 : 1, 6, 12, 13 | 15 : 9, 10, 13 | 16 : 1, 6, 11, 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, 8, 10 | 30 : 1, 4, 7, 9 | 31 : 1, 5, 11, 13 | 32 : 1, 6, 11, 12 | 33 : 1, 6, 12, 13 | 34 : 1, 5, 12, 13 | 35 : 1, 5, 10, 11 | 36 : 1, 5, 10, 11 | 37 :

1, 4, 8, 9 | 38 : 1, 6, 9, 11 | 39 : 1, 5, 8, 9 | 40 : 1, 4, 7, 8 | 41 : 1, 6, 10 | 42 : 1, 5, 7, 9 | 45 : 1, 5, 11, 12 | 46 : 1, 7, 14, 15 | 47 : 1, 7, 12, 13 | 48 : 1, 7, 11, 12 | 49 : 1, 6, 9, 11 | 50 : 7, 11 | 51 : 1, 11, 13 | 53 : 2, 9, 14, 16, 18 | 54 : 1, 2, 10, 13 | 57 : 1, 4, 7, 8.

4. s. of *Taddannu*, 2 : 11 | 3 : L. E. | 4 : 21, L. E. | 5 : 15, L. E. | 16 : L. E. | 17 : 14, L. E. | 19 : 16 | 21 : R. E. | 23 : 15 | 25 : 13 | 26 : 18 | 27 : 13, U. E. | 29 : R. | 31 : 14, L. E. | 33 : 15, L. E. | 34 : 17 | 38 : U. E. | 43 : 21 | 46 : 19 | 47 : L. E. | 48 : 14, L. E. | 49 : 13 | 52 : 16, L. E. | 53 : 22, L. E. | 57 : 13 | 64 : 13 | 65 : 20 | 66 : 11, L. E. | 71 : 15, R. E. | 81 : 16, L. E. | 92 : 17, U. E. | 117 : 17, Lo. E.
5. s. of *Zimmâ*, *hpaqdu sha Zabîni*, 102 : 10, 12, R.
6. f. of *Murashû*, 129 : 7.
7. f. of *Ninîb-abu-uṣur*, 5 : 22 | 6 : 17 | 7 : 19 | 14 : 22 | 16 : 21 | 17 : 20 | 18 : 22 | 19 : 22 | 20 : 19 | 25 : 17 | 26 : 23 | 31 : 19 | 32 : 20 | 33 : 21 | 34 : 23 | 36 : 21 | 37 : 20 | 45 : 21 | 46 : 24 | 47 : 22 | 48 : 19 | 49 : 19 | 53 : 26 | 54 : 19 | 62 : 20 | 65 : 22 | 66 : 16 | 67 : 19 | 69 : 19 | 70 : 19 | 71 : 18 | 75 : 29 | 76 : 19 | 81 : 20 | 82 : 19 | 83 : 17 | 85 : 18 | 86 : 15 | 88 : 20 | 89 : 17 | 90 : 14 | 91 : 22 | 92 : 19 | 93 : 16 | 94 : 22 | 95 : 19 | 96 : 17 | 97 : 19 | 98 : 18 | 100 : 14 | 101 : 29 | 102 : 22 | 103 : 15 | 113 : 17 | 114 : 18 | 117 : 21 | 125 : 22 | 127 : 19 | 128 : 22 | 129 : 20.
8. m. of *Tirirakamma*, 56 : 4. Identical with No. 3 (cf. IX, 68 : 1, 5, 8).

*Bêl-na-ṣîr*, *Bêl-nâṣîr*

1. f. of *Bêl-aḫ-ittannu*, 118 : 36, R. E.
  2. f. of *Nabû-nâdin*, 118 : 35, R. E.
  3. *hâaianu sha Bâbi sha mGubarri*, 84 : 11, Lo. E.
- Bêl-Nippuru-ana-ashri-shu-têr* (*Bêl-EN-LIL-KI-KI-BI-GI*)† ("Bêl, restore Nippur to its place").
- s. of *Nâdin*, 117 : 15, R. E.

*Bêl-ra-shî-il*, *Bêl-ra-shîl* †

1. s. of *Bibânu*, b. of *Nabû-ittannu*, 58 : 4.
2. f. of *Nâdin*, 69 : 16.

*Bêl(EN)-rê'i-i-tum-Bêl* ("The lord of shepherding is Bêl"), s. of *Nâdin*, 121 : 10 | 125 : 19.

*Bêl-rê'a-a-nî*, s. of *Bêl-ittannu*, 107 : 11.

*Bêl<sup>2</sup>-rê'u'-shu-nu*, s. of *Balûṭu*, b. of *Zamama-nâdin*, 1 : 15.

*Bêl-su-pi-e-mu-ḫur*, *Bêl-supê(SIGISHEP<sup>1</sup>)-mu-ḫur* §

1. *harḫu sha Rîmût-Ninîb*, 126 : 10.

† Cf. V R. 44, Col. II, 38.

‡ [Cf. *Bêl-ra-shî-il*, Const. Ni. 563 : 17, and *Ina-E-sag-îla-ra-shîl*, Const. Ni. 569 : 17, *Ra-shî-îlu*, Strassmaier, *Cambyses*, 15 : 15.—Ed.]

§ Cf. the fem. names *!Ba-ni-tum-su-pi-e-muḫ-ḫur*, *Nbn.* 508 : 3 ; *!Banîtu(-tu)-su-pi-e-mu-ḫu-ru*, *Dar.* 379 : 49.

2. *hpaqdu sha Arsham*, 130 : 1, 11, 18, 19 | 131 : 1, 11, 18, 19 | 132 : 2, 10. Apparently identical with No. 1.
- Bêl-shar-ibni*, f. of *Kiribti-Bêl*, *hushtarbari*, 89 : 15, Lo. E.
- Bêl-shar-uşur*
1. s. of *Marduk-bêlshunu*, b. of *Aplâ*, *hshaknu sha shushanniþl mâr ahhisanu (hisanu)*, 61 : 16, U. E. | 65 : 16, L. E.
  2. 14 : 11.
- Bêl-shi-man-ni*, s. of *Nidintum*, 15 : 19 | 39 : 12 | 40 : 14.
- Bêl-shum-ibni*
1. f. of *Bêl-kishir*, gf. of *Ninib-ah-iddina*, 50 : 18 | 53 : 23, Lo. E. | 59 : 18 | 66 : 15 | 102 : 18 | 125 : 17.
  2. f. of *Nabû-êtir*, 75 : 6.
  3. f. of *Rêmu-shukun*, 18 : 3.
- Bêl-shum-im-bi*, s. of *Kidin*, 16 : 9, 18, Lo. E. | 17 : 16, Lo. E. | 18 : 18 | 26 : 19 | 45 : 15 | 47, U. E. | 48 : 16, O. | 49 : 15, Lo. E., R.
- Bêl-shum-lil-bir* † (“Bel, may the name grow old”), not *Bêl-mu-she-zib-ahû* (Vol. IX), s. of *Nâdin*, *hpa[qud] sha Niþpurki*, or *hpa[qud] sha abullî E-MAI* (abbrev. *MAI*), 2 : 13 | 18 : 19 | 19 : 19, U. E. | 25 : 16 | 26 : 22 | 36 : 16 | 37 : 14 | 45 : 17 | 46 : 21 | 57 : 15 | 62 : 15 | 66 : 12, Lo. E. | 78, U. E. | 80 : 16, Lo. E. | 92 : 17, U. E. | 93 : 13 | 98 : 16 | 102 : 17, Lo. E. | 117 : 18, U. E. | 128 : 19.
- Bêl-shum* . . . . ., s. of *Dannâ*, 77 : 14.
- Bêl-shu-nu*
1. s. of *Ahushunu*, 22 : 12.
  2. s. of *Bêl-bullitû*, b. of *Shum-ukin*, *hdaiianu sha Nâr-Sîn*, 7 : 11, U. E. | 8 : 8, Lo. E. | 18 : 14, U. E. | 20 : 12, Lo. E. | 22 : 9, U. E. | 24 : 11, L. E. | 25 : 11, L. E. | 26 : 15, R. E. | 32 : 14, U. E. | 34 : 15, L. E. | 35 : 13, R. E. | 36 : 13, L. E. | 37 : 11, U. E. | 41 : 12, U. E. | 42 : 11, U. E. | 45 : 13, Lo. E. | 46 : 17, U. E. | 50 : 13, U. E. | 54 : 15, U. E. | 122 : 15, U. E.
  3. s. of *Bêl-muballit*, 130 : 29, R. | 131 : 29, R. E.
  4. s. of *Bullutâ*, 152 : 19 | 68 : 8.
  5. s. of *Di-e-eb-ra* . . . , 50 : 6, 10, R.
  6. s. of *Iddina-Nabû*, 33 : 18 | 34 : 20 | 71 : 5.
  7. s. of *Karê*, 4 : 2, 14.
  8. s. of *Lâbâshi*, 88 : 13, R.
  9. s. of *Mannu-ki [Nan]â*, 9 : 33.
  10. s. of *Marduka*, 107 : 12, L. E. | 108 : 11.
  11. s. of *Nabû-aqabbi*, 123 : 12.
  12. s. of *Nâsir* (identical with *Ninib-nâsir*, No. 13, as their seals are the same), b. of *Ninib-nâdin*, 4 : 23, U. E. | 41 : 15.
  13. s. of *Ninib-nâsir*, 9 : 33, U. E. | 21 : 13 | 38 : 14 | 50 : 15, L. E. | 58 : 11, Lo. E. | 59 : 21 | 83 : 12, Lo. E. | 84 : 14 | 113 : 14, L. E. | 132 R.
  14. s. of *Silim-ilâni*, 59 : 20.
  15. f. of *Balâtu*, 4 : 25, R. | 33 : 16, Lo. E. | 34 : 18 | 62 : 16, L. E. | 70 : 13, L. E. | 74, R. E. | 82 : 15 | 89 : 14, Lo. E. | 94 : 19, L. E. | 96 : 14 | 100 : 13 | 102 : 16, Lo. E. | 124 : 11.
  16. f. of *Barikki-Bêl*, 7 : 18.
  17. f. of *Bêl-ah-iddina*, 35 : 18.
  18. f. of *Bêl-hâtin*, 125 : 2.
  19. f. of *Bibâ*, 62 : 2 | 125 : 2. Same as No. 17.
  20. f. of *Êrish-Bêl* and his brother, *Iddina-Bêl*, 11 : 3.
  21. f. of *Nabû-êrib*, 4 : 2.
  22. f. of *Nanâ-nâdin*, 123 : 9.
  23. f. of *Ninib-nâsir*, 83 : 12.
  24. f. of *Rimût*, 123 : 14, Lo. E.
  25. f. of *Rimût-Ninib*, 78 : 11.
  26. f. of *Shirki-Bêl*, 130 : 31 | 131 : 23.
  27. f. of *Shulâ*, 59 : 22 | 119 : 18 | 120 : 14.
  28. f. of *Shulum-Bâbilu*, 13 : 2.
  29. f. of *Shum-iddina*, 61 : 20, U. E. | 62 : 16.
  30. f. of . . . *ittannu*, 30 : 11.
  31. *hsipirri sha Murashû*, 129 : 10.
  32. *hsipirri sha Rimût-Ninib*, 127 : 9, 12 | 128 : 10.
  33. *hardu sha . . . lak-ti*, 58 : 12.
  34. 121 : 2.
- Bêl-şu-li-e-shi-me* (“Bêl, hear the prayer”) †, s. of *Lâ-bâshi*, b. of *Shum-iddina*, 55 : 12.
- Bel-taz-kur-shu*, (IX), read *Bêl-ana-mâtishu*, *q. v.*, see *Introd.*
- Bêl-u-pa-qa*, abbrev. from *Ana-Bêl-upâqa*.
1. s. of *Bêl-êtir*, see *Ana-Bêl-upâqa*.
  2. s. of *Iddinâ*, 123 : 10.

† The præf. of *labâru* is formed on *i* as well as *u*. Delitzsch, *Handwörterbuch*, only on *u*; Muss-Arnold, *Concise Dict.*, p. 471, questions *i*. Cf., however, *li-il-bi-ir pa-lu-u-a*, V R. 66:13, and *Ina-E-sag-ila-lil-bir*, *Dar.* 7:15, alongside of *Ina-E-sag-ila-lil-bur*, *Dar.* 128:4.

‡ *Şulû*, “prayer,” a formation similar to *supû*, from *לָהַל*, “to implore,” which is a synonym of *כָּפַר*. Cf. Delitzsch, *Handwörterbuch*, p. 567.

Bêl(Bêl)-u-şur-şu, *Bêl-uşur-şu* (Ar. docket שרצור כננ כנש, 126, R)

1. s. of *Bêl-abu-uşur*, *hshaknu sha hshushannip' sha hşâb shêpi*; also *hshaknu sha hba-na-neshai*, gentile from *Bani-neshu*, 90 : 9, L. E. | 126 : 8, L. E.

2. s. of *Bêl-êtir*, *hshaknu sha hşa-am-qa-du-ú-a*, 82 : 16.

3. s. of *Bêl-nâdin*, 1 : 18.

\**Bêl-za-bad-du* (cf. Pa. זכור, זכור, זכור, s. of *Bişâ*, 133 : 1, 19.

Bêl-zêr-iddina

1. f. of *Zabdiia*, 54 : 18, Lo. E. | 70 : 16, Lo. E.

2. f. of *Uballiţsu-Bêl*, 102 : 5.

3. f. of *Uballiţsu-Nabû*, 102 : 5.

4. *hđaianu sha Ap'* 91 : 17, R. E.

*Bêl* . . . . ., s. of *Ninib-êtir*, 110 : 11.

*Bêl (?)* . . . . ., s. of *Ninib-nâşir*, 51 : 20.

*Bêl* . . . . ., s. of *Shum-iddina*, 125 : 19.

*Bêl* . . . . ., s. of . . . . *ba-a*, 87 : 12.

*Bêl* . . . . ., f. of *Bêl-aĥ-iddina*, 117 : 18, L. E.

*Bêl* . . . . ., f. of *Ĥanni'*, 24 : 17.

Bi-ba-a (Ar. docket כבא, 125 : R.), *Bi-ba* IX

1. s. of *Bêl-ittannu*, b. of *Bêl- . . . -ittannu*, 22 : 2.

2. s. of *Bêlshunu*, b. of *Bêl-hâtin*, *sha hĥaṭri sha bit hSin-mâgir*, 62 : 2, Lo. E. | 125 : 2.

3. s. of *Ea-nâdin*, 51 : 17, U. E.

4. s. of *İddina-Bêl*, b. of *Ninib-muballiţ*, 47 : 3.

5. s. of *Shum-iddina*, 99 : 14, Lo. E.

6. s. of *Uĥumana'*, 9 : 32, L. E.

Bê-ba-nu

1. f. of *Aĥushunu*, 63 : 14 | 111 : 14, R. E. | 115 : 20.

2. f. of *Bêl-rashil*, 58 : 5.

3. f. of *Nabû-ittannu*, 58 : 5.

4. *ĥmâr bit sha Shulum-Bâbilu*, 91 : 11, 14, R.

*Bi-bi-ibni* (KAK), f. of *Daĥilka'*, 77 : 15.

\**Bil-la-e*, f. of *Zabini*, 1 : 19.

\**Bit-ilî-a-kal(rib)-ri* (= *Bethel-a-kal(?) -ri*), 123 : 4. Perhaps *kal* is mistake of scribe for *dar*.

Bi-şa-a

1. s. of *Barikki-Shamesh*, 90 : 2, 7, R. E. | 122 : 2, 7, 10.

2. s. of *Bêl-abu-uşur*, 107 : 10, Lo. E.

3. f. of *Bêl-zabaddu*, 132 : 1.

Bûl-luţ-a, Bûl-ġa-a IX

1. s. of *İddina-Bêl*, 5 : 3.

2. f. of *Ardia*, 4 : 26 | 26 : 21 | 41 : 14 | 45 : 16 | 50 : 16, Lo. E. | 69 : 18 | 72 : 14 | 75 : 15, U. E. | 83 : 13, U. E. | 91 : 20, L. E. | 92 : 18.

3. f. of *Bêlshunu*, 52 : 19 | 68 : 8.

4. f. of *Ninib-ana-bitishu*, 26 : 2.

5. f. of *Raĥim-ilî*, 89 : 14.

*dBu-ne-ne-ibni*, f. of *Uĥâr*, 13 : 12 | 21 : 11 | 27 : 13 | 38 : 12 | 71 : 14, U. E.

\**Bu-ur-ĥa-ad* (cf. Na. כרחר), † s. of *Dadupirna'*, 58 : 14.

*Bushi-Bel* IX, see *Makkûr-Bêl*.

\**Da(ġa)-ab-da-ma'*, † f. of *Barûĥa'*, 119 : 16 | 120 : 12.

\**Da(ġa)-bi-ia-ash-ta* . . . . ., in *nâruDabiashta* . . . . ., 82 : 3.

\**Da-da-pir-na'*, † f. of *Burĥad*, 58 : 14.

*Dad-di'*, cf. *Tad-di'*

Da-di-ia, Da-di-iâ

1. s. of *Nabû-nâşir(?)*, 7 : 13.

2. 44, Lo. E. | 65 : 4 | 88 : 4.

*Da-aĥ-ĥu-ú-a* [or *Ile'i(DA)-aĥĥûa*?—Ed.], f. of *Minû-Bêl-dânu*, *hrabu-um-ma*, 101 : 24, Lo. E.

† [The use of *Bit-ilî* as a god (cf. Vol. IX, p. 42) in the above name and Const. Ni. 537 : 11, is West-Semitic (cf. Zimmern, *K. A. T.*<sup>3</sup>, p. 437, f.). In view of the last syllable "ri" (cf. Ed. Preface) we expect a West-Semitic root as second element, beginning with a guttural and ending in r, in other words רר, so commonly found in this class of names. I am therefore inclined to regard the character read *KAL* (*RIB*, *DAN*, 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 *DIR* (Brünnow, *List*, 3717), on the occasional similarity of which with *DAN*, cf. Delitzsch, *A. L.*<sup>4</sup>, p. 129 (No. 178), and p. 124 (No. 89). The two names accordingly would mean: *Bit-ilî-a-dir-ri*, "B. is helping" (Part.), and *A-dir-Ĥa-an* (Johns, *l. c.*), "God *Ĥan* is helping." Possibly *DIR* also had the value *DAR* (cf. *A-dar-ri-ilî* and *Ĥa-da-ri-ilî*.—Ed.)

‡ [This name is probably to be read *Pu ur-ĥa-at* and identical with the name *Pir-ru-ĥa-a-tu*, below, therefore Persian.—Ed.]

§ [Or *D(T)abd(t)aba'*? If we read *Ĥa-ab-da-ma'*, the name may be translated "God Dama' is good" (cf. *Tâb-Bêl*, *Ĥâb-şil-Eshara*, etc.). For the phonetic writing *Da-ab* cf. *Da-bi-i* (= *Ĥâbi*, Johns, *Assyr. Deeds*, No. 58, R. 5), compared with *DUG-GA-i* (*ib.*, No. 277, R. 5, and Vol. III, p. 494). As to the god *dDamu* cf. Zimmern, *Shurpu*, VII, 78, Hommel, *Aufs. und Abh.*, pp. 464, f., and Ranke, *Personennamen der Hammurabidynastie*, p. 17.—Ed.]

|| [Pe. Read *Da-da-pir-na'*, cf. *Δαταφέρνης*.—Ed.]

\**Da-ḥi-il-ta'* (Ar., abbrev.—Ed.), s. of *Bi-bi-ibni*, 77 : 15.

*dDaian-nâdin*, s. of *Nidintum*, 6 : 9, L. E.

\**Da-la-ta-ni'* [Ar. "Thou hast saved (?) me," cf. *Nabû-da-la'* (IX), *Nashḫu-dilini* (Johns)—Ed.]

1. s. of *Sulubada*, 119 : 13 | 120 : 9.
2. f. of *Hinni'-Bêl*, 43 : 1.
3. f. of *Shamash-ittannu*, 38 : 3.
4. 80 : 3.

*Da-mi-ia* ("My child" ?), † *ḥsipirri sha bâbi sha mGubarra*, 128 : 18, U. E.

*Danni(e, a,)-a*

1. s. of *Iddinâ*, 5 : 1, U. E. | 13 : 13 | 16 : 17 | 17 : 15 | 18 : 18 | 19 : 17 | 21 : 15 | 22 : 12 | 25 : 14 (?) | 26 : 21 | 27 : 15 | 28 : 12 | 31 : 16 | 33 : 17 | 34 : 19 | 36 : 16 | 37 : 14 | 43 : 22 | 46 : 20 | 48 : 15 | 49 : 14 | 50 : 15, Lo. E. | 53 : 21, U. E. | 57 : 13 | 65 : 19 | 71 : 16, R. | 80 : 17 | 81 : 15 | 84 : 16 | 85 : 14 | 88 : 18 | 89 : 13 | 92 : 16 | 96 : 13, L. E. | 100 : 12, L. E. | 103 : 12 | 130 : 25, L. E. | 131 : 24, L. E. | 132 : 23, Lo. E.
2. s. of *Nâdin*, gs. of *Mannu-Bêl-ḫâtin*, b. of *Ninib-nâdin*, 27 : 12 | 71 : 13, L. E. | 88 : 14, Lo. E.
3. s. of *Shum-ukin*, gs. of *Shirigtim*, 2 : 16 | 4 : 25 U. E. | 33 : 20 | 34 : 20.
4. s. of . . . . ., 5 : 16, 17 | 32 : 17.
5. f. of *Ardi-Ninib*, 54 : 17.
6. f. of *Bêl-shum* . . . 77 : 14.
7. f. of *Silim-ilâni*, 80 : 15, U. E. | 82 : 14, R. E. | 97 : 16, L. E.
8. in *ḫuḥṣṣêti sha mDannâ*, 37 : 5, 6.

*dDan-nu-aḥê-shu-ibni*, † s. of *Bêl-nâdin*, 9 : 34, U. E.

*Dan-nu-Nergal*, f. of *Nergal-êtir*, 24 : 18.

\**Da-a-ri-a-mush* = Darius II. King of Persia, Aramaic docket 𐤠𐤏𐤍𐤏𐤍, 78 : R. (Pe. *Dâri(a)yawa(l)ush*), § 4 : 29 | 17 : 21 | 21 : 4, 17 | 25 : 5, 18 | 27 : 5, 18 | 30 : 3, 15 | 44 : 15 | 48 : 20 | 49 : 20 | 54 : 20.

\**Da-a-ri-ia-a-mush*, 5 : 2, 23 | 7 : 6, 20 | 9 : 36 | 14 : 5, 23 | 15 : 22 | 28 : 4, 20 | 47 : 6, 22 | 52 : 6, 25 | 79 : 16.

\**Da-ra-a-mush*, 118 : 2, 19, 39.

\**Da-ra-iâ-mush*, 41 : 19.

\**Da-ra-mush*, 108 : 16.

\**Da-ar-ia-a-mush*, 45 : 22.

\**Dar-iâ-a-mush*, 121 : 14.

\**Da-ri-a-mush*, 16 : 4, 22 | 19 : 23 | 31 : 20 | 33 : 22 | 35 : 22 | 36 : 22 | 50 : 2, 21 | 118 : 2.

\**Dar-iâ-mush*, 111 : 19.

\**Da-ri-ia-a-mush*, 2 : 7, 18 | 3 : 7, 19 | 6 : 4, 18 | 8 : 14 | 10 : 17 | 11 : 12 | 12 : 3, 14 | [13 : 16] | 18 : 6, 23 | 20 : 20 | 22 : 15 | 24 : 3, 20 | 25 : 18 | 26 : 5, 24 | 28 : 17 | 34 : 4, 24 | 35 : 5, 21 | 37 : 21 | 38 : 4, 16 | 39 : 4, 19 | 40 : 3, 19 | 43 : 18, 24 | 46 : 6, 25 | 51 : 23 | 53 : 15, 17, 27 | 56 : 2 | 57 : 3, 18 | 58 : 3, 17 | 59 : 23 | 60 : 24 | 61 : 6, 22 | 62 : 21 | 63 : 3, 17 | 64 : 16 | 65 : 3, 13, 23 | 66 : 2, 8, 17 | 67 : 4, 19 | 68 : 1, 11 | 69 : 4, 10, 20 | 70 : 3, 20 | 71 : 2, 10, 11, 19 | 72 : 18 | 73 : 15 | 74 : 23 (?) | 75 : 4, 20 | 76 : 8, 20 | 77 : 18 | 78 : 2, 13 | 80 : 2, 19 | 81 : 2, 21 | 82 : 2, 9, 20 | 83 : 3, 9, 18 | 84 : 4, 8 | 85 : 3, 9, 19 | 86 : 2, 17 | 87 : 3, 16 | 89 : 3, 21 | 89 : 1, 6, 18 | 90 : 2, 7, 15 | 91 : 3, 23 | 92 : 3, 20 | 93 : 3, 17 | 94 : 23 | 95 : 1, 20 | 96 : 1, 18 | 97 : 5, 20 | 98 : 19 | 99 : 18 | 100 : 2, 15 | 101 : 3, 19, 30 | 102 : 3, 23 | 103 : 2, 17 | 104 : 12 | 107 : 6 | 109 : 4, 12 | 110 : 16 | 111 : 3 | 112 : 21 | 113 : 2, 7, 18 | 114 : 2, 19 | 115 : 4, 21 | 116 : 16 | 117 : 2, 7, 11, 22 | 119 : 20 | 122 : 2, 19 | 123 : 3, 14 | 124 : 16 | 125 : 23 | 126 : 3, 16 | 127 : 2, 8, 20 | 128 : 2, 9, 23 | 129 : 2, 9, 31 | 130 : 33 | 131 : 33 | 132 : 26.

\**Da-ri-ia-mush*, 1 : 22 | 32 : 21 | 42 : 18 | 55 : 17.

\**Da-ri-mush*, 29 : 1, 7, 20.

\**Da-ri'-mush*, 120 : 15.

[\*]*Di-e-eb-ra* . . . . ., f. of *Bêlshunu*, 50 : 6, R.

*Di-e-ki*, cf. *Shulum-Bâbitu*.

\**Du-î-ia-a-ḫab-be* || (cf. *Bêl-ia-a-ḫab-bi*), s. of *Aḫdaga*, 119 : 17 | 120 : 13.

*Du-um-muq*, f. of *Ninib-gâmil*, 24 : 19 | 38 : 15.

† [Unless *hypokor.* of a name containing the god *Damu* (cf. footnote to *D(T)ab-duma'*)—Ed.]

‡ Written without the determ. *d*, *Dar.* 313 : 3.

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

|| *dDu-u* here stands parallel with the gods *dBêl* and *dQûs*. Cf. *Bêl-iâḫabbi* and *Qûsu-iâḫabi*, IX, 1 : 23, and is likely a Semitic god. Cf. 𐤍𐤏𐤍, Lidzbarski, *Nordsemitische Epigraphik*, p. 153, and *Tu-î-ba-ni-ia* below. [Cf. *Du-i* (or *Dû-nâ'id?*), *Iu-a*, *Du-u-a* (Johns, *Assyr. Deeds*, Vol. III, p. 459, and *Assyr. Doomday Book*; p. 61) and *Tu-u-i* (Johns, *Deeds*, Vol. III, p. 477). If *Dû* and *Tû* represent the same deity, its real pronunciation probably was *Tû*. But for the present it will be wiser to keep them separate. Cf. *Tu-ba'-lu* = *Ethobal*.—Ed.]



\**Du-un-da-na'*, † m. of *Lâbâshû*, 82 : 4, 6, 12, Lo. E. | 89 : 2, 3, 7, 10, U.

*dE-a-bullîtsu*, s. of *Misdabigin*, 69 : 14, Lo. E.

*dE-a-ibni*, *dEa(dBE)-ibni*

1. s. of *Barikki-ilî*, *hpi-it-pi* . . . , *sha hgardu*, 95 : 7, 10, 13, Lo. E.
2. f. of *Aplâ*, *mâr hBâbiliki*, 93 : 14.
3. f. of *Bibâ*, 51 : 18, U. E.
4. 65 : 6 | 88 : 7.

*Ea(dI)-nâdin*, f. of *Ardi-îlu-rabû*, 42 : 3.

*Erba-a* or *Ëriba-a*

1. s. of *Nanâ-nâdin*, b. of *Kuşurâ*, 67 : 14.
2. f. of *Ardi-Ninib*, 45 : 3.
3. f. of *Shishki-Bêl*, 83 : 16, Lo. E.
4. f. of *Shumiia*, 51 : 3.

*Erba-Bêl*<sup>1</sup>

1. s. of *Balâtu*, 17 : 4.
2. s. of *Bêl-bana*, 4 : 22 | 7 : 12 | 13 : 12 | 14 : 17, U. E. | 16 : 16 | 17 : 15 | 18 : 17 | 19 : 17 | 20 : 16 | 21 : 12 | 22 : 11 | 25 : 14 | 31 : 16, Lo. E. | 32 : 17 | 33 : 17 | 34 : 19 | 36 : 15 | 43 : 22 | 46 : 20 | 48 : 15 | 49 : 14 | 51 : 19 | 57 : 14 | 65 : 19 | 76 : 17 | 81 : 14 | 85 : 14 | 86 : 10 | 88 : 17, U. E. | 89 : 12 | 98 : 14, Lo. E. | 112 : 19 [U. E.] | 113 : 13, U. E.
3. s. of *Ninib-êrish*, 14 : 17 | 107 : 13.
4. s. of *Sha-pî-kalbi*, 14 : 19 | 107 : 9 | 126 : 12.
5. s. of . . . . ., 47 : 17.

*Erba-Shamash*, f. of *Nabû-êrish*, 51 : 2.

*Ërish-Bêl(dEN)*, s. of *Bêlshunu*, b. of *Iddina-Bêl*, 11 : 2.

*E-te-ru*, f. of *Rênu-shukun*, 73 : 11.

\**Gu-ban-na-a*, 101 : 10.

\* *Ga-da-al-Ia-a-ma* IX, *Ga-du-la-Ia-a-ma*, s. of *Shabbatai*, 7 : 16.

[\*] *Ga-la-la-cn(-nu)*, † *Ga-la-la-nu*, in *âlu Bit-m Gulalânu*, 17 : 6.

\* *Gu-li-ia*, in *âlu Galiia*, 54 : 4, 10.

\* *Gar-gu-ush*, cf. *Kargush*.

\* *Gashur* IX, read *Rêmu-shukun*, q. v.

*Gimil(SHU)-Shamash*, f. of *Nabû-êrish*, 51 : 2.

\* *Gu-ba-ri*, *Gu-bar-ra(-ri)* § (cf. Pe. Γωβαρης, Ass. *Gubare*)

1. f. of *Artasurru*, 114 : 14.
2. f. of *Nanâ-nâdin*, 91 : 20, U. E.
3. m. of *Bêl-abu-uşur*, *hpihât sha mâtu Akkadiki*, 101 : 25.
4. m. of *Damiia*, 128 : 18, U. E.
5. m. of *Marduka*, 97 : 16, Lo. E.
6. m. of *Pakiki*, 84 : 5, 9, 11, Lo. E. | 85 : 15.
7. in *Bâbu sha mGubara*, 127 : 14, U. E.
8. 118 : 14.

\* *Gu-ub-ba-a* [cf. Pa. 𐎠𐎢𐎡𐎢, γαββα—Ed.], || s. of *Ninib-êtir*, b. of *Ûannanî*, 61 : 2.

*Gula(dME-ME)-shum-lishîr*, s. of *Tukkullu*, 21 : 14 | 26 : 20 | 31 : 17 | 51 : 21 | 65 : 20 | 75 : 14 | 84 : 14.

\* *Gu-un-dak-ka'* [cf. Pehlewi *Kundâk*, "Wise, Hero"—Ed.], ¶ *hshaknu sha hşir-ka-şir-ai hşir-ka-ai u hsa-tu-da-ai*, s. of *Tigira'*, 67 : 17, Lo. E. | 90 : 10, Lo. E.

\* *Gu-sa-ai* [hypok. of a name beginning with *dQûsu*—Ed.], †† f. of *Shulum-Bâbilu*, 44 : 13.

\* *Gu-shur-ri'* (cf. Bi. 𐎠𐎢𐎡𐎢) *hshaknu sha haz-pa-az-tu-ú-a* 80 : 5, 6, 8, 12, R.

\* *Gu-zi-ia* (Ar. docket 𐎠𐎢), f. of *Bêl-êtir*, 104 : 4.

† [For the second element cf. *Kus-da-na'* (IX). Like *Kus*, *Dun* seems to represent a deity which may be identical with *dDan(-nu)* (cf. *dDannu-ahêshu-ibni*). As to the use of *Dan(nu)* alongside of *Dun*, cf. *dHan* and *dFun*, and perhaps *Gan-sakka'* and *Gu-un-dakka'*, below. The god *Da(u)n* is perhaps also to be recognized in Bi 𐎠𐎢𐎡𐎢, Δεπνάβα unless 𐎠𐎢 stands for 𐎠𐎢.—Ed.]

‡ [In addition to the Bi. names quoted in connection with this name in Vol. IX, cf. *Ga-lul*, *Ga-lu-lu*, *Gal-lu*, (Johns, *Assyr. 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 𐎠𐎢, often found in proper names. Cf. *Gab-ba-ri* (Vol. IX) or *Ga-ab-ba-ru*, *Gub-bar-ru*, *Ga-ab-bar* (Johns, *Assyr. Deeds*, Vol. III, p. 412), *Gu-ba-ru* (Strassmaier, *Camb.*, 96 : 3) and *Ilî-ga-bar* (*ga-ba-ri*, *gab-ri*), below.—Ed.]

|| Cf. the feminine name *Gu-ub-ba-a*, Strass., *Nbn.* 310 : 4. [Cf. also *Gubâ*, *Yaqût* 3 : 13, 17. The *u* is probably due to the following labial (*Gubbâ* = *Gabbâ*). The father of a certain *Marduk-shar-uşur* (Johns, *Assyr. Deeds*, Vol. III, p. 227) 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-bu-ilâni(-nu)*, Johns, *l. c.*, Nos. 92 : R, 3 | 159 : O, 5 | 130 : O, 7 (again shortened from a name like *Gab-bi(bu)-ilâni(-nu)-êresh(-esh)*) or *Gab-bu-ina-gât-ilî*, etc.—Ed.]

¶ [Unless the name is Ar. and to be compared with *Gan* (*Kar?*)-*sak-ka'* (Vol. IX).—Ed.]

†† [For evidently identical with the name *Ku-sa-ai* (Johns, *Assyr. Doomsday Book*, No. 1, Col. II, 41. The change of *g* and *k* points to original *Qu-sa-ai*.—Ed.]

- \*Ha-bi-si, Ha-bi-i-si IX [cf. Safait. עכס, Pa. עכס and עכס, αβσσεον.—Ed.]† 71 : 4.
- \*Uab-šir † (Ar. docket חכצר), f. of U' d'uri', 99 : 4, U. E.
- \*Ha-da-an-na IX (-nu), § f. of Shishki-Bêl and Tuddannu-bullisu, 41 : 3.
- \*Ha-ad di-ia (cf. Addüü, also Ar. עריה), in aluBit-Uad-diia, 76 : 3.
- \*Ha-ag-ga-a, f. of Shabbatai, 85 : 16, L. E.
- \*Ha-gi-gi' (cf. Pa. חגני and Safaitie חגני), 119 : 8.
- \*Ha-ag(k, q)-ta-a [cf. Ph. חגת—Ed.], s. of [Aqa]bi-ili, 12 : 2, U. E.
- \*Ha-ma-ri-ü-ü-a [cf. Safait. 'Αμείρηλος—Ed.], 101 : 4.
- \*Ha-am-ma-ru-ru, † f. of Zabûl-Nanâ, 106 : 10, R.
- \*Ha-am-ma-ta-ai, Ha-ma-ta-ai (cf. Np. חכת), ¶ 16 : 4 | 17 : 9 | 47 : 5 | 48 : 5.
- \*Ha-am-ma-su' (Pe., cf. 'Αμασις), f. of Artapirna', 89 : 16, R.
- Ha-nab, Ha-an-bu IX, f. of Ninib-nâšir, 124 : 12, R. E.
- \*Ha-an-da-sha-nu, Ha-an-da-sha-an-ni, Ha-an-da-shu-an-na. ††
1. f. of Shamesh-lindar, 33 : 19 | 34 : 22.
  2. f. of Shamesh-rahiia, 20 : 2 | 125 : 20.
- \*Ha-na-na IX, Ha-na-na', Ha-na-an-na, hpaqdu sha Lâbâshi, 127 : 5, 9, 11, R., 'and in aluBit-Uanana', 127 : 4.
- \*Ha-na-ni' (IX), Ha-an-na-ni', Ha-an-ni' (Ar. docket חנני, 132 : R.)
1. s. of Bel....., 24 : 17.
2. s. of Minahhim, sha ana muhhi issur coll. sha sharri, 128 : 15, L. E.
3. s. of Ninib-êtir, b. of Gubbâ, 61 : 2.
4. s. of Tâbia, 132 : 1, 19.
5. s. of Tub-lâma, b. of Bana-lâma Zabad-lâma, Zabina', 118 : 1, 18, 30.
6. s. of Udarna', 84 : 15 [abbrev. from Uananiûama—Ed.].
- \*Ha-na-ni-Ia-a-ma IX, Ha-na-nu-Ia-a-ma, s. of U'darna', 7 : 14.
- Ha-an-ni-ia, 119 : 9.
- \*Ha-an-na-ta' (cf. Pa. חנתה), †† s. of Nabû-rahi, 109 : 3.
- \*Ha-nun IX, Ha-nu-nu (cf. חנני, unpublished docket, Vol. IX, 87), s. of Ninib-lûkin, 8 : 2.
- \*Uar-bat-a-an, Uar-ba-ta-nu, Uar-bat-a-nu, Uar-bat-ta-nu, Uar-ri-ba-ta-nu (cf. Pe. Xar-bâdân)
1. s. of Shum-iddina, 79 : 14.
  2. s. of Zumbu, 2 : 14 | 72 : 15 | 94 : 21 | 125 : 18 | 127, U. E.
  3. hpa[qud], 12, Lo. E. | 21, U. E. | 28, Lo. E. | 30, Lo. E. | 38, R.
- \*Uâ-ri-im-ma' (Pa. חריכי, Bi. חריים, cf. Ua-ri-ma a, Johns, Assyr. Doomsday Book, p. 46)..
1. f. of li-barakku, 119 : 12.
  2. f. of Shamesh-barakku, 120 : 8.
- \*Uar-Uur-ma-šu (cf. Pe. Hurnmazd, 'Ἡρομάζης. Perhaps containing the Eg. Horus), §§ s. of Na'sêa, 23 : 3.

† [Cf. also Ha-ba-su (Johns, Assyr. Deeds, No. 66, E, 2) and Ha-ba-si (*l. c.*, No. 434, O, 8), while the female name Hambusu (according to the Ar. docket on Johns, *l. c.*, No. 233, חכשו) must be compared with the Ph. חכש. Cf. Johns, *l. c.*, Vol. III, p. 99.—Ed.]

‡ Cf. Ua-ba-šir-ri, Nbn. 176 : 7 ; Camb. 257 : 4, 11 | 268 : 5 ; Dar. 48 : 12 ; Ua-ba-šir-tum, Nbn. 765 : 5.

§ [In Vol. IX I compared this name with Bi. ערנא, 'Αδανός. But in view of such writings as li-in-dar (Vol. X, 10 : 8, L. E.) Ilindar = li-lindar = li-lindar(ib., li. 1 and 9), or Uur-a-di-nu (Strassmaier, Neriglissar . . : 7) = Uliadinu = Uli-iadinu (cf. Editorial Preface), it may also be possible to interpret Uadannu(a) = Uad-dannu(a) = Uaddu-dannu(a), "God Had (= Hadad) is powerful," and to compare Pa. חרוך = ἀδδουδανης.—Ed.]

¶ [Probably = Uan-maruru, cf. Uan-dashanu, below, and Bi. חרי, Np. חר.—Ed.]

†† [= "The man from Hamath (חמת) or Hammath (חמת).—Ed.]

‡‡ [Written Ha-an-da-sa-ni, Johns, Assyr. Deeds, 113 : O, 3 | 119 : O, 3. The well-known god Uân(i) appearing occasionally in proper names of the later period, as shown by Johns, Assyr. Doomsday Book, pp. 16, 73, 82, I am inclined to recognize the same deity also in Uân-dashanni and Uân-natani, Vol. IX, and Uân-nata', below. The meaning of the element da-sha-an-ni, da-sa-ni, da-sha-nu, da-shu-an-na is not quite clear. Probably it is to be connected with the root חש found in other proper names not bearing an Assyrian stamp. The god Uân seems to appear also as Uu-un in Uu-un-ša-ra-ru (Vol. IX), and Uu-un-zu-di-i, father of Ua-an-da-pi-i (Johns, Assyr. Deeds, No. 446, R. 21.—Ed.)

‡‡ [Cf. the previous footnote.—Ed.]

§§ [The element Uar or Uar-ri noticed in this and the following names, is also found in a number of names published by Johns, Assyr. Deeds, pp. 98 and 537. It is possible that some of them may contain the Egyptian god Horus, rendered as חר in חר-חר (Lidzbarski, *l. c.*, p. 280) and Uar in V R. 1, 98 (Uar-siaêshu). Cf. Steindorff, B. A., Vol. I, p. 350.—Ed.]

- \*Uar-ri-ma-ah-hi-, *Har-ma-hi-* †
1. f. of *Aplâ*, 1 : 2, 9.
  2. *hâr biti sha Uarrimunnatu, habarakku*, 123 : 4, L. E.
  3. 66 : 5.
- \*Uar-ri-ma-az(s) (cf. Pe. *Hurmazd*), f. of *Aplâ*, 86 : 14.
- \*Uar-ri-mun-na-tu, m. of *Uarmahî*, 123 : 4.
- \*Ia-ash-da-ai (cf. Bi. חַסְרִיָּה), 95 : 13 | 101 : 4.
- Ia-tin
1. s. of *Taqbi-lîshir*, 60 : 18.
  2. 63 : 2.
- \*Uî-du-ri- (Ar. docket הַדוּרִי, cf. Pa. הַדוּרִיא), ‡ s. of *Uabşir, hshaknu sha hnangarê*, 99 : 4, 9, U. E.
- \*Uî-ik-la-, in *duBit mUikla'* (cf. *Bit mIk-la-*), § 71 : 5.
- \*Uî-il-lu-nu-tu, f. of *Shabbatai*, 92 : 6.
- \*Uî-in-ni'-Bêl (cf. Pu. חַנְנִכֵּל), s. of *Dalatanî*, 43 : 1, 19.
- \*Uî-nu-ni-, Uî-in-nu-ni- (cf. Bi. חַנְנִי)
1. s. of *Aqûbu*, b. of *Mannu-ki-ilaḥî*, 64 : 3.
  2. f. of *Iteḥîri-abi*, 99 : 16.
- \*Uî-is-da-nu (cf. Bi. and Ar. חַסְרִי), s. of *Kidîn*, 39 : 15.
- \*Uî- . . . . (Ar. docket חַסְרִי(?)), f. of *Shakûḥu*, 52 : 1.
- \*Uu-u-mar-da-a-tu, *U-mar-da-tu*, *U-mar-da-a-tu*, *U-ru-da-a-tu* (50 : 13, U. E. Identified by the seal impr.) (Pe. Ὠμαρ and *dâta*), 8 : 8, R. E. | 18 : 14, R. E. | 20 : 12, R. E. | 22 : 9, L. E. | 24 : 11, L. E. | 25 : 11, L. E. | 26 : 15, R. E. | 32 : 14, L. E. | 34 : 15, L. E. | 35 : 13 | 36 : 13, L. E. | 37 : 11, L. E. | 41 : 12, U. E. | 42 : 12, U. E. | 45 : 13, R. E. | 46 : 17, R. E. | 50 : 13, U. E. | 54 : 15, L. E.
- \*Uur-ush-sha-da-a-tu, Uu-ur-sha-da-tu (Pe. *Xurosh(?)* and *dâta*, "Sus has given").
1. f. of *Bariki*, 86 : 3.
  2. *Sha hḥaṭri sha harshammai*, 100 : 3.
- \*Ia-a-da-ah-Ia-a-ma (cf. *Ia-di-ih-ia-a-ma* IX), s. of *Shamesh-ladin*, 94 : 1, 5, 11, 15, R.
- \*Ia-a-di-ḥu-ili, Ia-di-ih-ili IX, || s. of *Aḥushunu*, 46 : 4.
- \*Ia-a-ḥab-bi-ili (Ar. חַבְבָּא, cf. Ar. אֶל-יְהוֹב), f. of *Nabû-ushêzib*, 101 : 16, 20.
- \*Ia-a-ḥu-la-ki-im, Ia-a-ḥu-û-la-ki-im IX, s. of . . . ., 77 : 3, L. E.
- \*Ia-a-am-ma-
1. s. of *Banadi'u*, 72 : 3, 5, 8, 9.
  2. 76 : 2.
- I-ba-a
1. f. of *Bêl-ibni*, 52 : 22 | 116 : 11.
  2. f. of . . . . *nîdintum*, 3 : 3.
- \*Ib(p)-ra-a-du-ut(pir)-na- (Pe.), ¶ m. of *Pirriḥâtu*, 114 : 5, 6.
- Ig-la-, cf. Ik-la'
- [\*] †† Id-di-ia. Cf. unpublished docket אֶדְיָא.
1. s. of *Bêlia*, 40 : 15.
  2. f. of *Quddû*, 4 : 3 | [116 : 12]
- Iddinâ (Mu-a, SE-na-a) (not Iddina-aplu, Vol. IX, cf. *Introd.*)
1. s. of *Iddina-Bêl*, 54 : 17.

† [Id. with Ia-ma-ar-ḥa- (Vol. IX), for *Aḥî'au*, the latter's slave, is also called "slave of *Uarmahî*", Const. Ni., 612.—Ed.]

‡ [= A-ḥî'-dûri, *Abu* and *Aḥu* being repeatedly found in connection with *dûri*. For the common abbreviation of *Aḥu(i, a)* into *Uu(i, a)*, cf. *Aḥi-li-ti-* and *Uî-li-ti-* (Vol. IX); *Aḥu-ma-ma-a-te* and *Uu-ma-ma-te* (Johns, *Assyr. Deeds*, Vol. III, p. 557); *Aḥu-bâni* and *Uu-bâni* (Johns, *l. c.*, p. 468), *Aḥu(i)-ba-a-te* (*Aḥu(i)-ba-ash-te*, *A-ḥî-ba-as-tu*) and *Uu-ba-as-a-te* (*Uu-ba-ša-a-te*) (Johns, *l. c.*, p. 99); *Aḥu-li-i* and *Uu-li-i'* (Johns, *l. c.*, No. 24 : E, 1 and No. 184 : O, 2). Evidently also *Uî-ma-ri-i* (Johns, *l. c.*, No. 178 : R, 3 | 209 : R, 5 | 569 : O, 6) = *Aḥi-ma-ri-i* and *Uu-da-pi-i* unless = *Uun-dapi*, cf. also *Uân-da-pi-i*) Johns, *l. c.*, Vol. III, p. 235, = *Aḥu-da-pi-i*. Cf. also Pu. חַסְרִי = חַסְרִי and Bi. חַסְרִי = חַסְרִי (Lidzbarski, *l. c.*).—Ed.]

§ [The fact that Uî-ik-la- is also written Ik-la- points to a word with *y* as first radical. I therefore prefer to transliterate Uî-ig-la' and Ig-la-, and to compare the name with Bi. עִגְלִי (final *n* frequently being dissolved into ', cf. Vol. IX, p. 27, note 3). Cf. also Pa. עִגְלִי בּוֹל, עִגְלִי.—Ed.]

|| [Cf. also I-di-ḥi-ili(i), Strassmaier, *Nabuchodonosor*, . . . : 3, 9. For the change of *Idiḥ* and *Iadiḥ* cf. *I-da-ri-nu-ili* (*Id-ra-ni'-ili*) and *Ia-da-ar-ni'-ili*.—Ed.]

¶ [Read *Iprâdu-pirna'* = *Prâta-farnah*, Φραϊαφέρνης.—Ed.]

†† [*Iddiia* (cf. *Id-ia*) is probably identical with *Addiia* and *Uaddiia*, written also *Ha-di-ia* (Johns, *Assyr. Deeds*, No. 742, O, 34) *q. v.* For the change of *a*, *ḥa* and *i* in the first syllable of foreign elements beginning with *y*, cf. *A-dar-ri-ili*, *li-ḥa-da-ri* and *li-id-ri-* (Vol. IX). *I-qu-bu*, *A-qu-bu* and *Nabû-ḥa-qa-bi* (verb עִקַּב, Vol. IX). *Nabû-am-me-e*, *Na-bi-e-im-me-e* and *Nabû-ḥa-am-me-e* (= עִקַּב), Strassmaier, *Nabuchodonosor*, p. 18, and Zimmern, *K. A. T.*, p. 481.—Ed.]

2. f. of *Aḥ-iddina*, 48 : 4.  
 3. f. of *Bêl-upâqa*, 123 : 10.  
 4. f. of *Dannâ*, 5, U. E. | 13 : 13 | 16 : 17 | 17 : 15 | 18 : 18 | 19 : 17 | 21 : 15 | 22 : 12 | 25 : 14 | 26 : 21 | 27 : 15 | 28 : 12 | 31 : 16 | 33 : 17 | 34 : 19 | 36 : 16 | 37 : 14 | 43 : 22 | 46 : 20 | 48 : 16 | 49 : 15 | 50 : 15, Lo. E. | 53 : 21, U. E. | 57 : 13 | 65 : 19 | 71 : 17, R. | 80 : 17 | 81 : 15 | 84 : 16 | 85 : 14 | 88 : 18 | 89 : 13 | 92 : 16 | 96 : 13, L. E. | 100 : 12, L. E. | 103 : 13 | 130 : 25, L. E. | 131 : 25, L. E. | 132 : 23, Lo. E.  
 5. f. of *Ninib-aḥ-iddina*, 49 : 3 [prob. id. with No. 2—Ed.].  
 6. f. of *Ninib-nû'id*, 56 : 11 | 73 : 11.  
 7. f. of *Rêmu-shukun*, 14 : 20.  
 8. f. of . . . . ., 20 : 15 | 47 : 18 | 76 : 16.
- Iddina-aplu* IX, see *Iddinâ*.  
*Iddina-Bêl* (*Bêl*<sup>1,2</sup>)  
 1. s. of *Aḥ-iddina*, 10 : 4, 7.  
 2. s. of *Balîtu*, 4 : 27 | 24 : 15 | 72 : 14, L. E. | 132 : 24.  
 3. s. of *Bêl-êtir*, 107 : 10.  
 4. s. of *Bêlshunu*, b. of *Eriš-Bêl*, 11 : 2.  
 5. s. of *Bulluḥâ*, 5 : 3.  
 6. s. of *Ninib-muballîḥ*, 121 : 12, sc.  
 7. s. of . . . . ., 42 : 16.  
 8. f. of *Aḥ-iddina*, 9 : 34.  
 9. f. of *Bêl-nâdin*, 55 : 13.  
 10. f. of *Bibâ*, 47 : 4.  
 11. f. of *Iddinâ*, 54 : 17.  
 12. f. of *Ilu-lindar*, 10 : 1.  
 13. f. of *Ninib-iqîsha*, 116 : 14.  
 14. f. of *Ninib-muballîḥ*, 47 : 4.  
 15. f. of *Shamesh-lindar*, 18 : 4.  
 16. f. of *Tabnêa*, 4 : 5.  
 17. f. of *Taqîsh*, 41 : 17. Probably id. with No. 18.  
 18. f. of *Taqîsh-Gula*, 12 : 13 | 21 : 16 | 22 : 13 | 27 : 17 | 28 : 14 | 30 : 14 | 44 : 14 | 79 : 13, U. E. | 115 : 18, U. E.  
 19. 97 : 6.
- Iddina-Marduk* (dAMAR-UD)  
 1. s. of *Nabû-zêr-ukin*, 7 : 13 | 32 : 18 | 71 : 15, R.  
 2. s. of *Uballîtsu-Marduk*, b. of *Aḥu-nûri'*, 6 : 13 | 64 : 10, R. E. | 97 : 15, L. E. | 100 : 10, U. E. | 112 : 16, U. E. | 130 : 25, Lo. E. | 131 : 24, U. E.
- Iddina-Nabû*  
 1. f. of *Bêlshunu*, 33 : 18 | 34 : 20 | 71 : 5.
2. f. of *Ribât*, 36 : 20.  
 3. f. of *Shamash-aḥ-iddina*, 123 : 11, O.  
 4. f. of *Shulum-Bâbilu*, 91 : 9.  
 5. 65 : 5 | 88 : 5.
- I-dis-su*, s. of *Shum-iddina*, *sha hḫaṭri sha htashshali-shunu sha shumêlu* 26 : 4.  
*Ig-la'*, cf. *Ik-la'*.  
*Ik-ka-ri* (with det. *ḫ* in Vol. IX), 129 : 4.  
*Ik-kar-ia*, s. of *Kidin*, 20 : 17.  
*\*Ik-la'*, in *aluBit-mIkla'* (cf. *aluBit-mḤi-ik-la'*), 71 . 5 | 62 : 5, 7 | 125 : 6, 9.  
*\*Ili-ba-na'* (cf. Sa. בנאל, He. בנהה)  
 1. s. of *Nabû-êriš*, 98 : 2, 8.  
 2. f. of *Shamesh-lindar*, 51 : 4.  
 3. 96 : 4, 8.  
*\*Ili-ba-rak-ku* (cf. Ph. אילברך), s. of *Ḥarimma'*, 119 : 12.  
*\*Ili-ga-bar* (*ga-ba-ri*, *gab-ri*) (cf. He. גבראל s. of *Shû-zubu*, b. of *Nabûnâ*, 92 : 5, 11.  
*\*Ili-ḫa-da-ri* (cf. Bi. איליעצר, Pu. עירבעל), *sha hḫaṭri sha shushannip' sha ḫṣûb-ṣḫêpi*, 90 : 3.  
*\*Ili-li-in-dar*, † (in Vol. IX to be read *Shamesh-li-in-dar*), s. of *Bêl-ittannu*, 19 : 4.  
*\*Ili-na-tan-nu* (cf. Ar. אלנתן)  
 1. f. of *Aplâ*, 55 : 15.  
 2. f. of *Ribât*, 7 : 16.  
*\*Ili-za-bad-du* (*za-ba-du* IX), s. of *Aplâ*, 32 : 19 | 70 : 14, L. E.  
*\*d Il-te-ḫi-ri-a-bi* ([= אלהריאב—Ed.] cf. *Alteḫri-nûri'*), s. of *Ḥinûn'*, 99 : 16.  
*\*d Il-te-ḫi-ri-nûri'* [= אלהרינורי—Ed.], in *aluBit-mdIlteḫri-nûri'*, 34 : 6, 9.  
*Ilu-abu-uṣur*, s. of *Lamassu-nâdin*, 44 : 3.  
*\*Ilu-li-in-dar*, *Il(u)-in-dar*, † s. of *Iddina-Bêl*, 10 : 1, 8, 9, L. E.  
*Ilu-rabû* (GAL)-*nâdin*, 101 : 9.  
*Im-bi-ia* (*iâ*), s. of *Kidin*, 8 : 9 | 24 : 16 | 25 : 15 | 75 : 16 | 83 : 13, U. E. | 94 : 19, R. | 98 : 15, Lo. E. | 101 : 28 | 113, U. E.  
*Ina-E-sag-ila-lil-bir*, s. of *Bêl-nâdin*, 7 : 15.  
*Ina-E-sag-ila-ra-shûl* †  
 1. s. of *Kinâ*, 107 : 10, L. E.  
 2. f. of *Nabû-shara'*, 126 : 12, U. E.  
*Ina(?)-eshshi-êtir*, s. of *Ninib-ile'i*, 109 : 9.  
*Ina-silli-bit-shu-me-ilu* (?), s. of *Lîbluḥ*, 87 : 13 | 116 : 11.

† [Cf. note to *Ḥadannu*.—Ed.]

‡ Cf. footnote, p. 45.

- Ina-šilli-Ninib, abbrev. Šillu-Ninib; 29 : 18, Šillai, 130 : 32, R. | 131 : 31.
1. f. of Nādīn, 8 : 12 | 12 : 11 | 22 : 13 | 28 : 16 | 29 : 18.
  2. f. of Shum-iddīna, 30 : 12. [Prob. id. with No. 1, cf. Const. Ni. 610 : R. 4—Ed.]
- \*Ip-ra-a-du-pir-na-, cf. Ibrâdpirna.
- Iqīshâ(BA-SHA-a), Iqīsha(BA-SHA), 39 : 13, not Iqīsha-aplu, Vol. IX (cf. Intro., p. 15)
1. s. of Bêl-muballit, 39 : 13 | 40 : 12 | 108 : 11.
  2. s. of Ninib-êtir, 33 : 3, L. E.
  3. s. of Shum-iddīna, 5 : 20 | 28 : 15 | 132 : 24, U. E.
  4. f. of Bêl-êpush, 26 : 3.
  5. f. of Lâbâshi, 14 : 3.
  6. f. of Nādīn, 4 : 21 | 16 : 15 | 17 : 14 | 18 : 17 | 19 : 16, U. E. | 20 : 15 | 23 : 14 | 25 : 13 | 31 : (14) U. E. | 32 : 16 | 43 : 20 | 46 : 19 | 48 : 14 | 49 : 13 | 53 : 20, L. E. | 57 : 14 | 59 : 16, U. E. | 60 : 15.
  7. f. of Ninib-aḫu-ushabshi, 23 : 16.
  8. f. of Shum-iddīna, 63 : 12.
  9. f. of Taddannu, 63 : 14.
  10. b. of Mankiia, 118 : 35.
  11. 70 : 3.
- \*I-qu-bu, f. of Ardi-Ninib, 68 : 7.
- \*I-qu-pa- (cf. Pa. אִקּוּפַע, ακοπαου), f. of Shamesh-nûri, 46 : 3.
- \*dIsh-ḫi-abu-ušur, cf. dMil-ḫi-abu-ušur.
- \*Ish-ri-bi-Ia-a-ma (cf. He. אִשְׁרֵי בִּי יָאָא), s. of Pillu-Iâma, ḫshaknu shu ḫshushannip̄l sha nakkandu, 65 : 9, 14, R.
- Ishdubuhatu(?)IX, read Ish-ta-bu-za-na-, q. v.
- \*Ish-ta-bu-za-nu, Ush-ta-bu-za-nu, Ush-ta-bu-za-na-IX, Ish-ta-bu-za-na-IX (Pe.), 50 : 13. ḫdaianu sha Nâr-Sin, 8 : 8, Lo. E. | 18 : 14, U. E. | 20 : 12, Lo. E. | 22 : 9, U. E. | 24 : 11, Lo. E. | 25 : 11 | 26 : 15, R. E. | 32 : 14, U. E. | 34 : 15, U. E. | 35 : 14, R. E. | 36 : 14, U. E. | 37 : 11, U. E. | 41 : 12, L. E. | 42 : 11, R. | 45 : 13, Lo. E. | 46 : 17, U. E. | 50 : 13, R. E.
- It-iâ (cf. also Iddiia), f. of Ribât, 23 : 18.
- Iti-Bêl<sup>1</sup>-balātu, s. of Ninib-nâšir, 52 : 24, cf.
- Itti-Ninib-îni-ia (cf. Itti-sharri-i-ni-ia, Strassm., Nabon., 282 : 3).
1. s. of Ardi-Gula, 108 : 12.
  2. f. of Bêl-muballit, 39 : 17 | 40 : 17 | 108 : 15.
- Itti-Shamash-balātu, s. of Lakip, 10 : 13.
- It-ti-ia, see Iddiia.
- \*Ka-ka- (cf. Pe. Kākā), f. of Baga'dātu, 66 : 4, 9.
- Kal-ba-aIX, Kal-bi-ia, 115 : 6.
- Kalbi-Bau (dBâbu IX), Kalbi-Bau (Bâbu, without det. d), f. of Bêl-ibni, 124 : 3.
- Ka-rib-bi [cf. Na. כַּרְבִּי—Ed.], f. of Shamash-kâšir, 93 : 7.
- Ka-ri-e, † f. of Bêlshunu, 4 : 3.
- \*Kar-gu-ush, † ḫshaknu sha ḫash-te-ba-ri-an-na, m. of Pirrina' nish, 76 : 5, 11, R.
- \*K(G)ar-d(t)ak-ku (cf. Gun-dak-ka-), f. of Nidintum-Shamash, 58 : 13.
- Ka-šir
1. f. of Bêl-mukin-aplu, 5 : 18 | 6 : 14 | 7 : 17 | 16 : 18 | 17 : 17 | 18 : 19 | 19 : 18 | 20 : 17 | 26 : 20 | 31 : 18 | 45 : 15 | 46 : 21 | 47 : 19 | 48 : 17 | 49 : 16 | 62 : 17 | 63 : 11, L. E. | 64 : 12 | 72 : 13, L. E. | 76 : 14, L. E. | 80 : 16 | 85 : 16 | 88 : 18, U. E. | 93 : 12, U. E. | 98 : 15 | 102 : 18 | 116 : 13, U. E.
  2. f. of Mukin-aplu (abbreviation for Bêl-mukin-aplu, No. 1), 82 : 13, Lo. E.
  3. f. of Ninib-nâdīn, 56 : 14 | 59 : 19 | 60 : 20 | 62 : 17 | 63 : 12 | 73 : 12 | 75 : 18 | 86 : 11 | 91 : 21 | 87 : 10 | 103 : 14 | 128 : 21.
  4. f. of . . . . ., 25 : 15 | 52 : 17.
- Ka-tu(?) -tu, 118 : 25.
- Ki-dîn
1. s. of Bêl(?) -aḫê-iddīna, 63 : 15.
  2. s. of Bêl-bullitsu, 67 : 17.
  3. s. of Ninib-muballit, 73 : 10.
  4. f. of Bêl-shum-imbî, 16 : 18, Lo. E. | 17 : 16, Lo. E. | 18 : 18 | 26 : 19 | 45 : 15 | 47, U. E. | 48 : 16, O. | 49 : 15, Lo. E., R. [53 : 22].
  5. f. of ḫisdânu, 39 : 16.
  6. f. of Ikkariia, 20 : 17.
  7. f. of Imbia, 8 : 9 | 24 : 16 | 25 : 15 | 75 : 16 | 83 : 13, U. E. | 94 : 20 | 98 : 15, Lo. E. | 101 : 28 | 113, U. E. [Prob. id. with No. 4—Ed.]
  8. f. of Shamash-shum-lišir, 14 : 2 | 49 : 17.

† [Cf. Ka-ri-e-a, Strassm., Nabuk. 350 : 20. As Tab-ni-i and Tab-ni-e-a are abbreviations from names like Bêl(Nabû, etc.)-tab-ni-ušur(bu-ul-liḫ, etc.), Karê and Karêa are doubtless shortened from a name like Nabû-ina-ka-ri(lu-mur), etc.—Ed.]

‡ [The reading Gar-gu-ush may be preferable in view of Pu, אַרְגִּישׁ and the Bi. tribal name אִרְגִּישׁ.—Ed.]

- Kil(?)*-il-ga-ad-du,† *hardu sha Shum-iddina* and *Zabina*', 32 : 3.
- \**Ki(?)*-e(?)za-ak-ka-' [for the second element, cf. also *Gun-dakka*' and *Kar-dakku*—Ed.], 66 : 4.
- Ki-na-a*, f. of *Ina-Esagila-rashil*, 107 : 10, L. E. (cf. also *Mukin-aplu*).
- Ki-rib-ti(tu)*
1. f. of *Ardia*, 2 : 11 | 9 : 33, U. E.
  2. f. of [*Sha-Nabû*]-*shû*, 35 : 3.
- Ki-rib-ti-Bêl*
1. s. of *Bêl-shar-ibni*, *hushtarbari*, 89 : 15, Lo. E.
  2. 46 : 5.
- Ki-til-Bêl*?, *hsipirri sha Kimût-Ninib*, 127 : 9, *sha Mur-ashû*, s. of *Bêl-nâdin-shum*, 129 : 10.
- \**Ki-tir(?)*-ri(?)*-is*,† f. of *Shammâ*, 5 : 20.
- \**Kil(?)*-ti-ma-nu, in *nâr mKittimanu*, 129 : 3.
- dKUD*(*Daianu*?)*-ah-iddin*, s. of *Bêl-êtir*, 20 : 3.
- dKUR-GAL*§-*nâdin*, s. of *Marduk-nâdin*, 99 : 16.
- dKUR-GAL-u-pah-hîr* (Ar. docket אורפחר), *hrê'û*, *hardu sha Ribât*, 105 : 10, R.
- Ku-sur-a*|| (not *Kusur-aplu*, Vol. IX), s. of *Nanû-nâdin hshaknu sha ba-na-i-ka-nu*, 67 : 8, 14, L. E.
- La-ba-ni'*, *La-ba-ni-ia* IX (in Vol. IX read *Lamanî'*, but cf. unpubl. docket Vol. IX : 108, לבני), f. of *Nâ'id-Bêl*, [28 : 3] | 44 : 12.
- La-ba-shi*, *La-a-ba-shi*, *La-ba-a-shi* (Ar. docket שרב, 59 : R.)
1. s. of *Aplâ*, 128 : 19.
  2. s. of *Balâtu*, se., 2 : 17 | 41 : 16 | 46 : 22 | 58 : 16 | 51 : 22 | 63 : 11 | 64 : 15 | 72 : 17 | 112 : 20.
  3. s. of *Bûnia*, 101 : 27, R. E. | 112 : 18, U. E.
  4. s. of *Bêl-asûa*, b. of *Bêl-idishu*, 15 : 6. *hshaknu sha Bit-Sham-ma-su-pi-it-ru-û*.
  5. s. of *Iqishâ*, 14 : 3, Lo. E.
  6. s. of *Nabû-bêl-uballit*, *hpaqdu sha bit sharri*, also *sha bit mâr sharri*, *hshaknu sha Nabû-nâdin*, 59 : 8, 12 | 95 : 2, 5, 11 | 101 : 14, 15.
  7. s. of *Nâdin*, se. 2 : 15 | 3 : 16 | 24 : 15 | 27 : 14 | 50 : 16 | 63 : 16 | 71 : 15, Lo. E. | 73 : 13 | 93 : 12, U. E. | 116 : 15.
8. s. of *Shaggil*, *hpaqdu(paqqadu) sha mDundana*', 82 : 5, 9, 11, Lo. E. | 89 : 3, 6, 9, U. E.
  9. s. of *Umahyatê*, *hshaknu sha hma-gul-la-ai*, 8f : 5, 8, 11, 18, U. E. | 84 : 12, L. E.
  10. s. of *Ubâr*, b. of *Ardia*, 2 : 15 | 3 : 17 | 14 : 16.
  11. s. of .... *Bêl*, 77 : 12.
  12. s. of ...., 13 : 14 | 84 : 18.
  13. f. of *Ardi-Gula*, 55 : 15.
  14. f. of *Bêl-ahê-iddina*, 123 : 16.
  15. f. of *Bêl-dânu*, 47 : 2.
  16. f. of *Bêl-muballit*, 130 : 29 | 131 : 29 | 132 : 23, Lo. E.
  17. f. of *Bêl-sulê-shime*, 55 : 14.
  18. f. of *Liblut*, 101 : 23, Lo. E. | 118 : 33.
  19. f. of *Nâ'id-Ninib*, 130 : 29 | 131 : 29. Same as No. 16.
  20. f. of *Silim-ilâni*, 35 : 17 | 36 : 19 | 57 : 16 | 63 : 12 | 73 : 4 | 75 : 17 | 87 : 11 | 124 : 13, U. E.
  21. f. of *Shum-iddina*, 55 : 14. Same as No. 17.
  22. m. of *Hananna* and *Minahhim*, 127 : 4, 5, 11, R. U. E.
  23. *sha hhatri sha harshammai*, 113 : 3.
- La-kip*, *La-ki-pi* IX
1. s. of *Bêl-asûa*, *hgardupatum*, 118 : 34.
  2. s. of *Ninib-muballit*, 61 : 19.
  3. f. of *Bêl-ittannu*, 60 : 6
  4. f. of *Itti-Shamash-balâtu*, 10 : 13.
  5. *hgardupatum*, 95 : 11.
- dLamassu*(?*dKAL-KAL*)-*nâdin*
1. f. of *Ilu-abu-usur*, 44 : 3.
  2. f. of *Bêl-ittannu*, 6 : 16 | 45 : 20 | 61 : 18, L. E. | 78 : 10.
- \**Lib-gi-ia* [cf. *Nar-gi-ia*—Ed.]
- Lib-lut*
1. s. of *Balâtu*, 68 : 9.
  2. s. of *Lâbâshi*, 101 : 23, Lo. E. | 118 : 33.
  3. s. of *Ninib-erba*, 48 : 3 | 49 : 18.
  4. s. of *Shirka*', b. of *Shabatai*, 39 : 2, L. E.
  5. s. of *Ina-silli-bit-shu-me-îlu*(?), 87 : 14 | 116 : 12.
- Li-na-du-ush-a-na(ana)-Bêl* ("May he be rejuvenated for Bêl"), *hpa[qud] sha Sippara*, 75 : 8, 12, L. E.

† [Probably to be read *Uab-il-Ga-ad-du*. The second element represents the West-Semitic נ "fortune" and "god of fortune" (*Fortuna*), contained also in several Bi. names. Cf. Baethgen, *Beiträge zur Semit. Religionsgeschichte*, pp. 76, ff.; Lidzbarski, *Handbuch*, p. 249; Zimmern, *K. A. T.*<sup>3</sup>, pp. 479, f.—Ed.]

‡ [Possibly to be read *Ki-din-Bêl*(*dEN-LIL*).—Ed.]

§ *KUR-GAL* instead of *Shadû-rabû* (Vol. IX) is preferred until the exact rendering of אר is determined. Cf. *Intro.*, p. 8.

|| Cf. *Ku-sur-ra-a*, *Dar.* 154 : 1 ; also Introduction, p. 16.

- Li-nu-uḫ-lib-bi-ilāni* † (“May the heart of the gods be appeased”), *hushtarbari sha sharri*, 91 : 18, U. E.
- Lu-ū-i-di-ia*, *Lu-ū-di-ia*, *Lu-ū-idi(ID)-ia*
1. f. of *Ninib-ana-bitishu*, 18 : 21 | 19 : 21 | 25 : 16 | 35 : 15 | 60 : 16 | 66 : 14, U. E. | 67 : 12, U. E. | 93 : 14 | 117 : 19, U. E. | 130 : 27, U. E. | 131 : 26, U. E.
  2. 86 : 11.
- Lu...-ḫi-ia*, f. of *Bêl-nâdin*, 108 : 14.
- Makkûr(NIG-GA)-Bêl* † (in Vol. IX read *Bushû-Bêl*), s. of *Aplâ*, 59 : 17, L. E. | 60 : 17, U. E. | 66 : 13 | 70 : 16.
- Man-ki-ia*, *Man-nu-ki-ia* IX, § b. of *Iqishû*, 118 : 35.
- Mannu(A-BA)-Bêl-ḫâtîn(DA-RI)* (“Who [like] Bêl is proteeting”), || f. of *Nâdin*, gf. of *Dannâ*, 71 : 14.
- \**Man-nu-i-qa-bu*, *ḫpaqdu sha mAdhiamanush*, 84 : 17 | 85 : 6, 9, U. E.
- \**Man-nu-ki-i-la-ḫi-i* (“Who is like my god”) ¶ [cf. Bi. 𐎠𐎢𐎽𐎢—Ed.], s. of *Aqûbu*, b. of *Uinnânî*, 64 : 3.
- Man-nu-(a)ki-i-dNa-na-a*
1. s. of *Nargiia*, 39 : 3.
  2. s. of *Nidinta*’, 119 : 14 | 120 : 10.
  3. f. of *Bêl-iādah*, 33 : 3.
  4. f. of *Bêlshunu*, 9 : 33.
- Man-nu-lu-ḫa-a* (Ar. docket . . . . 𐎠𐎢𐎽𐎢)
1. s. of *Adarri-ilâ*, 46 : 2, L. E.
  2. s. of *Nabû-êṭir*, 47 : 20.
- Mar-duk*
1. f. of *Bêl-aḫu-ushabshi*, 129 : 5.
  2. *hushtarbari sha sharri*, 15 : 16.
- Mar-duk-a* (Ar. docket 𐎠𐎢𐎽𐎢, 121 : 0)
1. s. of *Mushêzib-Bêl*, 39 : 12 | 40 : 11.
  2. s. of *Rîbât*, 121 : 3, Lo. E.
  3. f. of *Bêlshunu*, 107 : 12, L. E. | 108 : 12.
  4. f. of *Shamesh-lindar*, 19 : 14, Lo. E. | 20 : 14 [25 : 12].
  5. *ḫbe-ep-ra-a-su sha ina pâni mGubarri*, 97 : 16, Lo. E.
- Marduk-bêl-shu-nu*
1. f. of *Aplâ*, 61 : 17.
  2. f. of *Bêl-shar-uṣur*, 16 : 17 | 65 : 17, L. E.
- Marduk-êrib*, f. of *Shulum-Bâbilu*, 39 : 13 | 40 : 12.
- Marduk-êṭir*
1. s. of *Bêl-ittannu*, 54 : 17, U. E.
  2. f. of *Shamash-nâdin*, 36 : 19.
- Marduk-êrish*, in *abuUṣṣêti sha Marduk-êrish*, 114 : 3.
- Marduk-iqisha-an-ni*, s. of *Pada-dEsi*’, 39 : 14.
- Marduk-nâdin*, f. of *KUR-GAL-nâdin*, 99 : 16.
- Marduk-û-shal-lim*, f. of *Bêl-nâdin*, 57 : 2.
- \**Ma-at-ia-ni-Ia-a-ma* (cf. He. 𐤎𐤏𐤁𐤏), s. of *Shirka*’, 83 : 14, R. E.
- dMil-ḫi-abu-uṣur*, s. of *Akkudânu*, 75 : 5.
- \**Mi-na-aḫ-ḫi-im*, *Mi-na-aḫ-ḫi-mu*, *Mi-na-aḫ-ḫi-im-mu* IX, *Mi-na-ḫi-im*, *Mi-na-ḫi-mu*
1. f. of *Uannani*’, 128 : 15.
  2. *ḫpaqdu sha Lâbâshi*, 127 : 5, 8, 10, U. E.
  3. 118 : 4, 36.
- \**Mi-in-ia-a-me-en*, *Mi-in-ia-me-e* IX, *Mi-in-ia-mi-i-ni* IX (cf. He. 𐤎𐤏𐤁𐤏) [also Fraenkel, *Z. A.*, XIII, p. 123—Ed.]
1. s. of *Bânîa*, 76 : 14, U. E.
  2. s. of *Bêl-abu-uṣur*, b. of *Shabbatai*, 65 : 18, U. E. | 84 : 13, Lo. E. | 85 : 12, Lo. E.
- Mi-nu-ri-ana-Bêl-da-nu*, f. of *Bêl-ittannu*, 6 : 15.
- Mi-nu-ri-Bêl-da-na(u)(da-an)* and abbrev. *Mi-nu-ri*, s. of *Dahḫûa*, *ḫrabu-um-ma*, 101 : 23, Lo. E.
- \**Mi-is(z)-da-bi-gi-in* [Pe. = *Mazda* (cf. *Μαζδός*)-*bigna*—Ed.], f. of *Ea-bullîṣu*, 69 : 14, Lo. E.
- \**Mi-it-ra-a-tu*, *Mi-it-ra-tu* (Pe. *Mîtrat*), m. of *Nahîsh-ṭâbu*, 114 : 16, U. E.
- Mugurshu* IX, to be read *Mutîrshu*, *q. v.*
- Mukîn-aplu (DU-A)* [according to Vol. IX, pp. 10 and 92, to be read *Kînâ*, cf. also *Kîn-ai*, Johns, *Assyr. Deeds*, No. 404, R. 5—Ed.]. Cf. Intro., p. 16.
1. s. of *Kâṣîr* (abbrev. from *Bêl-mûkîn-aplu*, by comparison of the seals), *ḫdaiyanu sha Nâr-Sîn*, 82 : 13, Lo. E.
  2. f. of *Nabû-bêl-uballîṭ*, 15 : 17.
  3. f. of *Ninib-ana-bitishu*, 10 : 14.
  4. f. of *Ninib-nâdin*, 28 : 15.
  5. in *abuBît-mMukîn-aplu*, 51 : 6, 10.

† Cf. *Lim-ra-aṣ-lib-bi-ilâni*, II R.

‡ Cf. *Ma-ku-ur-Sîn*, Bu. 88. 5–12, C. T. IV.

§ Probably an abbreviation for a name like *Mannû-ki-Nanâ*. Cf. *Man-ki-Nashuḫ*, *Man-ki-Sî*’, Johns, *Assyr. Doomsday Book*, p. 75, and *Deeds and Documents*, p. 452. This would be an example of a two-element hypokoristicon with the “*kose*” suffix. [Cf. *Aḫê-BA-A*, above.—Ed.]

|| Possibly also *Mannu-Bêl-da-ri*. Cf. *Shamash-da-ru* (Johns, *Assyr. Deeds*, No. 89, O, 2), *Sharru-lu-da-ri*, l. c., 150, seq.

¶ Cf. *Man-na-a-ki-i-dIsh-tar-ia*, “Who is like my Ishtar (= “goddess”).” *Dar.* 379: 47.

\**Mu-la-ki-it*, in *alu* Iuṣṣêti sha mMulakit, 114 : 4.

*Mu-ra-nu*, in *alu* Bit-mMûrânu, 23 : 6, 8 | 67 : 6.

*Mu-ra-shu-û(u)*

1. s. of *Bêl-nâdin-shumu*, m. of *Aḥushunu*, *Bêlshunu*, and *Kiûl-Bêl*, gs. of *Murashû*, No. 3 (cf. Vol. IX, 101 : 4), 129 : 6, 11, 13.

2. s. of *Rîbât*, 122 : 17, L. E.

3. f. of *Bêl-nâdin-shumu*, 1 : 5 | 2 : 1 | 3 : 2 | 4 : 7 | 5 : 5 | 5 : 11 | 6 : 7 | 7 : 5, 8 | 8 : 1 | 9 : 2 | 11 : 2 | 12 : 2 | 14 : 1 | 15 : 9 | 16 : 2 | 17 : 2 | 18 : 2 | 19 : 2 | 20 : 1 | 21 : 2 | 22 : 1 | 23 : 2 | 24 : 1 | 25 : 1 | 26 : 2 | 27 : 1 | 28 : 2 | 30 : 1 | 31 : 1 | 32 : 2 | 33 : 2 | 34 : 2 | 35 : 2 | 36 : 2 | 37 : 1 | 38 : 2 | 39 : 1 | 40 : 1 | 41 : 1 | 42 : 2 | 45 : 1 | 46 : 1 | 47 : 2 | 49 : 2 | 49 : 1 | 50 : 7, 11 | 51 : 2 | 53 : 2 | 54 : 2 | 57 : 1.

4. f. of *Quddâ*, 46 : 13.

5. f. of *Rîmût-Nînîb*, 29 : 3 | 43 : 2 | 44 : 1 | 52 : 2 | 54 : 16, R. | 58 : 6, 10 | 59 : 3 | 60 : 2, 12 | 61 : 1 | 62 : 1 | 63 : 7 | 64 : 6, 8 | 65 : 11 | 66 : 7, 10 | 67 : 7, 10 | 69 : 8, 13 | 70 : 7, 11 | 71 : 9 | 72 : 6 | 75 : 9, 13 | 76 : 6, 10 | 78 : 4 | 79 : 2 | 80 : 9 | 81 : 7, 10 | 82 : 7, 10 | 83 : 6, 10 | 84 : 6, 10 | 85 : 7, 11 | 86 : 5 | 87 : 14, 18 | 88 : 10 | 89 : 4, 8, 11 | 90 : 5 | 91 : 9, 12 | 92 : 8, 12 | 93 : 8 | 94 : 7 | 95 : 4, 8, 12 | 96 : 6, 9 | 97 : 10, 13 | 98 : 1 | 100 : 5, 9 | 101 : 15, 17, 20 | 102 : 8 | 103 : 6 | 107 : 4, 7 | 108 : 1 | 109 : 2 | 110 : 2 | 112 : 2 | 113 : 6, 9 | 114 : 7, 10 | 117 : 5, 8 | 119 : 2 | 120 : 2 | 121 : 1 | 122 : 5, 8, 12 | 123 : 2 | 124 : 4 | 126 : 7 | 127 : 6 | 128 : 7.

6. in *alu* Bit-mMurashû, 127 : 3.

*Mu-she-zîb*

1. f. of *Nînîb-muballît*, 55 : 1 | 73 : 5 | 77 : 9 | 78 : 7.

2. 11 : 4.

*Mu-she-zîb-Bêl*, *Mushêzîb(KAR)-Bêl*

1. s. of *Addu-rammu*, 126 : 14.

2. s. of *Bêl-êrish*, 39 : 15 | 40 : 13.

3. f. of *Bêl-bullîṣu*, 95 : 6, Lo. E.

4. f. of *Mardukâ*, 39 : 12.

5. f. of *Nabû-idri'*, 67 : 15.

6. f. of *Nahmânu*, 107 : 12.

7. f. of *Shamash-muballît*, 15 : 17.

8. f. of *Zitti-Nabû*, 101 : 27, U. E.

*Mu-she-zîb-Marduk (AMAR-UD)*, f. of *Shamash-muballît*, 6 : 13.

*Mu-tir-shu*, (*Mu*) *Mutîr(GUR)-shu*, *Mu-tir-ri-shu* IX [not *Mugurshu*, Vol. IX], f. of *Nînîb-nâdin*, 4 : 28 | 35 : 17.

*Nâ'id-Bêl* (cf. 𐤎𐤓𐤁), in an unpublished docket, Vol. IX, 108).

1. s. of *Labani'*, 28 : L. E | 44 : 11.

2. f. of *Bêl-iâḥabbî*, 99 : 15, R. E.

3. f. of *Bêl-ittannu*, 18 : 2.

4. f. of *Shûzûbu*, 18 : 19 | 19 : 20 | 20 : 18 | 56 : 20.

5. f. of *Tad. . . . .*, 52 : 20.

*Nâ'id-Nînîb*

1. s. of *Ardî-Nînîb*, 15 : 20 | 116 : 12.

2. s. of *Lâbâshi*, b. of *Bêl-muballît*, 130 : 28, R. E. | 131 : 29, Lo. E.

*Nabû-aḥ(u)-êrish*, 115 : 5.

*Nabû-aḥ(u)-ittannu*, s. of *Nanâ-nâdin sha ana muḥḥî* *îṣu* *BAR sha nâr* *Ḥarripîqûd*, 85 : 13, Lo. E.

*Nabû-aḥê-iddina*

1. f. of *Bêl-muballît*, 16 : 14, U. E. | 48 : 13 | 49 : 12 | 78 : 9 | 114 : 13.

2. f. of *Nînîb-mutirshu*, 44 : 10 | 99 : L. E. (Identified by the seal impr.) 114 : 13 | 132 : 23, L. E. (Identical with No. 3 according to Vol. IX).

3. f. of *Nînîb-nâṣîr*, 4.22 | 16 : 14, R. (?) | 17 : 19, R. | 38 : 14 | 47 : 15, U. E. | 48 : 13, R. | 49 : (12) U. E. | 92 : 15, Lo. E. | 94 : 18, L. E. | 95 : 15, L. E. | 98 : 14, U. E. | 112 : 17 | 114 : 13 | 127 : 13.

\**Nabû-a-qa-ab-bi*, *Nabû-ḥa-qa-bi* (IX), f. of *Bêlshunu*, 123 : 12.

*Nabû-ash-ka-a-ri-shi* IX, read *Nabû-ina-ka-a-ri-lûmur*.

*Nabû-balât-su-iqbî*

1. s. of *Aḥûnâ*, 1 : 16.

2. s. of *Bêl-ikṣur*, 1 : 20.

*Nabû-bêl-uballît(-it)*

1. s. of *Balâṭu*, *ḥshaknu sha ḥsipîrrivl*, 7 : 4, 7, L. E.

2. s. of *Mukîn-aplu*, *ḥdaiianu sha Nûr-Sîn*, 15 : 16, R. E.

3. f. of *Lâbâshi*, 58 : 8, 12 | 95 : 3 | 101 : 14, 16.

4. *ḥdaiianu sha Bit-ṭ* *Burushshûtu*, 97 : 14, Lo. E.

*Nabû-bullîṣu*, *Nabû-bullîṣ(-lîṣ)-su*

1. s. of *Shumâ*, 45 : 9.

2. f. of *Taqîsh*, 37 : 11 | 41 : 2.

*Nabû-da-ai-nu*, f. of *Shîṭa'*, 44 : 11.

*Nabû-êrîb*, s. of *Bêlshunu*, 4 : 2, 13.

*Nabû-êrish*

1. s. of *Gimîl-Shamash*, 51 : 2.

2. f. of *Ilû-bana'*, 98 : 2.

*Nabû-êṭîr*

1. s. of *Bêl-shum-îbni*, 75 : 6.

2. f. of *Bêl-ittannu*, 104 : 8.

3. f. of *Mannu. . . ḥâ*, 47 : 20.



\**Nabû-id-ri'* (ef. Bi. 781), † s. of *Mushêzib-Bêl*, 67 : 15.  
*Nabû-ina-ka-a-ri'*,<sup>2</sup> abbrev. from a name like *Nabû-ina-kâri-lûmur* (ef. *Nabû-ash-ka-a-ri-shi*, above), ‡ s. of *Aplâ*, 52 : 18.

*Nabû-ittannu*

1. s. of *Bêl-dânu hgi-te-pa-tum*, 101 : 26, U. E. | 114 : 13, Lo. E.
2. s. of *Bibânu*, b. of *Bêl-rashil*, 58 : 4.

*Nabû-ka-gir*, f. of *Ahu'a*, 51 : 4.

*Nabû-ku-gur-shu*, s. of *Bêl-bullîsu*, 56 : 16.

*Nabû-muballî(-îf)*, s. of *Ahu-litî'*, 51 : 5.

*Nabû-mu-she-tiq-urra (UD-DA)*

1. s. of *Arshamma*, 113 : 3, 8, 10, R. | 128 : 3, 10, 12, R.
2. s. of *Bêl-ittannu*, 64 : 14.
3. 113 : 3, 8, 10, R. E.

*Nabû-na-a* [apparently identical with the common *Nabû (Na-bu)-un-na-ai*—Ed.], s. of *Shûzubu*, b. of *Ilû-gabari*, 92 : 5, 11.

*Nabû-na-dîn, Nabû-nâdîn (MU)*

1. s. of *Bêl-kâsir*, 59 : 7, 11, Lo. E.
2. s. of *Bêl-nâsir*, *hdaianu sha Nâr-Sîn*, 118 : 35, R. E.
3. f. of *Shum-iddina*, 4 : 5.
4. f. of *Shulum-Bâbilu*, 15 : 18.

*Nabû-na-dîn-ahû*, s. of *Uballîsu-Nabû*, m. of *Uballîsu-Bêl* (ef. 37 : 7), *h̄hatri sha h̄sipirri*, 37 : 2.

*Nabû-na-dîn-shumu*, s. of *Ninîb-muballî*, b. of *Ubâr*, 18 : 3.

\**Nabû-na-tan-nu* (ef. Ar. 717), s. of *Aq-bi-îli*, *hshaknu sha hshushannu*† *mârê hshaknûtu*, 64 : 6, U. E.

*Nabû-nâsir(?)*, 7 : 13.

\**Nabû-ra-hi-i* (= \**נבירי*), cf. also note under *Adrahû*, s. of *Ḥannata'*, 109 : 3.

\**Nabû-ra-hi-ia*, s. of *Bazuzu*, b. of *Aplâ*, 31 : 2, Lo. E.

\**Nabû-ra-pa'* (Ar. docket 77), cf. Bi. 777, Sa. *Ilû-rapa'a*, s. of *Bau-nâdîn*, 119 : 8 | 120 : 3.

*Nabû-rê'û-shu-nu*, s. of *Nidintum-Bêl*, b. of *Ah-iddina*, b. of *Zabdiia*, 25 : 2.

\**Nabû-sha-ra'*, s. of *Ina-Esagila-rashil*, 126 : 11, U. E.

*Nabû-u-she-zib*, s. of *Iâhâbbi-îli*, 101 : 16, 20, 21, U. E.

\**Nabû-za-bad IX, Nabû-za-bad-du* (Ar. docket 77), f. of *Shikin-îli*, 119 : 4.

*Nabû-zêr-iddina*, f. of *Rab-bi-îli*, 54 : 18 | 70 : 15.

*Nabû-zêr-ukin*, f. of *Iddina-Marduk*, 7 : 13 | 32 : 18 | 71 : 15, R.

*Nabû . . . .*, f. of *Shîta'*, 8 : 10.

*Na-dîn*

1. s. of *Bêl-rashil*, 69 : 16.
2. s. of *Ina-silli-Ninîb*, 8 : 12 | 12 : 11 | 22 : 13 | 28 : 16 | 29 : 18.
3. s. of *Iqishâ*, 4 : 12 | 16 : 15 | 17 : 14 | 18 : 17 | 19 : 16, U. E. | 20 : 15 | 23 : 14 | 25 : 13 | 26 : 17 | 31 : 14, U. E. | 32 : 16 | 43 : 20 | 46 : 19 | 48 : 14 | 49 : 13 | 53 : 20, L. E. | 57 : 14 | 59 : 16, U. E. | 60 : 15, R.
4. s. of *Mannu-Bêl-hâtin*, 71 : 14.
5. s. of *Sa'ga'*, b. of *Ardû-Bêl, sha h̄hatri sha hshushannê mârê h̄isanni*, 61 : 3.
6. s. of . . . . ., 47 : 16.
7. f. of *Ardû-E-GAL-MAII*, 98 : 17 | 112 : 19 | 125 : 17, Lo. E.
8. f. of *Bêl-Nippur-ashrishu-têr*, 117 : 15.
9. f. of *Bêl-rê'itum-Bêl*, 121 : 10 | 125 : 20.
10. f. of *Bêl-shum-lîlbir*, 2 : 14 | 18 : 20 | 19 : 20, U. E. | 25 : 16 | 26 : 22 | 36 : 17 | 37 : 14 | 45 : 18 | 46 : 22 | 57 : 15 | 62 : 15 | 66 : 12, Lo. E. | 80 : 17, Lo. E. | 92 : 17, U. E. | 93 : 13 | 98 : 16 | 102 : 17, Lo. E. | 117 : 18, U. E. | 128 : 19.
10. f. of *Dannâ*, 27 : 12 | 71 : 13, L. E. | 88 : 15, Lo. E. | 115 : 17, L. E.
11. f. of *Lâbâshi*, 2 : 15 | 3 : 17 | 24 : 15 | 27 : 14 | 50 : 16 | 63 : 16 | 71 : 15, Lo. E. | 73 : 13 | 93 : 12, U. E. | 116 : 15.
12. f. of *Ninîb-nâdîn*, 79 : 1, L. E. | 88 : 15 | 115 : 17, L. E.
13. f. of *Šillai*, 130, 32, R. | 131 : 31.
14. f. of *Ubâr*, 15 : 21 | 79 : 15.

*Na-di-ir, Na-di-ru IX*

1. s. of *Barikki-Shamesh*, 99 : 15, R. E. | 123 : 11.
2. f. of *Zabdiia*, 115 : 19.
3. in *dluBit-mNadir*, 129 : 4.

\**Na-ah-ma-nu* (ef. Bi. 777, Tha. 777), s. of *Mushêzib-Bêl*, 107 : 12.

[\*]*Na-hi-ish-tâbu, Na-hish-tâbu*, § *hpaqdu sha mMitratu*, 114 : 16, U. E.

† Cf. *Ilû-idri'*, *Nanâ-idri*, Vol. IX, and *dSê-idri*, etc., Johns, *Assyrian Doomsday Book*, pp. 17 and 31.

‡ Cf. *Nabû-ina-ka-a-ri-lu-mur*, "May I see Nebo within the wall," *Nbn.* 1026:3. *Cyr.* 67:9, 221:9. Cf. also *Bêl-ina-E-sag-îla-lu-mur*, "May I see Bêl in Esagil," *Dar.* 7, 6, 21.

§ Cf. *Ni-hi-is-tum-ta-a-bi*, *Dar.* 274:5, and also Bi. 777 and Ar. 777. Cf. also *Awil-na-hi-ish-tum* of the II Dyn. of Ur, *Z. A.*, XII, p. 334. In this age *Awil* in proper names is always found in connection with the name of a god, ef. Ranke, *Personal Names*. Cf. also the names *Nuhâshu, Mu-na-ah-hi-ish-Mar-duk*, *Nbn.* 85:15.

Nanâ-êrish

1. s. of Ninib-nâdin, 4 : 4 | 59 : 17, L. E. | 117 : 17, U. E.
2. f. of Bariki-Shamesh, 7 : 10, Lo. E. | 14 : 16, L. E.

Nanâ-nâdin

1. s. of Bêl-abu-uşur, *sha hshaknu htashshalishannu* and (*sha*)*imni (tashallishannu)*, 117 : 16, L. E. | 124 : 5, L. E. | 127 : 14, L. E. | 128 : 17, U. E.
2. s. of Bêlshunu, 123 : 9, Lo. E.
3. s. of Gubari, *hdashshiia*, 91 : 19, U. E.
4. s. of Quddâ, 98 : 3, 10.
5. s. of Shulum-Bâbilu, 40 : 13 | 108 : 2, L. E.
6. f. of Bananna-êrish, 59 : 21.
7. f. of Êribâ, 67 : 14.
8. f. of Kuşurâ, 67 : 9, 14. Id. with No. 7.
9. f. of Nabû-ah-ittannu, 85 : 14.
10. *hushtarbari*, 102 : 20, R. | 103 : 11.
11. 96 : 3, 8, R.

Nar-gi-ia, † f. of Mannu-ki-Nanâ, 39 : 3.

\*Na(?)-si-ka-, in *âtuBit-mNasika'*, 124 : 2.

Na-şir

1. f. of Bêl-mukin-aplu, 67 : 13, R.
2. f. of Bêlshunu, 4 : 23 | 41 : 15.
3. f. of Ninib-abu-uşur, 27 : 3.
4. f. of Ninib-nâdin, 4 : 23 | 41 : 15.
5. f. of Shullum, 87 : 5.
6. in Uuşşêti sha mNâşir, 72 : 3.

\*Na'-dE-si [Egyptian, containing the name of *Isis*, Ar.-Eg. ⲉⲚ or ⲉⲚ—Ed.], s. of Pamunu, 81 : 17.

\*Na'-si-e-a [Egyptian, id. with the previous name?—Ed.], f. of Uarbaşu, 23 : 3.

\*† Na-tû-e-ilî-el, in *âtuBit-mNatuêl*, 54 : 6.

Nergal-abu-uşur, m. of Niêistum, 5 : 10, 13.

Nergal-da-a-nu, 84 : 3.

Nergal(?)-êtir(?), s. of Dannu(?)—Nergal(?), 24 : 18.

Nergal-nâşir, 115 : 7.

Nergal-nâdin-ahû, s. of Ardi-Bêl, 12 : 12 | 60 : 19.

Ni-din-ta-a, Ni-din-ta-, f. of Mannu-ki-Nanâ, 101 : 4 | 119 : 14 | 120 : 10.

Ni-din-tum

1. s. of Atamar-dAnussu, 21 : 3, L. E.
2. f. of Bêl-shimanni, 15 : 19 | 39 : 12 | 40 : 14.
3. f. of dDaiianu-nâdin, 6 : 10, L. E.
4. 3 : 3.

Ni-din-tum-dA-num, s. of Skulâ, 107 : 11 | 126 : 13, Lo. E.

Ni-din-tum(-tu)-Bêl

1. s. of Bêl-bullîşu, 9 : 32.
2. s. of Ninib-muballîş, 121 : 11.
3. s. of Ninib-nâdin, 11 : 10 | 107 : 13 | 126 : 15 | 130 : 33 | 131 : 32 | 132 : 25.
4. s. of Sin-nâdin, 4 : 5.
5. s. of Shamash...hi, 52 : 21.
6. s. of Shullum, 60 : 6.
7. s. of . . . . ., 33 : 2.
8. f. of Aplâ, 107 : 7.
9. f. of Ah-iddin, 25 : 2.
10. f. of Bêl-ah-ittannu, 9 : 32. Id. with No. 1.
11. f. of Bêl-apal-uşur, 1 : 20.
12. f. of Nabû-rê'ûshunu, 25 : 2.
13. f. of Ninib-êrib, 16 : 20 | 17 : 3 | 110 : 4.
14. f. of Riêêtu, 27 : 3.
15. f. of Shamesh-barakku, 107 : Lo. E.
16. f. of Zabdiia, 25 : 2.
17. f. of . . . *za-a*, 25 : 2. Id. with Nos. 9, 12, 16.
18. [127 : 18]

Ni-din-tum-Shamash, s. of Kar-dak-ku, *hardu sha Artakshari*, 58 : 13, U. E.

Ni-êi-is-tum, s. of Lu... hshanû sha Nergal-abu-uşur, 5 : 9, 12.

\*Ni-hu-ru (cf. Pe. Nixor or Bi. נחור ?), f. of Bêl-êtir, 36 : 2.

Ninib-abu-uşur

1. s. of Bêl-nâdin-shumu, se., 5 : 22 | 6 : 17 | 7 : 19 | 14 : 22 | 16 : 21 | 17 : 20 | 18 : 22 | 19 : 22 | 20 : 19 | 25 : 17 | 26 : 23 | 31 : 19 | 32 : 20 | 33 : 21 | 34 : 23 | 36 : 21 | 37 : 20 | 45 : 21 | 46 : 24 | 47 : 22 | 48 : 19 | 49 : 19 | 53 : 26 | 54 : 19 | 62 : 20 | 65 : 22 | 66 : 16 | 67 : 19 | 69 : 19 | 70 : 19 | 71 : 18 | 75 : 19 | 76 : 19 | 80 : 19 | 81 : 20 | 82 : 19 | 83 : 17 | 85 : 18 | 86 : 15 | 88 : 20 | 89 : 17 | 90 : 14 | 91 : 22 | 92 : 19 | 93 : 16 | 94 : 22 | 95 : 19 | 96 : 17 | 97 : 19 | 98 : 18 | 100 : 14 | 101 : 29 | 103 : 22 | 103 : 15 | 113 : 17 | 114 : 18 | 116 : 17 | 117 : 21 | 125 : 22 | 127 : 19 | 128 : 22 | 129 : 20.
2. s. of Nâşir, 27 : 3.
3. s. of Shum-iddina, 115 : 20.

† [Cf. Pu. 𐎠𐎢𐎣. As to the writings *Ni(er)-gi-i*, *Ni-ir-gi-i*, *Na-ra-gi-i*, cf. Johns, *Assyr. Deeds*, pp. 40 and 53.—Ed.]

‡ [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. 16, ff.). Read therefore *Na-tû-un-ilî*. Cf. the abbreviated name *Na-tu-nu* (Vol. IX).—Ed.]

Ninib-ah(u)-iddina

1. s. of *Ahushunu*, 90 : 11, U. E. | 92 : 16 | 127 : 16 | 129 : 15.
2. s. of *Ardi-E-GAL-MAH*, *paqud(pa) sha abullu Shibi Uruki*, 2 : 12 | 4 : 24, Lo. E. | 14 : 18 | 36 : 17 | 37 : 15 | 45 : 19 | 61 : 21, R. E. | 79 : 13, L. E. | 82 : 16, U. E. | 96 : 16 | 103 : 13 | 127 : 15, Lo. E.
3. s. of *Ardi-Gula*, 48 : 2, U. E. | 49 : 17.
4. s. of *Bel-kishir*, gs. of *Bel-shum-ibni*, 50 : 17 | 53 : 23, Lo. E. | 59 : 18 | 66 : 15 | 102 : 17 | 125 : 17.
5. s. of *Iddina*, b. of . . . . ., 49 : 3.
6. s. of . . . . ., 3 : 13 | 52 : 17.
7. f. of *Ahushunu*, 90 : 12, U. E.
8. f. of *Ardia*, 70 : 13, U. E. | 80 : 18 | 94 : 18 | 96 : 14 | 97 : 18, R. E. | 100 : 11, Lo. E. | 102 : 16, U. E. | 125 : 16, U. E. | 129 : 14.
9. f. of *Ribat*, 111 : 16.

*Ninib-ah(u)-ushabshi*, s. of *Iqishâ*, 23 : 16.

*Ninib-ah(u)-usur*, *hardu sha Bel-ittannu*, 56 : 5, 8, L. E.

Ninib-a-na(ana)-biti-shu

1. s. of *Bulluâ*, 26 : 2.
2. s. of *Luidia*, *hpaqud(pa) sha abulli Gula*, 18 : 20 | 19 : 20 | 25 : 16 | 35 : 15 | 60 : 16, R. E. | 66 : 14, U. E. | 67 : 12, U. E. | 93 : 13 | 117 : 19, U. E. | 130 : 26, U. E. | 131 : 25, U. E.
3. s. of *Mukin-aplu*, 10 : 14.

\**Ninib-ba-na* (cf. *Bel-ba-na*, West-Sem.), 14 : 10.

*Ninib-bel-ah-shu*, s. of *Upahyir-Bel*, sc., 99 : 17 | 104 : 10 | 111 : 18 | 115 : 21.

Ninib-erba, Ninib-er-ba (IX)

1. s. of *Ahê-ufir*, 4 : 3.
2. s. of *Ardia*, 68 : 10.
3. s. of *Nidintum-Bel*, 16 : 19 | 17 : 3 | 110 : 4.
4. f. of *Liblut*, 48 : 3 | 49 : 18.
5. f. of *Ninib-nâdin*, 4 : 20 | 13 : 11 | 20 : 16 | 21 : 12 | 22 : 11 | 41 : 14 | 43 : 20 | 59 : 6.
6. f. of . . . . ., 30 : 10.

*Ninib-erish*, f. of *Erub-Bel*, 14 : 18 | 107 : 13.

Ninib-êtir

1. s. of *Aplâ*, b. of *Bel-ibni*, 104 : 9.
2. s. of *Shum-iddina*, 9 : 34.
3. s. of *Zumbâ*, sc., 55 : 16.
4. f. of *Bel-ahê-iddina*, 121 : 9.
5. f. of *Bel-ittannu*, 45 : 2.
6. f. of *Bel-. . . . .*, 110 : 11.
7. f. of *Bel-hâtin*, 109 : 10.
8. f. of *Gubbâ*, 61 : 3.
9. f. of *Hannani'*, 61 : 3.

10. f. of *Iqishâ*, 38 : 3.

11. f. of *Ninib-iddina*, 29 : 5.

Ninib-ga-mil

1. s. of *Ahê-iddina*, b. of *Ninib-nâdin*, 14 : 20 | 48 : 18 | 49 : 2.
2. s. of *Dummuq*, 24 : 19 | 38 : 15.
3. s. of *Taddanu*, 56 : 13.
4. f. of *Balâtu*, 56 : 15.

Ninib-ib-ni, Ninib-ibni

1. s. of *Ahu-liti'*, 20 : 4.
2. f. of *Ardi-Gula*, 130 : U. E. | 131 : 26, U. E.

*Ninib-iddina(MU)*, Ar. docket אונשהארן, s. of *Ninib-êtir*, 29 : 5, 10.

*Ninib-ile'i*, f. of *Ina(?)-eshshi-êtir*, 109 : 9.

*Ninib-iqisha*, s. of *Iddina-Bel*, 116 : 14.

*Ninib-lu-kin*, f. of *Hanunu*, 8 : 2.

Ninib-muballit(-it)

1. s. of *Bel-nâdin*, *hardu sha IPurrushtish*, 130 : 27, R. | 131 : 27.
2. s. of *Iddina-Bel*, b. of *Bibâ*, 47 : 3.
3. s. of *Mushêzib*, 55 : 1, 9 | 73 : 4 | 77 : 9 | 78 : 7.
4. f. of *Iddina-Bel*, 121 : 12.
5. f. of *Kidin*, 73 : 10.
6. f. of *Lakip*, 61 : 19.
7. f. of *Nidintu-Bel*, 121 : 11.
8. f. of *Ninib-nâdin-shum*, 18 : 3.
9. f. of *Ubâr*, 18 : 3.
10. 104 : 3.

*Ninib-mutir(GUR)-shu, Ninib-(mu)-mutir(GUR)-shu, Ninib-mu-tir-ri-shu IX* and abbreviated *Mu-tir-ri-shu IX*

1. s. of *Nabû-ahê-iddina*, b. of *Ninib-nâsir*, b. of *Bel-muballit*, 44 : 10 | 114 : 12 | 132 : 22, L. E.
2. s. of *Uballitsu-Marduk*, 95 : 15, R. E.

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

Ninib-nâdin

1. s. of *Ahê-iddina*, b. of *Ninib-gâmil*, 48 : 18 | 94 : 2.
2. s. of *Bel-nâdin*, 11 : 6.
3. s. of *Kâsir*, b. of *Bel-mukin-aplu*, 56 : 14 | 59 : 19 | 60 : 20, Lo. E. | 60 : 20, Lo. E. | 62 : 17 | 63 : 12 | 73 : 12 | 75 : 18 | 86 : 11 | 87 : 10 | 91 : 21 | 103 : 14 | 128 : 21.
4. s. of *Mukin-aplu*, 28 : 15.
5. s. of *Mutirshu*, 4 : 28 | 35 : 17.
6. s. of *Nâdin*, b. of *Dannâ*, 79 : 1, 11, 12, L. E. | 88 : 14 | 115 : 17, L. E.
7. s. of *Nâsir*, b. of *Bêlshunu*, 4 : 23.
8. s. of *Ninib-erba*, 4 : 20 | 13 : 11 | 20 : 16 | 21 : 12 | 22 : 11 | 41 : 14 | 43 : 20 | 59 : 6.

9. s. of *Shamash-nâdin, sha h̄ḫaṭri sha h̄shushannir<sup>l</sup> sha bitī Hamatai*, 16 : 3, U. E | 17 : 18.
10. f. of *Aplâ*, 8 : 11 | 23 : 16 | 36 : 18 | 41 : 15 | 45 : 17 | 50 : 19 | 57 : 15 | 62 : 18 | 74, L. E. | 75 : 18 | 76 : 17 | 80 : 18 | 81 : 15, L. E. | 90 : 12 | 91 : 2 | 96 : 15 | 100 : 12 | 103 : 12.
11. f. of *Ardi-Gula*, 4 : 26 | 50 : 17 | 90 : 12, U. E | 102 : 19.
12. f. of *Nanâ-êrish*, 4 : 4 | 59 : 17 | 117 : 17, U. E.
13. f. of *Nidintu-Bêl*, 11 : 10 | 107 : 13? | 126 : 15 | 130 : 33 | 131 : 32 | 132 : 25.
14. f. of . . . . ., 86 : 12.
15. 70 : 5 | 98 : 17.
- Ninib-na-din-shumu*, s. of *Ninib-muballit*, b. of *Ubar*, 18 : 3.
- Ninib-nâsir*, *Ninib-na-sir* (IX)
1. s. of *Amêl-Bêl*, 74 : R. | 122 : 18.
  2. s. of *Ana-mâtishu*, 45 : 2.
  3. s. of *Ardi-Bêl*, 107 : 9.
  4. s. of *Ashur-UR(?)-ibni*, 23 : 17.
  5. s. of *Bânia*, 52 : 23.
  6. s. of *Bêl-iqisha*, 17 : 3 | 110 : 4.
  7. s. of *Bêlshunu*, 83 : 12.
  8. s. of *Hanab*, 124 : 12, R. E.
  9. s. of *Nabû-ahê-iddina*, b. of *Bêl-muballit*, b. of *Ninib-mutirshu*, 4 : 21 | 16 : 14, R. | 17 : 19, R. | 18 : 16 | 19 : 15, L. E. | 20 : 14 | 25 : 12 | 26 : 17 | 38 : 13 | 47 : 15, U. E. | 48 : 13, R. | 49[12], U. E. | 72 : 12 | 92 : 15, Lo. E. | 94 : 17, L. E. | 95 : 15, L. E. | 98 : 14, U. E. | 112 : 17 | 114 : 12, U. E. | 127 : 13.
  10. f. of *Bêlshunu*, 9 : 33, U. E | 21 : 13 | 38 : 14 | 50 : 15, L. E. | 58 : 11, Lo. E | 59 : 21 | 83 : 12, Lo. E. | 84 : 14 | 113 : 14, L. E.
  11. f. of *Bêl* . . . . , 51 : 20.
  12. f. of *Itti-Bêl-balâtu*, 52 : 24.
  13. f. of *Shulâ*, 9 : 36 | 23 : 19.
  14. f. of *Shum-iddina*, 29 : 15.
  15. 113, Lo. E.
- Ninib-uballit* (*DIN-it*), Ar. docket, אנושתא(י)כלט, *hardu sha Rimût-Ninib*, 87 : 3, L. E.
- Ninib-ushabshi*, s. of *Bêl-kishir*, 130 : 26, Lo. E. | 131 : 25, L. E.
- Ninib* . . . . ., f. of *Bêl-mukin-aplu*, 113 : 16.
- Ni-qu-du*, f. of *Ribât*, 125 : 15, L. E.
- Ni-is-har-Bêl*, *Ni-is-sa-har-Bêl* IX, † f. of *Ardi-Ninib*, 35 : 20.
- Nûr-mâti-Sin*, f. of *Shiriqtim*, 14 : 3.
- Nusku-nâdin*, s. of *Ardi-Gula*, 132 : 22, R.
- Nusku-ushabshi(-shâ)*, f. of . . . . ., 118, 39.
- \**Pa-da-ni- dE-si'*, *Pa-da-ni-E-si'*, *Pa-da-an-E-si'* [Containing the Egyptian goddess Isis. Is the first element to be read *Paṭan*(z) and Egyptian? —Ed.], cf. פטטט and פטטט. †
1. f. of *Marduk-iqishanni*, 39 : 14.
  2. *hushtarbari sha sharri*, 15 : 15, U. E.
- \**Pa-a-ni- dE-si'* [cf. *Pa-ni-ili*, abbrev. from a name like "May I see the face of Isis!" or is *pâni* Eg.? —Ed.], *h̄daru sha Pûtibiri'*, 129 : 18, L. E.
- \**Pa-nu-nu*, Eg., cf. Ar.-Eg. פננ [“Belonging to Amon” —Littmann].
1. f. of *Na'-dEsi*, 81 : 17.
  2. *h̄shaknu sha h̄shushannir<sup>l</sup> sha nakkandu, hardu sha mArtahshari*, 88 : 9, 12, L. E.
- Pa-ki-ki* [perhaps Egyptian —Littmann], *h̄shaknu sha bitī krâb h̄nâshpaṭri, hardu sha Gubarri*, 84 : 5, 8, R. E. | 85 : 15, U. E.
- \**Pa-te-e-shu* [Egypt. ? = *Pute-Eshu*, “Gift of Isis”, cf. *B. A.*, I, pp. 350 ff.—Ed.], 33 : 4 | 37 : 3.
- PA-SHEki-ai* [probably to be read *Isinnai*—Ed.], f. of *Shabâhtani'*, 130 : 23 | 131 : 23 | 132 : 21.
- \**Pi-il-lu-Ia-a-ma* (Bi. פיללואאאמא), f. of *Ishribi-Iâmu*, 65 : 10, R.
- \**Pir-ri-na'-ni-ish*§ (Pe), *hardu sha mKargush, h̄shaknu sha h̄sh-te-ba-ri-an-na*, 76 : 4, 9, 11, R.
- \**Pir-ri-na-za-a-ta(tu)* [Pe. = \**Farnah-zâta*, “Born to happiness,” cf. φαρναζάδρης, also Pehl. *Farruxzât* and Neo-Pers. *Farruxzâdh*—Ed.], *h̄daiunu sha nârHarripiqûd*, 92 : 14, Lo. E.
- \**Pir-ri-nu-ush* (cf. Pe. Περάνωσ, or *Farahanōsh* ?), m. of *Barikia*, 103 : 4, 5, L. E.
- \**Pir-ru-ha-a-tu* [Pe., apparently id. with *Pu-ur-ha-at* (see *Bur*) above, = *Frahâta*, *Phrahates*, Neo-Pers. *Ferhâd*—Ed.] *h̄paqdu sha Ibradusirna'*, 114 : 6, 9, Lo. E.
- \**Pi-it-i-bi-ri'* [Egypt.—Ed.] [cf. the Eg. פתכרות—Littmann], m. of *Bau-nâdin, Bêl-aḫu-ushabshi, Pâni-Esi'*, 129 : 4, 5, 10, 13, 16, 18, 19, U. E., L. E.
- Pu-uh-hu-ru* ||
1. f. of *Shamash-kâsir*, 23 : 18.
  2. f. of *Shum-iddina*, 44 : 1.

† Cf. also *Upah̄hir-Bêl*, below.

‡ Suggested by Dr. Littmann. Cf. *IIIa-na-ta-E-si'*, Ni. 560.

§ Perhaps identical with the name *Pir-ri-nu-ush* below.

|| For *Puh̄uru* as a *hypokoristikon* formation, cf. Ranke, *Personal Names*.

\**Qa'-mā-nu* (determ. omitted) [cf. the Bi. name of a place 𐎧𐎢𐎠—Ed.], in *Huṣṣētu sha Qa'manu*, 99 : 3.

*Qar-ha'*, 71 : 6.

*Qu-da-a*, *Qud-da-a*, *Qud-da-ai*

1. s. of *Bêl-nâdin*, 47 : 21.
2. s. of *Iddiia*, 4 : 3, 14 | [116 : 12]
3. s. of *Murashû*, 46 : 13.
4. s. of *Zabûdu*, 30 : 2.
5. f. of *Aḥu-nûr'*, 115 : 18, R. E.
6. f. of *Nanû-nâdin*, 98 : 3.

*Qu-un-na-a*, s. of *Bêl-asûa*, 59 : 4, 9, 14.

*Rab-bi-ili*, *Ru-ab-bi-ili* IX, s. of *Nabû-zêr-iddina*, 54 : 18 | 70 : 15, Lo. E.

*Ra-hi-im*, *Ra-hi-mu*

1. s. of *Bêl-abu-ušur*, 112 : 1, Lo. E.
2. f. of *Bêl-êfir-Shamash*, 116 : 3, 7.

*Ra-hi-im-ili*, *Ra-hi-mi-ili* IX (Ar. docket רר׳חכאל, 68 : O)

1. s. of *Bulluṭa*, 89 : 14.
2. s. of *Ribât*, 96 : 13, L. E. | 102 : 15, U. E.
3. s. of *Tad-di'*, 68 : 2, L. E.

*Rê'a-an-nu*, *Rê'a-a-nu* IX

1. s. of *Bêl-êfir*, *hshaknu sha hḥaṭri sha hmaschkannu*, 83 : 5, 9, L. E.
2. f. of *Aḥ-iddina*, 26 : 11.

*Rêmu-shukun(SHA)* †, in Vol. IX read *Ga-shur* and *Shangû(?)*

1. s. of *Bêl-shum-ibni*, 18 : 3.
2. s. of *Êferu*, 73 : 11.
3. s. of *Iddinâ*, 14 : 20.
4. s. of *Shamash-aḥ-iddina*, 10 : 15.
5. 121 : 2.

*Ri-bat*, *Ri-ba-a-ti* IX (Ar. docket ר׳בב, 99 : R)

1. s. of *Ardi-Ninib*, 47 : 3.
2. s. of *Bêl-êrib*, *hardu sha Rimût-Ninib*, s. of *Murashû*, also of *Bêl-nâdin-shumu*, 54, m. of *hudu*, 54 : 1, 12, 14 | 68 : 2, 5 | 78 : 3 | 87 : 4 | 99 : 6, 8, 10 | 104 : 1, 6 | 105 : 8, 11 | 106 : 8 | 111 : 6, 13 | 115 : 10, 14 | 123 : 5.
3. s. of *Bêl-mukin-aplu*, 47 : 2.
4. s. of *Iddina-Nabû*, 36 : 20.
5. s. of *Ilî-natanu*, 7 : 16.
6. s. of *Ninib-aḥ(?)*-*iddina*, 111 : 15, 16.
7. s. of *Niqûdu*, 125 : 15, L. E.
8. s. of *Rimût*, 27 : 2, L. E.
9. s. of *Idia*, 23 : 18.
10. f. of *Aplâ*, 124 : 14.

11. f. of *Marḍuka*, 121 : 3.

12. f. of *Murashû*, 122 : 17.

13. f. of *Raḥim-ili*, 96 : 13, L. E. | 102 : 15, U. E.

14. 81 : 12.

*Ri-hi-e-tu*

1. s. of *Nidintum-Bêl*, 27 : 2.
2. in *alu Bit-m Riḥêtu*, 40 : 4, 5.

*Ri-mut*

1. s. of *Bêlshunu*, 122 : 14, Lo. E.
2. f. of *Ribât*, 27 : 2.
3. f. of *Zitti-Nabû*, 118, U. E.

*Ri-mut-Ninib* (and abbr. *Ri-mut* IX)

1. s. of *Bêlshunu*, sc., 78 : 11.
2. s. of *Murashû*, m. of *ham-ma-ri a-kal-la-nu*, *Bêl-supê-muḥur*, *Bêlshunu*, *Kitil-Bêl*, *Ribât* (s. of *Bêl-êrib*) and *Shum-iddina*, 29 : 3, 10 | 43 : 2, 8, 17 | 44 : 1, 5 | 52 : 2, 8, 11 | 54 : 16, R. | 58 : 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, 12 | 89 : 4, 7, 10 | 90 : 5, 8 | 91 : 9, 12, 15 | 92 : 8, 12 | 93 : 7, 10 | 94 : 6, 7 | 95 : 3, 8, 12 | 96 : 6, 9 | 97 : 9, 13 | 98 : 1, 6, 12, 13 | 99 : 7 | 100 : 5, 8 | 101 : 14, 17, 20 | 102 : 8, 11, 13 | 103 : 6, 8 | 104 : 2 | 105 : 9 | 106 : 9 | 107 : 4, 7 | 108 : 1, 4, 8, 9 | 109 : 2, 6 | 110 : 2, 6 | 111 : 6 | 112 : 2, 8 | 113 : 5, 8 | 114 : 7, 9 | 115 : 10, 14 | 116 : 5 | 117 : 5, 12 | 118 : 6, 28 | 119 : 1 | 120 : 1 | 121 : 1, 5 | 122 : 5, 8, 12 | 123 : 2 | 124 : 4, 7 | 125 : 1, 5, 10, 11 | 126 : 7, 10 | 127 : 6, 9, 11 | 128 : 7, 11, 13.

\**Ru-shû-un-da-a-tu(ti* IX), 43 : 13.

\**Ru-ush-na-pa-a-tu*, *Ru-shû-un-pa-a-ti* IX

1. f. of *Barikkia*, 7 : 14.
2. f. of *Bêl-aḥ-iddina*, 7 : 14.

*Sa'-ga'*, f. of *Ardi-Bêl* and *Nâdin*, 61 : 4.

*Sag-gi-il*, cf. *Shag-gi-il*.

*Si-lim-Bêl* (*Bêl'*)

1. f. of *Aplâ*, 35 : 16.
2. f. of *Umaḥbu'*, 119 : 15 | 120 : 11.

*Si-lim-ilâni*

1. s. of *Dannâ*, *ham-ma-ri a-kal*, 80 : 15, U. E. | 82 : 14, R. E. | 97 : 15, L. E.
2. s. of *Lâbâshi*, b. of *Aḥ-iddina* and *Ubâr*, 35 : 16 |

† Abbreviation for a name like *bNabû-ri-e-mu-shu-kun*, "No bo extend mercy." Cf. *Camb.* 429 : 5 with 428 : 4. Cf. also *dShamash-shu-tum-shu-kun*, "Shamash, establish peace," 228 : 8.

- 36 : 18 | 37 : 16 | 57 : 16 | 63 : 12 | 73 : 3, L. E. |  
75 : 16 | 87 : 11 | 124 : 13, U. E.
3. s. of *Shum-iddina*, 27 : 16.
4. s. of . . . *mutir*(?) . . ., 52 : 20.
5. f. of *Aplâ*, 8 : 11 | 24 : 16 | 89 : 19 | 94 : 20 | 125 : 19, Lo. E.
6. f. of *Bêlshunu*, 59 : 20.
- Sin-apal-iddina*, s. of *Sin-êtir*, *hshaknu sha hnâsh-patri sha bitî mâr sharri*, 95 : 18, U. E.
- Sin-êtir*, f. of *Sin-apal-iddina*, 95 : 17, U. E.
- Sin-it-tan-nu*, f. of *Shamash-ah-iddina*, 73 : 9 | 127 : 17, Lo. E.
- Sin-li-shir*, *Sin-lîshir* (*GISI*) IX, in *dluBit-mSin-lîshir*, 91 : 5.
- Sin-nâdin*, f. of *Nidintum-Bêl*, 4 : 6.
- Sin-na-din-ahû* (*ahê*), s. of *Ardi-Bau*, 51 : 22 | 59 : 19.
- \**Si-tu-u-nu*, *Si-tu-nu*
1. *hmâr bitî*, m. of *Ardi-Gula*, 117 : 3, 4, 8, 11, R.
  2. 129 : 16.
- Suk-ki-i-tum*, see *Zuk-ki-i-tum*.
- \**Su-lu* (*dib*)-*ba-da*, † f. of *Dalatanî*, 119 : 13 | 120 : 9.
- \**Sha-ba-ah-ta-ni* † [= \*שבעתני, cf. *Bi. hypo.* עבש, Ис. בעש, Ar. |שבע—Ed.], s. of *PA-SHEkiai*, *hrab bu-ul sha Arsham*, 130 : 23, R. | 131 : 22, R. | 132 : 21.
- \**Sha-ba-ta-ai* *Shab-ba-ta-ai*, *Shab-bat-ai* IX
1. s. of *Bêl-abu-uşur*, b. of *Miniâmen*, 65 : 18, U. E.
  2. s. of *Ûaggâ*, 85 : 16, L. E.
  3. s. of *Ûillumutu*, 93 : 6.
  4. s. of *Shirka'*, b. of *Liblut*, 39 : 2.
  5. f. of *Gadalu-lâma*, 7 : 17.
- Shag-gi-il*, *Shag-gi-lu* §
1. s. of *Bêl-bullîsu*, 6 : 14 | 7 : 17, Lo. E.
  2. f. of *Lâbâshi*, 82 : 5, 9, Lo. E. | 89 : 3.
- \**Sha-ku-u-hu* (Ar. docket כושכ, cf. Na. כושכ), s. of *Ûi'* . . ., 52 : 1, 10, Lo. E.
- Sha-Marduk-ul(NU)-ini* (*BAL*), *Sha-Marduk-ul-i-ni* IX (“Whom *Marduk* will not bend”), s. of *Bêl-nâdin*, 94 : 2, 7, 14
- Shamash-ah-iddina*
1. s. of *Iddina-Nabû*, 123 : 11, 0.
  2. s. of *Sin-ittannu*, 73 : 9 | 127 : 17, Lo. E.
  3. f. of *Rêmu-shukun*, 10 : 15.
- Shamash-êrish*, f. of *Bêl-hâtin*, 16 : 2 | 17 : 18 | 110 : 13.
- Shamash-êtir*, s. of *Tûbania*, 67 : 16.
- Shamash-it-tan-nu*, s. of *Dalatanî*, 38 : 2, L. E.
- Shamash-ka-şir*, *Shamash-kâşir*
1. s. of *Puḫḫuru*, 23 : 17.
  2. s. of *Karibbi*, *hshaknu sha hba-gal-la-a-tu a-karra-nu*, 93 : 6, 9, Lo. E.
- \**Snamash-li-in-dar*, s. of *Iddina-Bêl*, 18 : 4.
- Shamash-muballit* (*it*), s. of *Mushêzib-Bêl*, 6 : 13 | 15 : 17.
- Shamash-nâdin*
1. s. of *Marduk-êtir*, 36 : 19.
  2. f. of *Ninib-nâdin*, 16 : 3 | 17 : 18.
- Shamash-shar-uşur*
1. t. of *Ardi-Bau*, 33 : 10.
  2. *hshaknu sha hnâsh-patri*, 5 : 7, 14.
  3. 71 : 4.
- Shamash-shum-lîshir* (*GISI*). [not *Shamash-shum-iqîsha* (*sha*) IX—Ed.], s. of *Kidîn*, 14 : 2, Lo. E. | 49 : 16.
- Shamash* . . . *hi*, f. of *Nidintum-Bêl*, 52 : 21.
- Shamash* . . . , f. of *Bêl-êtir-Shamash*, 123 : 8.
- \**Shamesh(-mesh)-ba-rak-ku* ||
1. s. of *Ûarimma'*, 120 : 8.
  2. s. of *Nidintum-Bêl*, *hshaknu sha hi-ra-ash-ta-ai u hmi-li-du-ai*, 107 : 3, 6, Lo. E.
- \**Shamesh(-mesh)-la-di-in*, *Shamesh(-mesh)-la-din-ni*, f. of *Iâdah-lâma*, 94 : 1, 5.
- \**Shamesh(-mesh)-li-in-dar*
1. s. of *Ûandashanu*, 33 : 19 | 34 : 21.

† [Probably to be read *Su-lu-ma-da* or *Su-lu-ma-DA*, i.e., *Sulummâ-ile'i*. Cf. *Su-lum-ma-du* or *Su-lum-ma-DU*, i.e., *Sulummâ-ukin*, Vol. IX.—Ed.]

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

§ [In view of *Sa-ag-lu* (Johns, *Assyr. Deeds*, No. 61 : R., 9), and *Sa-gi-il-bi'-di* (l.c., No. 248 : R., 11), it is not improbable that the name above is to be read *Saggil(u)*. The first element of names compound with *bi'di* being as a rule a deity (cf. *Adad-bi'di*, *Atar-bi'di*, *Ilû-bidi* (cf. on this name Ed. Preface), *Mar-bi'di*, etc.), I am inclined to identify the first element in *Sagil-bi'di* with (*E*)*Sagila*, the famous temple of *Marduk* in *Babylon*, which sometimes takes the place of a deity in proper names (see also *dBit-ili-nûri Ardi-dE-GAL-MAÛ*, etc.), *ITa-ra-am-Sag-ila* (Meissner, *Altbabyl. Privatrecht*, No. 7 : 25), etc., and the common *hypok.* (*E*)*Sag-ila-ai*, *Sag-gil-ai*, *Sag-gil-la-ai* or (*E*)*Sag-gil-iâ*. As to the *hypokoristika* *Saggil*, *Sag(gi)lu* and *Saggilai* being found alongside one another, cf. the *hypokoristika* *Marduk*, *Marduku* (*a*) and 'קקק.—Ed.]

|| Names containing *dUD-MESH*, read *dShamshi* in Vol. IX are transliterated *dShamesh*. Cf. Ed. Preface.

2. s. of *Ilī-bana'*, 51 : 3.  
 3. s. of *Marduka*, 19 : 14, Lo. E | 20 : 14 | 25 : 12.  
 4. s. of . . . . ., 18 : 16.  
 5. 91 : 4.
- \* *Shamesh(-mesh)-nu-ur-ri'*, *Shamesh-nūri'* (cf. Pa. עֵרָה-נֹרִי)  
 1. s. of *Ardi-Ninib*, 130 : 1, 18, 20 R.  
 2. s. of *Iqūpa'*, 46 : 3.
- \* *Shamesh(-mesh)-ra-ḥi-ià* (cf. *Ad-raḥi*, *Nabū-ra-ḥi-ia*), s. of *Handashanu* 20 : 2.
- \* *Sha-am-ma-a* [cf. *Bi* אֶשׁ and אֶשׁ—Ed.], s. of *Ki-tir(?)ri(?)is*, 5 : 20.
- \* *Sham-ma-as-pi-it-ru-ū* (without determ. m) IX, *Bit-sham-* (or *ū*)-*ma-su-pi-it-ru-ū* [probably Egyptian—Ed.], 15 : 4, 6.
- Sha-Nabū-ish-shū(?)* . . . , *ḥsipirri*, s. of *Tu-ba(?)* . . . , 60 : 20.  
 [*Sha-Nabū-*]*shū-ū*, s. of *Kiribtī*, 35 : 2.  
*Shangū(?)* IX, read *Rēmu-shukun*, q. v.  
*Shu-pi-kalbi* (*UR-KU*), *Sha-pi-kal-bi* IX  
 1. f. of *Ērib-Bēl*, 14 : 19 | 107 : 9 | 126 : 12.  
 2. f. of *Shum-iddina*, 126 : 11, U. E.
- \* *Shi-kin-ilī*, (cf. He. אֶשׁ and Pu. אֶשׁ), s. of *Nabū-zabaddu*, 119 : 3, 7.
- Shirigtim* (*RU-tim*), *Shi-riq-ti* IX  
 1. s. of *Nūr-mūti-Sin*, 14 : 2, Lo. E.  
 2. f. of *Ardi-Ninib*, 68 : 9 | 122 : 16.  
 3. f. of *Shum-ukin*, gf. of *Dannā*, 2 : 16.
- Shir-ka'*, *Shar-ki'* IX [cf. Pa. אֶשׁ—Ed.] †  
 1. f. of *Liblū*, 39 : 2.  
 2. f. of *Mattuni-Iūma*, 83 : 14, R. E.  
 3. f. of *Shabbatai*, 39 : 2. Identical with No. 1.
- Shir-ki*, *Shi-ish-ku* IX, † 101 : 7.  
*Shir-ki-Bēl*, *Shi-ish-ki-Bēl*  
 1. s. of *Bēlshunu*, *ḥshaknu sha ḥtashlishanu sha shumēlu*, 130 : 30, R | 131 : 23.  
 2. s. of *Erbā*, *ḥshaknu sha bitī ḥrab-but-qa*, 83 : 15, Lo. E.  
 3. s. of *Hadanu*, b. of *Taddanu-bullīsu*, 41 : 3.
- Shi-ta'* (not *Shi-da'*, Vol. IX, cf. unpublished docket אֶשׁ, Vol. IX, 64, Lo. E.), s. of *Nabū-daiānu*, 8 : 10 | 44 : 10, L. E.
- Shū-la-a*  
 1. s. of *Bēlshunu*, sc., 59 : 22 | 119 : 18 | 120 : 14.  
 2. s. of *Ninib-nāšir*, sc., 9 : 36 | 23 : 19.  
 3. s. of *Tukkulu*, 30 : 13.  
 4. s. of . . . . ., 32 : 18.  
 5. f. of *Nidintum-Anum*, 107 : 11 | 126 : 13, Lo. E.  
 6. 40 : L. E.  
 7. in *ālu* *Bil-mShulā*, 39 : 5 | 87 : 11.
- Shul-lum*, *Shul-lu-mu*  
 1. s. of *Zabbā*, 58 : 15.  
 2. s. of *Nāšir*, 87 : 5.  
 3. f. of *Nidintum-Bēl*, 60 : 6.
- Shul-lum-ma*, *Shul-lum-ma-a* IX, *Shul-lum-a* IX, s. of *Bēl-ēpush*, 19 : 2.
- Shu-lum-Bābilu* (*Eki*), *Shulum* (*DI*)-*Bābilu* (*Eki*)  
 1. s. of *Bēlshunu*, 13 : 2.  
 2. s. of *Gusai*, 44 : 12.  
 3. s. of *Iddina-Nabū*, *ḥshaknu sha bit īunarkabtu*, 91 : 8, 11, 12, 15, R.  
 4. s. of *Marduk-ērib*, 39 : 13 | 40 : 12.  
 5. s. of *Nabū-nādin*, 15 : 18.  
 6. f. of *Ardi-Ninib*, 23 : 3, and *Bēl-ittannu*, 23 : 3 | 67 : 5.  
 7. f. of *Nanā-nādin*, 40 : 14 | 108 : 2.
- Shu-ma-a*, *Shumi-i'a*  
 1. s. of *Erbā*, 51 : 3.  
 2. f. of *Nabū-bullīsu*, 45 : 10.
- Shum-iddina* (*MU-MU*), (*MU-ASH*)  
 1. s. of *Anum-muballit*, 34 : 2.  
 2. s. of *Bēl-ērib*, b. of *Zabina'*, m. of *Kil(?)ūlgaddu*, 32 : 2, 3.  
 3. s. of *Bēlshunu*, 61 : 20, U. E | 62 : 16.  
 4. s. of *Ina-šilli-Ninib*, 30 : 12.  
 5. s. of *Iqishā*, 63 : 12.  
 6. s. of *Lābāshi*, b. of *Bēl-šulē-shime*, 55 : 14.  
 7. s. of *Nabū-nādin*, 4 : 4.  
 8. s. of *Ninib-nāšir*, 29 : 15.  
 9. s. of *Puḥhuru*, 44 : 1, Lo. E.  
 10. s. of *Sha-pi-kalbi*, 126 : 10, U. E.  
 11. s. of *Šillai*, 52 : 21. Apparently identical with No. 4.

† [*Shirkū* and *Sharki*, like *Shirki* and *Shishku*, are *hypokoristika* from names composed of *Sha(i)rku* and a following god (cf. *Shir(š)ki-Bēl*, below). *Sha(i)rku* 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. *amēlu*) as *ḥshar-ki*, *shū-ir-ku* (*sha Shamash*), *ḥshi-rik*, *ḥshi-ra-ku* and *ḥshi-ish-ki*. Cf. Tallquist, *Die Sprache der Contracte Nabū-nā'id's*, p. 141, and Meissner, *Supplement*, p. 98.—Ed.]

‡ *Shishku* is the same as *Shirku*. Cf. the same name *Shi-ir-ki*, son of Egibi, *Dar.* 470 : 3, written *Shi-ish-ki*, *Dar.* 406 : 3.

12. s. of Sillu-Ninib, 60 : 17, L. E. | 81 : 16, U. E.  
Apparently identical with Nos. 4 and 11.
13. s. of Taddannu, 12, L. E. | 13 : 14, L. E. | 78 : 8.
14. s. of . . . . ., 32 : 16.
15. f. of Ah-iddina, 29 : 16.
16. f. of Bel-erib, 82 : 18.
17. f. of Bel-nadin, 109 : 8.
18. f. of Bel- . . . ., 125 : 19.
19. f. of Bibâ, 99 : 14, Lo. E.
20. f. of Dannâ, 2 : 16 | 4 : 25, U. E. | 33 : 20 | 34 : 20.
21. f. of Uarbâtânu, 79 : 14.
22. f. of Idissu, 26 : 4.
23. f. of Iqishâ, 5 : 21 | 28 : 15 | 132 : 24.
24. f. of Ninib-abu-uşur, 115 : 20.
25. f. of Ninib-êtir, 9 : 34.
26. f. of Silim-ilâni, 27 : 16.
27. 40 : L. E. | 70 : 5 | 127 : 9.
- Shum-ukîn
1. s. of Bel-muballit, b. of Belshunu, 122 : 15.  
2. 31 : 7.
- Shi-zu-bu
1. s. of Nâ'id-Bel, 2 : 1 | 18 : 19 | 19 : 18 | 20 : 18.  
2. f. of Ilî-gabari, and Nabûnâ, 92 : 5.
- \*Şi-ĥa' (cf. Bi. 875 and Şi-ĥa-a, Johns, *Deeds and Documents*, p. 515)
1. s. of Adumê, 66 : 13, U. E.  
2. f. of Balâtu, 99 : 3.
- Silla-ai, Şil-la-ai (abbrev., cf. Ina-şillu-Ninib)
1. s. of Nadin, hammaru akal sha sharri, 130 : 32  
R. | 131 : 31.  
2. s. of Shum-iddina, 52 : 22.
- Sillu-Ninib, abbrev. from Ina-şillu-Ninib, 60 : 18.
- Şu-u-ra-ai, Şur-ra-ai IX, in atûBît-mŞurai, 33 : 6, 9.
- \*Ta-ba-lu-la-ai, Ta-ba-lu-ai, † in atûBît-mTabalulai, 19 :  
7, 10 | 20 : 7 | 20 : 8 | 25 : 5, 7 | 53 : 5, 10 | 86 : 4 |  
100 : 4.
- Tab-ni-e-a, s. of Iddina-Bel, 4 : 5.
- Tad-dan-nu, † Ta-ad-dan-nu IX (identical with the name  
read Addannu IX, cf. Intro, p. 11). Perhaps to  
be read also Tattannu. §
1. s. of Ahê-BA-A, 114 : 15, L. E.
2. s. of Ahushunu, b. of Bel-abu-uşur, 37 : 19.
3. s. of Aplâ, hSin-mâgir, 71 : 7, 11, U. E. | 101 : 24,  
L. E.
4. s. of Bagi'azu, hshaknu sha harshammai, 100 : 7,  
U. E.
5. s. of Bânunu, 29 : 16.
6. s. of Bel-nâ'id, 63 : 15.
7. s. of Iqishâ, 63 : 14.
8. s. of Nâ'id-Bel, 52 : 19.
9. s. of Tiri-Tâma, hshaknu sha hgimirrai, 97 : 12.
10. s. of Ubâr, se., 8 : 13 | 13 : 15 | 22 : 14 | 42 : 17 |  
43 : 23 | 77 : 11.
11. s. of . . . . ., 116 : 14.
12. f. of Bel-bana, 16 : 16.
13. f. of Bel-nadin-shum, 2 : 11 | 4 : 21 | 4, L. E. | 5 :  
15, L. E. | 16, L. E. | 17 : 15, L. E. | 19 : 16 | 21,  
R. E. | 23 : 15 | 25 : 13(?) | 26 : 18 | 27 : 13,  
U. E. | 29 : R. | 31 : 15, L. E. | 33 : 15, L. E. |  
34 : 17 | 38 : U. E. | 43 : 21 | 46 : 19 | 47 : 17,  
L. E. | 48 : 15, L. E. | 49 : 14 | 52 : 16 | 53 : 22,  
L. E. | 57 : 13 | 64 : 13 | 65 : 21 | 66 : 11, L. E. |  
71 : 16, R. E. | 81 : 16, L. E. | 92 : 17, U. E. |  
117 : 17, Lo. E.
14. f. of Ninib-gâmil, 56 : 13.
15. f. of Shum-iddina, 12 : L. E. | 13 : 14, L. E. | 78 : 8  
(Id. with No. 13, cf. IX, p. 47, read Nadin-shumu?)
16. f. of . . . . ., 18 : 19 | 118 : 33.
17. 89 : 2.
- Tad-dan-nu-bullit-su, s. of Uadannu, b. of Shishki-Bel,  
41 : 2.
- \*Tad-di' || (cf. Tu-ta'?), f. of Rahim-ilî, 68 : 3.

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

‡ Delitzsch (*A. B.*, p. 452) translates "gift," and makes it equivalent to *tadânu*. This would appear more reasonable were it not for names like *Nabû-ta-ad-dan-nu-uşur*, "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 ܢܢܢ for *Tad-dan-nu* (*C. B. M.*, 5173). While this gives additional assurance that the results obtained concerning the first character of the name, cf. *Introd.*, p. 11, are correct, it shows also that alongside of *Tad-dan-nu*, at least, some of these names were pronounced *Tattannu*. Cf. ܢܢܢ for *ittannu*, *Introd.*, IX, p. 24.

|| [In view of the *hypokoristika* *Da-di-i*, *Da-da-a*, *Da-da-ai*, *Di-di-i*, *Du-du-u*, *Du-du-u-a* (Johns, *Assyr. Deeds*, Vol. III, pp. 95, 269, 443, 526), and *Di-di-e* and *Da-di-ia* (*Baby. Exp.*, IX), on all of which cf. Zimmern, *K. A. T.*<sup>3</sup>, pp. 225, 483, I prefer to read the above name *Dad-di'* = *Dâdi*. In several instances the name may not be Semitic but Iranian (cf. *Dādā*, Δάδος, Δάδος, *Dōdo*, *Justi*, *l. c.*). Cf. my note to *Gu-ba-ri*, above.—Ed.]



- Ta-tim* [cf. Bi. תלכי, Na. תלכו—Ed.], f. of *Bêl-bullitsu*, 15 : 18.
- Taq-bi-lshir* (*GISH*), *Taq-bi-li-shir* IX, f. of *Hâtin*, 60 : 18.
- Ta-qish*
1. s. of *Iddina-Bêl*, 41 : 17. Identical with *Taqish-Gula*.
  2. s. of *Nabû-bullitsu*, 37 : 17 | 41 : 2.
  3. f. of *Ana-mâtishu*, 10 : 12.
- Ta-qish-d Gu-la*, *Ta-qish-d Gula* (*dME-ME*), abbrev. *Taqish* (41 : 17), s. of *Iddina-Bêl*, sc., 12 : 13 | 21 : 16 | 22 : 13 | 27 : 14 | 28 : 14 | 30 : 14 | 41 : 17 | 44 : 14 | 79 : 13, U. E. | 115 : 17, U. E.
- \**Tar-bi-il-im-ma-har-be* [containing the Cassite god *Harbe*—Ed.], † in *Bit-m Tarbilimmaharbe*, 126 : 5.
- \**Ta-ta-†* (cf. Pe. *Thath*, *Dādā*), f. of *Tiridātu*, 86 : 12, Lo. E.
- \**Te-ri-hi-li-ia*, § *hardu sha Gushurri*, 80 : 7, 10, Lo. E.
- \**Ti-gi-ra-* (cf. Pe. *Tigran?*), f. of *Gundakka'*, 67 : 18, Lo. E. | 90 : 11, Lo. E.
- \**Ti-ra-a* (cf. Pc. *Tira*), *hardu sha Gushurri*, 80 : 7, 10, R.
- \**Ti-ri-Ia-a-ma*, *Tir-ri-Ia-a-ma* IX (cf. Bi. (ה)א;ר;א), f. of *Taddannu*, 97 : 12.
- \**Ti-ri-da-a-tu*, s. of *Tata'*, *hshaknu sha harshammai*, 86 : 12, Lo. E.
- \**Ti-ri-ra-ka-am-ma*, *Tir-ra-ka-am-ma*, cf. *Ti-ri-ka-mu* IX, *Ti-ra-ka-am* IX (Pc. *Tira-kâma*), *mâr biti sha Bêl-nâdin-shum*, 10 : 2, 6 | 56 : 3, 6, 11.
- \**Ti(?)-ri-ud-na-* [Pc., instead of *ud* read *pa(i)r* = *Tiripirna'*, cf. *Arta-pirna'*, above—Ed.], *hshaknu sha hgim-mirrai*, 69 : 11, R.
- Tu-ba(?)*, f. of *Sha-Nabu-ish-shi(?)*, 60 : 21.
- Tuk-ku-lu*, *Tuk-kul-lu*, *Tuk-ku-lum* IX, *Tuk-kul-lum* IX
1. f. of *Gula-shum-lshir*, 21 : 14 | 26 : 20 | 31 : 17 | 51 : 21 | 65 : 20 | 71 : 15 | 84 : 14.
  2. f. of *Shu-la-a*, 30 : 13.
- Tu-û-ba-ni-ia* [God *Tû* is my begetter (?), cf. *Tû-nâ'id* Johns, Ass. Deeds, No. 256, O., 2—Ed.], f. of *Shamash-êtir*, 67 : 16.
- Tûbi-ia*, *Ta-bi-iâ* IX (Ar. docket טב, 132 : R., cf. also Na. טב)
1. s. of *Abu-liti'*, 39 : 16 | 40 : 11, 15, | 108 : 13.
  2. f. of *Ardia*, 7 : 13.
  3. f. of *Hanni'*, 132 : 1.
- \**Tu-ub-Ia-a-ma* (cf. He. אב;א), f. of *Bana-Iâma*, *Hannani'*, *Zabad-Iâma* and *Zabina'*, 118 : 1.
- Uballit-su-Bêl*
1. s. of *Bêl-zêr-iddina*, b. of *Uballitsu-Nabû*, u. of *Nabû-nâdin-aĥu*, 37 : 7 | 102 : 4.
- Uballit-su-Marduk*
1. f. of *Aĥu-nûri'*, 45 : 16 | 130 : 25, Lo. E. | 131 : 24, U. E.
  2. f. of *Iddina-Marduk*, 6 : 13 | 64 : 10, R. E. | 97 : 15, L. E. | 100 : 10, U. E. | 112 : 16, U. E. | 130 : 25, Lo. E. | 131 : 24, U. E.
  3. f. of *Ninib-mutirshu*, 95 : 16, R. E. [According to Const. Nl. 520 : 18, 19, b. of No. 2—Ed.]
- Uballit-su-Nabû*, f. of *Nabû-nâdin-aĥu*, b. of *Uballitsu-Bêl*, 37 : 2 | 102 : 4.
- Û-bar*
1. s. of *Bêl-nâdinu*, 123 : 9, U. E.
  2. s. of *Bunene-ibni*, 13 : 11 | 21 : 11 | 27 : 12 | 38 : 12 | 71 : 14, U. E.
  3. s. of *Lâbâshi*, b. of *Aĥ-iddina*, b. of *Silim-ilâni*, 75 : 16.
  4. s. of *Nâdin*, 15 : 21 | 79 : 15.
  5. s. of *Ninib-muballit*, b. of *Ninib-nâdin-shumu*, 18 : 3.
  6. f. of *Ardia*, 2 : 16 | 3 : 17 | 122 : 14, L. E.
  7. f. of *Bêl-igisha*, 35 : 19.
  8. f. of *Lâbâshi*, 14 : 17. Id. with No. 6 (cf. Vol. IX).
  9. f. of *Taddannu*, 8 : 13 | 22 : 14 | 42 : 17 | 43 : 23 | 77 : 11.
- \**Û'-da-ar-na-*, *Û'-da-ar-na-*
1. f. of *Hananu-Iâma*, 7 : 15.
  2. f. of *Hanni'*, 84 : 15.

† [Cf. e.g. the Cassite names *Ulam-Harbe*, *Mûli-Harbe*, *Harbi-Shipak*, Delitzsch, *Sprache der Kossäer*, pp. 17, ff.—Ed.]

‡ [Cf. also *Ta-at-ti-i*, *Ta-tu*, *Tâ-tu-a-i*, *Ti-ti-i*, Johns, *Assyr. Deeds*, p. 450, and Δάτις and Δαράς.—Ed.]

§ [Cf. the abbrev. name *Hi-li-ia*, Johns, *Assyr. Deeds*, No. 265, R., 11 (also Vol. III, p. 460) and Np. 71. The first clement (*Te-ri*) of this apparently West-Semitic name seems to represent the god *dTe-ir* (cf. Johns, *Assyr. Doomsday Book*, pp. 17, 53, and my Ed. Preface above). I am however disinclined to connect the *hypok. Ti-ra-a* and *Tiriâma* below (and also *Ti-ri-i*, Johns, *Assyr. Deeds*, pp. 492 and XVI) or the Bi. א;ר;א and Na. א;ר;א with this god. It is a remarkable coincidence that a god *Tirî(a)*, *Têr* is also found as an element in Persian and Armenian proper names. Cf. *Ti-ri-da-a-ta(u) Tirira* (*Ti-ri*, *Ta-ra*) *kam(a,u)* below. Justi, *Iranisches Namenbuch*, pp. 325, ff., and Jensen, *Hittiter und Armenier*, pp. 244, f.—Ed.]

- \**U-hu-ma-na'* [Pe. *Wohu-manō*, Pehl. *Wohūman*—Ed.], † b. of *Bibā*, 9 : 32, L. E.
- \**U-ma-ah-bu'*, s. of *Silim-Bêl*, 119 : 15 | 120 : 11.
- \**U-ma-ah-pa(hat)-ri-e*, f. of *Lâbâshi*, 81 : 6, 9, U. E. | 84 : 13.
- \**U-mar-da-a-tu*, cf. *Humardātu*
- \**U-na-at*, *Un-na-tu* IX (perhaps Egyptian, containing the goddess 𐤎, Neit, Nut—Littmann), ‡ f. of *Bagarap*, 15 : 20.
- Upahhîr-Bêl*, § f. of *Ninib-bêl-ahêshu*, 99 : 17 | 104 : 10 | 111 : 18 | 115 : 21.
- \**Ur-da-a-tu*, cf. *Humardatu*
- Us-sa-ar-tum*, in *ātuBit-mUssartum*, 128 : 6.
- \**Ush-ta-bu-za-nu*, cf. *Ishtabuzanu*
- Za-ab-ba-a* (cf. Pa. 𐤆𐤁), f. of *Shullumu*, 58 : 15.
- \**Za-bad-du* (cf. Pa. 𐤆𐤁𐤃), f. of *Ana'ili*, 128 : 20, Lo. E.
- \**Za-bad-Ia-a-ma* (cf. Hc. 𐤆𐤁𐤃𐤌), s. of *Tûb-Iâma*, b. of *Bana-Iâma*, *Uannani'*, *Zabina'*, 118 : 1, 18, 30.
- \**Za-bid-Nanâ* (Ar. docket 𐤆𐤁𐤃𐤌), s. of *Uammaruru*, 106 : 10, R.
- \**Zab-di-ia*, *Zâ-ab-di-ia* IX
1. s. of *Bêl-asûa*, 33 : 18 | 34 : 21.
  2. s. of *Bêl-êtir*, 62 : 18.
  3. s. of *Bêl-zêr-ibni*, 54 : 18, Lo. E. | 70 : 15, Lo. E.
  4. s. of *Nâdiru*, 115 : 19.
  5. s. of *Nidintum-Bêl*, b. of *Ah-iddina*, *Nabû-rêu-shunu*, . . . *za-a*, 25 : 2.
  6. f. of *Ah-ab*, 93 : 4.
  7. 24 : 2.
- Za-bi-na'*
1. s. of *Bêl-êrib*, b. of *Shum-iddina*, m. of *Kil(?)il-ga-ad-du*, 32 : 2, 3.
  2. s. of *Tûb-Iâma*, b. of *Bana-Iâma*, *Uannani*, *Zabad-Iâma*, f. of *Ba(?)li-Iâma*, 118 : 1, 5, 11, 13, 25, 29, 37.
- \**Za-bi-ni*, *Za-bi-in* IX, *Za-bi-i-ni*, *Za-bi-i* IX
1. s. of *Balâtu*, *hshaknu hsipirripi sha hu-qu*, 102 : 6, 10, 12, R. | 118 : U. E.
  2. s. of *Billae*, 1 : 19.
  3. in *ātuBit-mZabini*, 21 : 6 | 42 : 5, 7 | 50 : 3 | 101 : 13.
- \**Za-bu-da-a*, *Za-bu-da'*
1. s. of *Bêl-ah-iddina*, 25 : 3.
  2. 8 : 2 | 46 : 10.
- Za-bu-du*
1. f. of *Quddai*, 30 : 2.
- \**Za-du-di-ia* [perhaps better *Ša-du-di-ia*, cf. Bi. 𐤆𐤁𐤃—Ed.], s. of *Barikki-ili*, 125 : 21.
- dZa-ma-ma-êrish*
1. f. of *Bêl-ah-iddina*, 125 : 21.
  2. in *ātuBit-mZamama-êrish*, 71 : 3. Id. with No. 1, cf. Vol. IX, p. 73.
- dZa-ma-ma-nâdin*
1. s. of *Balâtu*, b. of *Bêl-rê'ûshunu*, 1 : 15.
  2. s. of *Bêl-bullîsu*, 19 : 3.
  3. 96 : 2.
- \**Za-ta-me-e* [cf. Bi. 𐤆𐤁𐤃—Ed.]
1. f. of *Bêl-ittannu*, 75 : 11.
  2. 1 : 2.
- \**Zi-ma-ka'* IX, *Zi-ma-ak-ki'*, f. of *Ahu'u*, 37 : 18.
- Zi-im-ma-a*
1. s. of *Bêl-êtir*, 65 : 17, Lo. E.
  2. f. of *Bêl-nâdin-shumu*, 102 : 10.
- Zitti(HA-LA)-Nabû*
1. s. of *Mushêzûb-Bêl*, 101 : 26, U. E.
  2. s. of *Rîmût*, 118 : U. E.
- Z(S,S)uk-ki-i-tum*, *Z(S,S)uk-ki-tum*, || in *ātuBit-mZukki-tum*, 65 : 5 | 66 : 5.
- Zu-um-bu*
1. f. of *Harbâtânu*, 2 : 14 | 72 : 15 | 94 : 21 | 125 : 18 | 127 : 17 U. E.
  2. f. of . . . , 3 : 15 (prob. id. with No. 1).

† [Cf. *Ah-ma-na'*, above. For the second element cf. *At(w)ru-manu'* and *Tura-mana'*, Vol. IX, p. 51.—Ed.]

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

§ [In view of the fact that the two principal values of *NIGIN* are *pahâru* and *sahâru*, both of which occur in proper names (cf. *Bêl-u-pah-hîr*, IX, p. 56, on the one hand, and *Ni-is-sa-har-Bêl*, IX, p. 68, or *Ni-is-har-Bêl* (Concordance of the present volume) on the other), it must remain doubtful whether the name *NIGIN-Bêl*, above, is to be read *Upahhîr-Bêl* or *Nis(sa)har-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 (*Assyr. Deeds*, p. 126), *Suk-ka-ai*, *Suk-ai*, *Suk-ku-ai*, *Suk-ka-a*. From the writings *Su-ka-a* and *Su-ku-ai* found alongside the others it would follow that the first radical was *s* and the second *k*. Cf. the *hypokoristika* Bi. 𐤆𐤁𐤃 and Pa. 𐤆𐤁𐤃 (transcr. *σοχαεις*), and *Su-uk-ki-ia*, the name of a place, below. The common Neo-Babyl. name *Su-qa-ai*, from which we read the fem. *Su-qa-ai-i-ti*, Strassmaier, *Nabon*, 348 : 13, is a different name and probably to be connected with *Sûqu*, "street, bazaar."—Ed.]

*Zumba-a*, *Zu-um-ba* IX, f. of *Ninib-êtir*, 55 : 16.

\**Zu-za-a* (cf. Bl. 87!) †

1. f. of *Ah-iddina*, 100 : 11, Lo. E.

2. m. of *Ana-Bêl-upâqa*, 51 : 17 | 65 : 15, Lo. E.

..... *it-tan-nu*, s. of *Bêlshunu*, 30 : 11.

..... *abu-uşur*, f. of ....., 118 : 34.

..... *mutir?*, f. of *Silim-ilâni*, 52 : 20.

..... *zi-shu...*, f. of *Bagienna'*, 70 : 17.

## 2. NAMES OF WOMEN.

*IA-dir-tum*, † d of *Bânâ*, 2 : 2, U. E.

\**IAm-mi-si-ri'* IX, *IAm-mi-is-ri'*, 45 : 9.

*IBa-na-da-na-a-tu*, 6 : 2.

*IBe-lit-su-nu*, 74 : 5, 16.

*IBu-ru-ush-sha-a-tu*, 97 : 14, Lo. E.

*IB(P)ur-ru-ush-ti-ish*, m. of *Ninib-muballit*, 131 : 27.

*INi-din-tum*, d. of *Iba*.

## 3. NAMES OF SCRIBES.

*Ahu-shu-nu*, s. of *Aplâ*, 87 : 14 | 110 : 14 | 122 : 19.

*Ardi-Ninib*, s. of *Nishar-Bêl*, 35 : 20.

*Ba-la-tu*, *Balâtu*, s. of *Bêl-iqisha*, 41 : 13 | 57 : 17

*Bêl-apal-uşur*

1. s. of *Bêl-ibni*, 123 : 13.

2. s. of *Nidintu-Bêl*, 1 : 20.

*Bêl-ka-tin*, s. of *Ninib-êtir*, 109 : 10.

*Bêl-nâdin-shumu*, s. of *Ardi-Ninib*, 77 : 16.

*Bêl-muballit(-it)*, s. of *Itti-Ninib-inia*, 39 : 17 | 40 : 17 | 103 : 15.

*Iddina-Bêl*, s. of *Ninib-muballit*, 121 : 11.

*Itti-Bêl-balâtu*, s. of *Ninib-nâşir*, 52 : 24.

*La-ba-shi*

1. s. of *Balâtu*, 2 : 17 | 53 : 16 | 61 : 22 | 64 : 15 | 72 : 17 | 112 : 20.

2. s. of *Nâdin*, 63 : 16 | 73 : 13 | 116 : 15.

3. s. of ....., 84 : 18.

*Na-din*

1. s. of *Ina-silli-Ninib*, 28 : 16 | 29 : 18.

2. s. of *Lâbâshi*, 63 : 16 | 73 : 13.

*Ni-din-tû-Bêl*, s. of *Ninib-nâdin*, 11 : 10 | 126 : 15 | 130 : 33 | 131 : 32 | 132 : 25.

*Ninib-abu-uşur*, s. of *Bêl-nâdin-shumu*, 5 : 22 | 6 : 17 | 7 : 19 | 14 : 22 | 16 : 21 | 17 : 20 | 18 : 22 | 19 : 22 | 20 : 19 | 25 : 17 | 26 : 23 | 31 : 19 | 32 : 20 | 33 : 21 | 34 : 23 | 36 : 21 | 37 : 20 | 45 : 21 | 46 : 24 |

47 : 22 | 48 : 19 | 49 : 19 | 53 : 26 | 54 : 19 | 62 : 20 | 65 : 22 | 66 : 16 | 67 : 19 | 69 : 19 | 70 : 19 | 71 : 18 | 75 : 19 | 76 : 19 | 80 : 19 | 81 : 20 | 82 : 19 | 83 : 17 | 85 : 18 | 86 : 15 | 88 : 20 | 89 : 17 | 90 : 14 | 91 : 22 | 92 : 19 | 93 : 16 | 94 : 22 | 95 : 19 | 96 : 17 | 97 : 19 | 98 : 18 | 100 : 14 | 101 : 29 | 102 : 22 | 103 : 15 | 113 : 17 | 114 : 18 | 116 : 17 | 117 : 21 | 125 : 22 | 127 : 19 | 128 : 22 | 129 : 20.

*Ninib-bêl-ahê-shu*, s. of *Upahêhir-Bêl*, 99 : 17 | 104 : 10 | 111 : 18 | 115 : 21.

*Ninib-êrib*, s. of *Ardia*, 68 : 10.

*Ninib-êtir*, s. of *Zumbâ*, 55 : 16.

*Ninib-ga-mil*, s. of *Dummuq*, 24 : 19 | 38 : 15.

*Ninib-nâdin*, s. of *Mutirshu*, 4 : 28.

*Rênu-shukun*, s. of *Shamash-ah-iddina*, 10 : 15.

*Ri-mut-Ninib*, s. of *Bêlshunu*, 78 : 11.

*Sin-na-din-ahu*, s. of *Ardi-Bau*, 51 : 22.

*Shû-la-a*

1. s. of *Bêlshunu*, 59 : 22 | 119 : 18 | 120 : 14.

2. s. of *Ninib-nâşir*, 9 : 36 | 23 : 19.

*Tad-dan-nu*, s. of *Ubâr*, 8 : 13 | 13 : 15 | 22 : 14 | 42 : 17 | 43 : 23.

*Ta-qish-Gula*, s. of *Iddina-Bêl*, 12 : 13 | 21 : 16 | 27 : 17 | 30 : 14 | 44 : 14.

*U-bar*, s. of *Nâdin*, 15 : 21 | 79 : 15.

† Cf. also *Za-za-a*, *Za-za-ai*, *Za-za-u*, *Za-zi-e*, *Za-a-zi-i*, *Zi-zi*, *Zi-zi-i*, *Zi-zi-e*, *Zi-e-zi-i* given by Johns, *Assyr. Deeds*, Vol. III, pp. 112, f.

‡ Cf. *E-tir-tum*, *Nbn.* 756:2, a formation similar to *Mu-she-zib-tum*, *Dar.* 379:14.

## II. NAMES OF PLACES.†

- A-ma-az-ta-nu*, 64 : 5.  
*Āh-sha-nu*, 54 : 3.  
*A-q(k)ar-qa-bu-shu*, 43 : 6.  
*A-ra-zu-ú-a*, 43 : 5.  
*Ar-qa'* [= *Ar.* ארץ, "earth, ground"—Ed.], 58 : 5.  
*Bābiluki* (written *Eki* and *DIN-TIRki*), 1 : 21 | 15 : 21, in  
*mār hBābiluki*, 93 : 15 | 95 : 17, in *mShulum-*  
*Babiluki*, 13 : 2 | 15 : 18 | 23 : 3 | 39 : 13 | 40 : 12,  
 14 | 44 : 12 | 67 : 5 | 91 : 8, 11, 12, 15, R. | 108 : 2.  
*Bāb nārDi-rat*, 43 : 7 | 103 : 3.  
*Bāb nārShubti-(KU)-Ea*, 80 : 4.  
*Ba-al-sha-am*, 119 : 18 | 120 : 14.  
*Ban-ni-shu*, † 93 : 5.  
*Bêl'-a-shib-shu-ig-bi*, *Bêl'-ashib-(KU)-shu-igbi(E)* (cf. IX :  
 51 : 5 end), 54 : 19 | 107 : 13 | 126 : 5.  
*Bit-mAhu-la-ri-im*, 107 : 5.  
*Bit-mAr-ḥa* . . . , 32 : 6, 9.  
*Bit-mAr-za'*, 46 : 7, 10.  
*Bit-Ba-ḥa-ri*, 46 : 12.  
*Bit-mBa-laṣ-su*, 35 : 4, 6, 9.  
*Bit-bêl-tum*, 43 : 5.  
*Bit-mGa-la-la-nu*, 17 : 6.  
*Bit-mUa-ad-di-ia*, 76 : 3.  
*Bit-mUa-na-na'*.  
*Bit-ḥa* . . . ià, 55 : 4 [prob. *Ua-di-ià*, id. with *Ua-ad-di-ia*  
 —Ed.]  
*Bit-mU-i-ig(k)-la'*, *Bit mIg(k)-la'*, 62 : 5, 7 | 71 : 5 | 125 :  
 6, 9.  
*Bit m dIl-te-eh-ri-nūri'*, 34 : 6, 9.  
*Bit-mKina-a*, see *Bit-mMukin-aplu*.  
*Bit-dMar-ud-da*, 6 : 5, *Bit-Ma-ru-du* IX, without det. d.  
*Bit-mMukin-aplu (DU-A)*, 51 : 6, 10.  
*Bit-mMu-ra-nu*, 23 : 6, 8 | 67 : 6.  
*Bit-mMu-ra-shu-ú*, 127 : 3.  
*Bit-mNa-di-ir*, 129 : 4.  
*Bit-mNa-si-ka'*, 124 : 2.  
*Bit-mNa-tu-e[or un?—Ed.]-ilī = Natuel*, 54 : 6.  
*Bit-hpir-ri-sa-ai*, 101 : 13.  
*Bit-hrab-ka-shir*, 43 : 7.  
*Bit-hrab hnāsh paṭri*, 84 : 2.  
*Bit-hrab-u-ra-a-tū*, 94 : 4.  
*Bit-hrēshu(SAG)*, 18 : 7, 9.  
*Bit-mRi-ḥi-e-tu*, 40 : 4, 5.  
*Bit-mSin-li-shir*, *Bit mSin-lishir(GISH)* IX, 91 : 5.  
*Bit-mShu-la-a*, 39 : 5.  
*Bit-mŠu-u-ra-ai*, *Bit-hŠur-ra-ai*, *Bit-mŠur-ra-ai* IX, 33 : 6,  
 9 | 71 : 4.  
*Bit-mTa-ba-lu-la-ai*, *Bit-Ta-ba-la-ai*, *Bit-Ta-ba-lu-ai*, 19 :  
 7, 10 | 20 : 7, 8 | 25 : 5, 7 | 53 : 5, 10 | 86 : 4 | 100 :  
 4.  
*Bit-mTar-bi-ūl-im-ma-Uar-be*, 126 : 5.  
*Bit-mUs-sa-ar-tim*, *Bit-mU-sa-ar-ta* IX, 123 : 6.  
*Bit-mZa-bi-ni*, *Bit-mZa-bi-in* IX, *Bit-mZa-bi-i* IX, 21 : 6 |  
 21 : 8 | 42 : 5, 7 | 50 : 3 | 101 : 13.  
*Bit-mdZa-ma-ma-ērish*, 71 : 3.  
*Bit-mZ(S)uk-ki-i-tum*, *Bit-mZuk-ki-tum*, 65 : 5 | 66 : 5 | 88 : 6,  
 cf. also Vol. IX, 86<sup>a</sup> 6.  
*Bu-shu'*, perhaps *She-la'*, 43 : 6.  
*Ga-di-ba-tum*, 6 : 6 | 28 : 5, 7.  
*Ga-li-ia*, *Ga-li-e* IX, 53 : 4, 10.  
*Gam-ma-li-e*, *Ga-am-ma-li-e* [i.e., "Town of the Camels"  
 —Ed.], 84 : 4 | 92 : 4 | 118 : 3, 8, 26.  
*GISH-BAN* (read *isugash-tu*, derived from *bit-isuBAN*,  
 on which cf. Vol. IX, p. 36), 39 : 17 | 40 : 17.  
*Gi-ish-shu*, 54 : 3.  
*Ua-at-ta-ai* [i.e., "Town of the Hittite(s)"—Ed.], 115 : 8.  
*Ua-am-ma-na-ai*, *Ua-am-na-ai* [i.e., "Town of the Am-  
 monite(s)"—Ed.], 81 : 4, 11 | 82 : 4 | 85 : 5 |  
 90 : 4, 8 | 97 : 7 | 122 : 4.  
*Ua-am-ma-ri*, *Ua-am-ba-ri* IX, 61 : 7, 9.  
*Ua-d(t)al-lu-ú-a*, *Ua-ta-al-lú-a* IX, 8 : 4, 5 | 24 : 5, 7 [Const.  
 No. 498, I found a place *ātuUa-da-la'*—Ed.]  
*Ua-ash-ba-a*, *Uash(-ash)-ba-a*, 99 : 17 | 104 : 11 | 123 : 13.  
*Ua-za-tu(tum)* [cf. Tell. Am. tablets = 71ḡ—Ed.], 9 : 2, 20,  
 24.  
*Uu-uš-ši-e-ti sha mAd-di-ia*, 91 : 7.  
*Uu-uš-ši-e-tu sha mAd-ra-ḥu-ú*, 99 : 2.  
*Uu-uš-ši-e-ti sha mBa-gu-ush*, *hBa-gu-shu* IX [also Const.  
 Ni. 583 : 6—Ed.], 97 : 8.  
*Uu-uš-ši-e-ti sha mdBau-ērish*, 31 : 5, 8 | 69 : 7.  
*Uu-uš-ši-e-ti sha mDanná*, *ina Larak*, 37 : 5, 6.  
*Uu-uš-ši-e-tu sha Qa'-ma-nu* (determ. m omitted), 99 : 3.

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

‡ [Const. Ni. 603 : 8: *Ba-na-nēshu (UR-MAU)*. Hence it follows that the name of a place written *KAK-UR-MAU* in Vol. IX and transliterated by me *Ibni-Nergal* (p. 75) must also be transliterated *Ban(a)-nēshu*.—Ed.]

- Hu-uš-gi-e-ti sha mMarduk-êrish, 114 : 3.  
Hu-uš-gi-e-ti sha mMu-la-ki-it, 114 : 4.  
Hu-uš-gi-e-ti sha mNa-gir, 72 : 3.  
Ish-gal-lu-nu, 118 : 4, 7, 9, 10, 24.  
Kab-ri(tal)-li-ri-im-me-shi, Kab-ri(tal)-li-ri-im-mu-shi, 96 : 5 | 98 : 6, 10.  
Ka-a-ri-Ninib, Kâr-Ninib (not Mushezib-Ninib, Vol. IX), 14 : 7, 11 | 16 : 6, 10 | 47 : 8, 10 | 48 : 7, 9 | 49 : 6, 8 | 50 : 5 | 110 : 1.  
KU-gab-bar-ri, cf. Shubtu-Gabbarri, 111 : 5.  
Ku-hur-du, 27 : 6, 9.  
Ku-za-ba-tu(tum), 43 : 8.  
Larakki, 36 : 5, 8 | 37 : 6 | 41 : 6, 9 | 88 : 7 | 101 : 5.  
Ma-la-ha-nu, Malahânu(MA-TUM-TUM<sup>pl</sup>) IX, 38 : 7 | 101 : 13.  
Mi-li-du, 76 : 3 | 107 : 1, 5. [In Vol. IX mentioned as a canal—Ed.]  
Mushêzib-Ninib IX, to be read Kâr-Ninib, *q. v.*  
Na-ki-di-ni [*i.e.*, "Town of the Shepherds," cf. the Elamitic town âlu sha na-gi-da-a-ti—Ed.], 43 : 4 | 99 : 2.  
Nippurki, 2 : 18 | 3 : 18 | 4 : 28 | 5 : 22 | 7 : 2 | 7 : 19 | 8 : 13 | 9 : 36 | 10 : 16 | 11 : 4, 11 | 12 : 13 | 13 : 15 | 14 : 22 | 16 : 21 | 17 : 20 | 18 : 22 | 19 : 22 | 20 : 19 | 21 : 16 | 22 : 14 | 23 : 19 | 24 : 19 | 25 : 17 | 26 : 23 | 27 : 17 | 28 : 16 | 29 : 18 | 30 : 15 | 31 : 19 | 32 : 20 | 33 : 21 | 34 : 23 | 35 : 20 | 36 : 21 | 37 : 20 | 38 : 15 | 41 : 18 | 42 : 17 | 43 : 23 | 45 : 21 | 46 : 24 | 47 : 22 | 48 : 19 | 49 : 19 | 50 : 20 | 51 : 22 | 52 : 24 | 55 : 16 | 57 : 17 | 58 : 16 | 59 : 22 | 61 : 22 | 62 : 15, 20 | 63 : 16 | 64 : 15 | 65 : 21 | 66 : 12, 16, Lo. E. | 67 : 19 | 68 : 6, 10 | 69 : 19 | 70 : 19 | 71 : 18 | 72 : 17 | 73 : 13 | 75 : 19 | 76 : 19 | 77 : 6, 17 | 78 : 12 | 79 : 15 | 80 : 19 | 81 : 20 | 82 : 19 | 83 : 17 | 85 : 18 | 86 : 15 | 87 : 15 | 88 : 20 | 89 : 17 | 90 : 14 | 91 : 22 | 92 : 19 | 93 : 16 | 94 : 22 | 95 : 19 | 96 : 17 | 97 : 19 | 98 : 18 | 100 : 14 | 101 : 29 | 103 : 22 | 103 : 15 | 104 : 6 | 105 : 16 | 109 : 11 | 110 : 14 | 111 : 18 | 112 : 20 | 113 : 17 | 114 : 18 | 115 : 21 | 116 : 15 | 117 : 20 | 118 : 39 | 119 : 6 | 120 : 6 | 121 : 5, 12 | 122 : 19 | 124 : 14 | 125 : 22 | 127 : 19 | 128 : 22 | 129 : 20 | 130 : 34.  
Parakku(BARA)ba-ri, 92 : 7.  
Ra-bi-ia [appar. *m* omitted, hypok.—Ed.], 9 : 2, 5, 6, 20, 24.  
Sa . . . . ., 22 : 4.  
Sin-bêl-shu-nu (*m* omitted), 57 : 4, 6 | 108 : 15.  
Sipparaki, 75 : 8.  
Su-uk-ki-ia [appar. *m* omitted, cf. Bi. 𐎶𐎠𐎶—Ed.], 99 : 2.  
Sha-la-me-e, Sha-lam-me-e IX, 75 : 7.  
Shubti(KU)-Gab-bar-ri, 111 : 5.  
Taq-bi-lîshîr (*m* omitted), 71 : 6.  
Tarbaşu-um-ma-nu ["Court of the artisans"—Ed.], 99 : 1.  
Tu-shu-shu [or Hîsh-shu-shu?—Ed.], 43 : 4.  
Uruki, in the name of a gate of Nippur, abullu Shi-bi Uruki, 37 : 15 | 45 : 19.  
Uruki, Uruki-ku IX, 61 : 15 | 62 : 12.

## III. NAMES OF GATES IN NIPPUR.

- Abullu E-MAII, Abullu MAII not Abullu rabû, Vol. IX; [though referring to the largest gate of Nippur, the name (*E*)MAII is ident. with E-GAL-MAII, *q. v.*—Ed.], 18 : 20 | 19 : 19, U. E. | 26 : 22 | 37 : 14 | 45 : 17 | 46 : 22.  
Abullu-Gu-la (Gula written without det. *a*), 18 : 21 | 19 : 20.  
Abullu LUGAL-GUD-SI-DI., Abullu-LUGAL-SI-DI [written with det. *a*, Const. 522 : 11, therefore not to be read Bâb-Sharru-GUD-SI-DI, Vol. IX—Ed.], 29 : 14 | 45 : 18 | 46 : 23.  
Abullu-Shi-bi-Uruki, 37 : 15 | 45 : 19.  
Bâb-ka-lak-ku, 68 : 6 | 77 : 6 | 104 : 6 | 119 : 6 | 120 : 6.  
Bâbu sha mGu-bar-ru, 128 : 14, U. E. (a sluice?).

## IV. NAMES OF CANALS.†

- mÂhu-li-<sup>l</sup>, mÂhu-li-ia, 43 : 4 | 112 : 4, 10.  
Bâb-Bi-na-nu, 98 : 8.  
Bal-ti-ia (*m* omitted), 55 : 4.  
Ba-la-tu, Balâtu (*m* omitted), 112 : 4, 10.  
mDa-bi-ia-ash-ta. . ., 82 : 3.  
Diglat la-bi-ri (an old bed of the Tigris), 36 : 8 | 41 : 9 | 98 : 9.  
Di-rat, Di-ra-a-tu, 43 : 7 | 79 : 3, 8 | 103 : 3 | 112 : 4, 10.

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

Har-pi-qud Har-ri-pi-qu-du(*qud*), (87 : 6), 6 : 5 | 7 : 2 | 14 : 9 | 16 : 9 | 17 : 10 | 18 : 10 | 19 : 10 | 20 : 9 | 23 : 8 | 25 : 8 | 33 : 8 | 34 : 8 | 47 : 11 | 48 : 9 | 49 : 8 | 62 : 6 | 75 : 7 | 85 : 13 | 87 : 6 | 92 : 14 | 94 : 4 | 113 : 5 | 125 : 8 | 128 : 6 (= נהר פקוד).

Kit-ti-ma-nu, 129 : 3.

Kitû (written GU-DU-A, without *ki*), 50 : 4.

Nam-gar-ri(rum)-dûr-Bêl, Nam-gar-ri-dûr-Bêl, Nam-gar-dûr-Bêl, Nam-ga-ri(rum)-dûr-Bêl IX, 15 : 5 | 57 : 6 | 93 : 5. Written without det. *nâr*, 39 : 5, 18 | 40 : 6.

Sin(UD-SAR)-mâgir(DUG-GA), Si-im-ma-gi-ir, 123 : 1. In Vol. IX read Nannaru-muqur(dUD-SAR-DUG-GA), 87 : 7 | 112 : 4, 9 | 123 : 1.

Purât Nippur, written Nâr-Sipparaki Nippurki, 7 : 2 | 26 : 9 | 32 : 9 | 45 : 8 | 46 : 9, 12 | 53 : 4 | 63 : 2 |

65 : 6 | 66 : 6 | 76 : 4 | 107 : 2 | 126 : 6. Without Nippur, 5 : 4 | 88 : 6.

Sin (XXX, UD-SAR), 6 : 6, 8, Lo. E., R. E. | 18 : 15, R. E., U. E. | 20 : 12, R. E., Lo. E. | 22 : 10, U. E., L. E. | 24 : 12 | 25 : 11, L. E. | 26 : 16, R. E., R. | 32 : 15, L. E., U. E. | 34 : 16, L. E., U. E. | 35 : 14, R. E. | 36 : 14, L. E., U. E. | 37 : 12, U. E., L. E. | 41 : 13, L. E., U. E. | 42 : 12, L. E., U. E. | 45 : 14, Lo. E., R. E. | 46 : 18, U. E., R. E. | 50 : 13, U. E., R. E. | 54 : 15, L. E., U. E. | 72 : 4 | 82 : 13 | 91 : 5 | 95 : 14 | 103 : 4.

Sha mAd-du-abu-ušur, 117 : 3.

Sha hMi-šir-ai, 43 : 5.

Shap-pu-ut-tum, 50 : 4.

Shubtu(KU)-Ea iu aluBâb nârShubti-Ea, 80 : 4.

## V. NAMES OF DEITIES CONTAINED IN THE PROPER NAMES.

dAd-du, Addu (*dIM*), cf. the male proper names under Addu. [Shortened also to Ad, cf. Adrahû, Adumê.]

\*dAd-gi-shi-ri, cf. dAd-gi-shi-ri-zabaddu.

\*dAl-te-eh-ri, dIl-te-hi-ri, cf. dAl-te-eh-ri-nûr, dIl-te-eh-ri-nûr, dIl-te-hi-ri-abi. The Ar. שרר preceded by the article אל, "the Moon-god," cf. Editorial Preface.

\*A-mu-nu (without det. *d*), cf. Pa-mu-nu. The Egyptian God Amon.

dA-num, cf. the male names under Anum

dA-nu-us-su (= *danûtsu* "his divinity"), cf. Atamar-dA-nu-us-su.

dAshur (written dIU), cf. Ashur-UR(?)-ibni.

\*dBa-ga-, cf. dBa-ga'-da-a-tu, 111 : 12, L. E. The Persian word for god.

\*dBan-an, dBan-a-ni, dBan-an-na, dBan-nu, cf. dBan-nu-êrish.

dBau (written Bâbu, with and without det. *d*), cf. names under dBau, Ardi and Kalbi.

dBêl (written dEN, dEN-LIL, L), cf. the male proper names under Bêl, Ardi, etc.

dBIL-KIRRUD(?), in Vol. IX read Nimib(BIL-DAR-ai), cf. BIL.KIRRUD-ai, and Intro., p. 14.

\*dBit-ili, cf. dBit-ili-a-kal(?)-ri. The He. בִּית־אֵל cf. Vol. IX and Zimmern, *K.A.T.*,<sup>3</sup> pp. 437, f.

dBu-ne-ne, cf. dBu-ne-ne-ibni.

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

[Damu (without det. *d*), perhaps in hypok. Damîa.—Ed.]

dDan-nu, cf. dDan-nu-ahêshu-ibni and dLamassu(?) below. [Perhaps also written Du-un (without det. *d*) in Dun-dana'.—Ed.]

\*dDu-u, cf. dDû-iâhhabbe.

dE-a (written dI, dBE), cf. the male proper names under dEa, also nârShubtu-Ea.

E-GAL-MAÛ, also written E-MAÛ and only MAÛ, cf. Ardi-E-GAL-MAÛ, Abullu(E)MAÛ.

\*dE-si-' the Egyptian Isis = 𓆎, 𓆏, cf. the male proper names under Padani, Pâni and Na', also Patêshu.

\*Ga-ad-du (written without det. *d*), cf. Kil(?)-il-Gaddu, the West-Semitic god of Fortune (Fortuna).

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

[Ha-an (without det. *d*, perhaps also Iu-un), cf. Ûamma-ruru and Ha-an-da-sha-nu, Ûa-an-na-ta'.—Ed.]

\*Ûar-be, without det. *d*, a Cassite god, identical with Bêl, cf. mTarbilimma-Ûarbe.

\*dIa-hu-û IX, dIa-a-hu, dIa-a-hu-û IX, = יְהוָה (not יְהוֹה, Vol. IX, p. 17), the contracted form of Jahwe at the beginning of Hebrew names. Also written dÛu-u, cf. Intro., pp. 19, f.

\*Ia-a-ma (without det. *d*), = יְהוָה, the Hebrew Jahwe, at the end of West-Semitic proper names, cf. Ga-da-al-Ia-a-ma, etc., and Intro., pp. 20, f. For a different view cf. Ed. Preface.

\**dIl-te-eh-ri*, cf. *dAl-te-eh-ri*.

*dKUD*, cf. *dKUD-ah(u)-iddin*, possibly to be read *dDaian*.

*dKUR-GAL*. For the Ar. writing of this name אור, cf. Intro., p. 8. Cf. the male proper names under *dKUR-GAL*.

*dLamassu* (? written *dKAL-KAL*), cf. the male proper names under *Lamassu* [possibly to be read *dDannu*—Ed.]

*LUGAL-GUD-SI-DI* (Const. Ni. 522 : 21, written with det. *d*, as I learn from Prof. Hilprecht). In 29 : 14 *GUD* omitted. Cf. name of a gate in Nippur, *Bâb-dLUGAL-GUD-SI-DI*.

*dMarduk* (written *dAMAR-UD* and *dSHU*), cf. the male names under *Marduk*.

\**dMar-ud-da*, *Ma-ru-du* (without det. *d* IX), cf. *abuBit-dMar-ud-da*, 6 : 5. [Probably the Cassite god Maruttash. Cf. Delitzsch, *Die Sprache der Kossaer*, pp. 20, 23, and Hilprecht in *Z.A.*, VII, p. 310.—Ed.]

\**dMil-hi*, cf. *Mil-hi-abu-ušur*. Probably the West-Semitic god *Milk*(*i*), cf. Zimmern, *K.A.T.*<sup>3</sup>, p. 471.

*dNabû* (written *dAG* and *dPA*), cf. the male proper names under *Nabû*.

*Na-hi-ish*, *Na-hish* (without det. *d*). Cf. *Na-hish-šûbu*.

*dNa-na-a*, cf. the male names under *Nanâ* and *Zabadu*.

*dNannaru* IX, read *dSin* in Vol. X.

*Na-at* (without det. *d*), cf. *U-na-at*. Perhaps the Egypt. goddess *Neit* or *Nut*.

*dNergal* (written *UGUR*, *dSHI-DU*, 5 : 10, 13), cf. the male proper names under *Nergal* and *Dannu*.

*dNinib* (written *dBAR*). For the Ar. writing of this name אנושה, cf. Intro., p. 8 and Editorial Preface. Cf. the male proper names under *Ninib*, *Ardi*, etc.

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

*Qûsu* (without det. *d*). [Cf. *Gu-sa-ai*.—Ed.]

*dSin* (written *dXXX* and *dUD-SAR*), cf. the male proper names under *Sin*, and *nârSin*.

*dShamash* (written *dUD*), cf. the male proper names under *Shamash*.

*dShamesh* (written *dUD-mesh*) the West-Semitic pronunciation of the Sun-god, cf. the male names under *Shamesh* and Editorial Preface.

*Te-ri* (without det. *d*), cf. *Te-ri-hi-li-ia* and Ed. Preface.

*Ti-ra*, *Ti-ri*, *Tir-ra*, *Ti-ri-ra*, the Iranian god *Tēr*, cf. *Ti-ri-da-a-tu*, *Ti-ri-ra-ka-am-ma*, etc., and the footnote to *Te-ri-hi-li-ia*.

*Tu-u* (without det. *d*), perhaps a god *Tû* or *Itû*. Cf. *Tu-u-ba-ni-ia*.

*dZa-ma-ma*, cf. the male proper names under *Zamama*.

## VI. NAMES OF THE ARAMAIC ENDORSEMENTS.

אדאבי[ג] (דAd[Abi? Ed.]-gi-shi-ri-zab-du), 55 : R.

אחרשן (Ahu-shu-nu), s. of בלאטר, 131 : R.

אורפחר (dKUR-GAL-u-pah-hir), 105 : R.

אנושהבולט (Ninib-uballit(-it)) (DJN-it), 87 : Lo. E.

אנושהארנ (Ninib-iddina(MU)), 29 : U. E.

ביבא (Bi-ba-a), 125 : R.

בלאבצר (Bêl-abu-ušur), s. of [סגנ] שמתבניא, בלאבצר, [סגנ] hshaknu sha hshumutkunai.

בלאבצר [בלאבצר] (Bêl-abu-ušur), f. of בלאבצר, 115 : R.

בלארנ (Bêl-iddina(MU)), 60 : R. E.

בלאטר (Bêl-êtir), s. of גו, 104 : O.

בלאטר (Bêl-êtir), f. of אחרשן, 131 : R.

בלאטרשוש (Bêl-êtir-Shamash), 116 : Lo. E.

בלאצרש (Bêl-u-gur-shu), s. of סגנ בנשיא, [סגנ] hshaknu hba-ni-neshai), 126 : R.

בלאריב (Bêl-êrib), f. of ריבת, 99 : R.

בלבזנ[?] (Bêl-mukîn-aplu), 78 : R.

גו (Gu-zi-ia), f. of בלאטר, 104 : O.

דריהוש (Da-ri-ia-a-mush), 78 : R.

הירורי (Hi-'-du-ri-'), s. of חבצר, 99 : R.

זברננא (Za-bid-Nanâ), 106 : R.

זורק (?) (Hi-'-...), f. of שכוח, 52 : U. E.

חבצר [חבצר] (Hab-zir), f. of הירורי, 99 : R.

חנני (Ha-an-na-ni-'), s. of טבי, 132 : R.

טבי (Tâbi-ia), f. of חנני, 132 : R.

לבש (La-ba-shi), 59 : R.

... כנא (Man-nu-lu-ha-a), 46 : R.

מרבא (Marduk-a), 121 : O.

נבזנ[?] (Nabû-za-bad-du) 119 : U. E.

נבזנ[?] (Nabû-ra-pa-'), 120 : O.

ריבת (Ri-bat), s. of בלאטר, 99 : R.

שכוח (Sha-ku-û-hu), s. of זורק (?), 52 : U. E.

רהימאל (Ra-hi-im-ilî), 68 : O.





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## 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; **fol(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)  $\times$  width  $\times$  thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

### I. AUTOGRAPH REPRODUCTIONS.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
1	1	Accession.	11	4	Possession of H. V. Hilprecht.	U. L. corner cracked; small portions broken out; otherwise well preserved. $6.3 \times 7.65 \times 2.68$ . Inscr. 14 (O.) + 8 (R.) = 22 li. Thumbmark on L. E.
2	1	Accession.	11	15	5277	Lo. L. corner of O. chipped off; otherwise well preserved. $6.15 \times 7.3 \times 2.4$ . Inscr. 10 (O.) + 9 (R.) = 19 li. Thumbmark on U. E. Seal impr. on L. E. Faint Aramaic inscr. incised on L. E.
3	2	Accession.	11	15	5272	Fragmentary; U. and Lo. part wanting; also cracked, with small portions broken away. $5.7 \times 7.45 \times 2.4$ . Inscr. remaining, 11 (O.) + 8 (R.) = 19 li. Seal impr. on L. E.
4	3	Accession.	12	15	Possession of H. V. Hilprecht.	Slight crack, otherwise in a fine state of preservation. $7.85 \times 10.3 \times 7.85$ . Inscr. 17 (O.) + 2 (Lo. E.) + 11 (R.) = 30 li. Five thumbmarks on L. E. Three seal impr. on U. E., one on L. E. and Lo. E.
5	3	Accession.	12	17	5235	A large portion of Lo. R. corner wanting. Several cracks. $6.2 \times 7.9 \times 2.9$ . Inscr. 12 (O.) + 11 (R.) = 23 li. Seal impr. on L. E., U. E. and Lo. E. Inscr. of the latter is broken away.
6	4	Accession.	(?)	(?)	5233	U. and a large portion of Lo. L. corners wanting. Several cracks. $8.85 \times 7.75 \times 3$ . Inscr. 11 (O.) + 7 (R.) = 18 li. Seal ring impr. on L. E. and Lo. E. Inscription of the latter, belonging to <i>Bêl-muktn-aplu</i> s. of <i>Kâšir</i> , is broken away.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
7	5	1	1	2	Possession of H. V. Hilprecht.	In an excellent state of preservation. $6.7 \times 8.95 \times 3$ . Inscr. 8 (O.) + 12 (R.) = 20 li. Two seal impr. on Lo. E. and one on L. E. Seal ring impr. on U. E.
8	5	1	1	15	5257	Cracked, with small portions broken out on R.; otherwise well preserved. $5.95 \times 7.5 \times 2.75$ . Inscr. 7 (O.) + 7 (R.) = 14 li. Two impr. of seal rings on Lo. E. and one on R. E. Faint traces of an Aramaic docket in black color on O.
9	6	1	1	16	5267	Lo. L. corner chipped off; otherwise in an excellent state of preservation. $7.5 \times 9 \times 3.25$ . Inscr. 17 (O.) + 5 (Lo. E.) + 14 (R.) = 36 li. Two seal impr. on U. E., one on L. E., R. E. and R. Two thumbmarks on U. E.
10	6	1	1	16	5448	Cracked; Lo. L. corner wanting. $4.8 \times 5 \times 1.7$ . Inscr. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E.
11	7	1	1	20	5237	Large portion of U. E. wanting. Trapezoidal shaped. $4.4 \times 6.2 \times 2.0$ . Inscr. 5 (O.) + 8 (R.) = 13 li. Two thumbmarks on L. E.
12	7	1	2	3(?)	5164	Considerably cracked. Portions of O. broken out. $5.6 \times 7.1 \times 2.85$ . Inscr. 9 (O.) + 6 (R.) = 15 li. Thumbmark on U. E. Impr. of seals on Lo. E. and L. E.
13	8	1(?)	2	5	5351	U. L. corner wanting; also cracked. $6.4 \times 7.7 \times 2.5$ . Inscr. 10 (O.) + 6 (R.) = 16 li. Seal ring impr. on U. E., and portion of one on L. E. The inscription of the latter is broken away.
14	8	1	2	5	5356	In an excellent state of preservation. $6 \times 8.36 \times 2.6$ . Inscr. 12 (O.) + 11 (R.) = 23 li. Three thumbmarks on Lo. E. Impr. of seals on U. E. and L. E.
15	9	1	2	8	5147	Lo. L. corner injured; otherwise well preserved. $5.48 \times 6.7 \times 2.85$ . Inscr. 11 (O.) + 11 (R.) = 22 li. Seal impr. on L. E., Lo. E. and R. E. Seal ring impr. on U. E.
16	10	1	3	6	5360	Well preserved. $5.85 \times 7.38 \times 2.7$ . Inscr. 12 (O.) + 9 (R.) = 21 li. Two thumbmarks impr. on U. E. Seal impr. on L. E., Lo. E. and R.
17	10	1	3	6	5318	Cracked, with small portions broken out of O. $6 \times 7.9 \times 2.7$ . Inscr. 12 (O.) + 1 (Lo. E.) + 8 (R.) = 21 li. Four thumbmarks on U. E., seal impr. on L. E., Lo. E. and R. R. also shows impr. of texture of cloth.
18	11	1	3	7	5187	Numerous cracks, with portions broken out. $6.4 \times 8.1 \times 3$ . Inscr. 13 (O.) + 10 (R.) = 23 li. Five thumbmarks on Lo. E. Two seal ring impr. on U. E. and one on R. E. R. shows impr. of texture of cloth.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
19	11	1	3	7	5326	Slightly effaced on O. and R., otherwise well preserved. $5.7 \times 7.7 \times 2.6$ . Inscr. 13 (O.) + 10 (R.) = 23 li. Three thumbmarks on R. Two seal impr. on U. E., one on L. E. and Lo. E.
20	12	1	3	7	5225	Several cracks; small portions broken away. $6.58 \times 7.75 \times 2.9$ . Inscr. 11 (O.) + 9 (R.) = 20 li. Three thumbmarks on L. E. Two seal ring impr. on Lo. E. and one on R. E.
21	13	1	3	8	5177	Slightly injured on Lo. R. and L. corners; otherwise well preserved. $5.5 \times 6.8 \times 2.6$ . Inscr. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E. Seal impr. on U. E. and on R. E.
22	13	1	3	10	5222	Cracked; small portion of O. broken out. $5.85 \times 7.65 \times 2.9$ . Inscr. 8 (O.) + 2 (Lo. E.) + 5 (R.) = 15 li. <i>Šupurshunu</i> 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 Aramaie inser. in black color on O.
23	13	1	3	13	5282	Excellently preserved with the exception of a small portion chipped off L. E. $5.85 \times 6.55 \times 2.3$ . Inscr. 12 (O.) + 8 (R.) = 20 li. Three thumbmarks on L. E.
24	14	1(?)	3	20	5324	Numerous cracks. Large portion of U. E. wanting. $6.3 \times 7.8 \times 2.9$ . Inscr. 10 (O.) + 10 (R.) = 20 li. Three thumbmarks on Lo. E. Two seal ring impr. on L. E. and one on U. E.
25	15	1	3	(?)	5198	Numerous cracks. Portions broken out of O. and R. $6.9 \times 8.3 \times 2.6$ . Inscr. 10 (O.) + 8 (R.) = 18 li. Five thumbmarks on U. E. Two seal ring impr. on L. E.
26	15	1	4	1	5227	U. L. corner injured; otherwise well preserved. $5.9 \times 7.6 \times 3$ . Inscr. 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.
27	16	1	4	6	5259	Slightly cracked; otherwise well preserved. $5.35 \times 6.7 \times 2.25$ . Inscr. 9 (O.) + 1 (Lo. E.) + 8 (R.) = 18 li. Seal impr. on U. E. Three thumbmarks on L. E.
28	16	1	4	15	5179	Cracked. Portions broken out of O. and R. $4.81 \times 5.78 \times 2.2$ . Inscr. 10 (O.) + 8 (R.) = 18 li. Same seal impr. on U. and Lo. E. The former, belonging to <i>Bēl-nādin-shumu</i> , s. of <i>Taddamu</i> , is uninscribed. Thumbmark on L. E.
29	17	1	4	20	5283	Very well preserved. $5.2 \times 6.25 \times 2.3$ . Inscr. 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.
30	17	1	4	20	5157	Lo. L. corner wanting. $5.25 \times 6.4 \times 2.5$ . Inscr. 9

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						(O.) + 7 (R.) = 16 li. Seal impr. on R. and Lo. E. Thumbmark on L. E.
31	18	1	4	26	5224	Numerous cracks. Portions broken out on O. and R. $6 \times 7.7 \times 2.8$ . Inscr. 13 (O.) + 7 (R.) = 20 li. Seal on L. E., U. E. and Lo. E. Two thumbmarks on Lo. E.
32	19	1	4	26(?)	5190	R. end wanting. Cracked. $6.45 \times 7.55$ (fr.) $\times 3$ . Inscr. 13 (O.) + 8 (R.) = 21 li. Five seal ring impr. on U. E. and one on L. E. Four thumbmarks on R.
33	19	1	4	27	5204	U. R. and Lo. L. corners wanting. Cracked. $6.5 \times 8.25 \times 3.05$ . Inscr. 14 (O.) + 8 (R.) = 22 li. Seal impr. on L. and Lo. E. Thumbmark on Lo. E.
34	20	1	4	27(?)	5223	U. L. corner wanting; otherwise well preserved. $6.15 \times 8.05 \times 3.1$ . 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.
35	20	1	5	1	5274	Slightly effaced on O.; otherwise well preserved. $6.35 \times 8.1 \times 3.1$ . Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal ring impr. on R. E. Two thumbmarks on U. E.
36	21	1	5	2	5254	Considerably cracked, with small portions broken out. $6.2 \times 7.5 \times 2.85$ . Inscr. 12 (O.) + 10 (R.) = 22 li. Two seal ring impr. on L. E. and one on U. E.
37	22	1	5	2	5375	Several cracks. Small portions broken out of R. $5.8 \times 7.1 \times 2.35$ . Inscr. 10 (O.) + 11 (R.) = 21 li. Two seal ring impr. on U. E., and seal impr. on L. E.
38	22	1	5	9	5264	Slightly cracked on O., otherwise well preserved. $5.05 \times 6.05 \times 2.4$ . Inscr. 10 (O.) + 1 (Lo. E.) + 6 = 17 li. Impr. of seal on U. E. and on R. Thumbmarks on L. E.
39	23	1	5	16	5361	In an excellent state of preservation. $6.75 \times 8.45 \times 3.0$ . Inscr. 10 (O.) + 9 (R.) = 19 li. Three thumbmarks on L. E.
40	23	1	5	17	5329	Lo. R. corner, which was uninscribed, is wanting; otherwise well preserved. $6.9 \times 8.65 \times 2.85$ . Inscr. 9 (O.) + 10 (R.) = 19 li. Two thumbmarks on L. E.
41	24	1	6	5	5245	Cracked; otherwise well preserved. $6.3 \times 7.1 \times 2.5$ . Inscr. 11 (O.) + 8 (R.) = 19 li. Two seal ring impr. on U. E. and one on L. E. Two thumbmarks on L. E.
42	24	1	6	11	4985	Considerably cracked and badly effaced. $5.75 \times 6.8 \times 4.45$ . Inscr. 10 (O.) + 9 (R.) = 19 li. Seal ring impr. on U. E. and one on O. Seal

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
						impr. on U. E. The thumbmark on L. E. is broken away.
43	25	1	6	15	5349	Slightly cracked and effaced; otherwise well preserved. $6.35 \times 7.7 \times 2.7$ . Inscr. 14 (O.) + 10 (R.) = 24 li.
44	25	1	6	24	9555	Well preserved. $5 \times 6.48 \times 2.28$ . Inscr. 8 (O.) + 7 (R.) = 15 li. Two seal impr. on Lo. E. and one on L. E.
45	26	1	7	1	5354	Very well preserved. $6.05 \times 7.95 \times 3.1$ . Inscr. 11 (O.) + 1 (Lo. E.) + 10 (R.) = 22 li. Two seal ring impr. on Lo. E. and one on R. E.
46	26	1	7	2	5320	Slightly cracked; otherwise well preserved. $5.95 \times 7.6 \times 3.05$ . Inscr. 12 (O.) + 4 (Lo. E.) + 9 (R.) = 25 li. Two seal ring impr. on U. E. and one on R. E. Six thumbmarks on L. E. Aramaic docket in black color on R.
47	27	1	7	6	5196	Considerably cracked. Portions broken out of R. and U. E. $6.6 \times 8.65 \times 3.2$ . Inscr. 14 (O.) + 9 (R.) = 23 li. Two seal impr. on U. E. and one on L. E.
48	27	1	7	6	5350	In an excellent state of preservation. $6.15 \times 8.15 \times 3.15$ . Inscr. 12 (O.) + 8 (R.) = 20 li. Seal impr. on L. E., Lo. E. and R. O. Three thumbmarks on U. E.
49	28	1	7	6	5193	Lo. L. end wanting. Cracked, with portions broken out of R. $6.3 \times 8.5 \times 3.25$ . Inscr. 11 (O.) + 9 (R.) = 20 li. Two seal impr. on U. E., one on Lo. E. and L. E. The inscr. of the latter, belonging to <i>Bêl-nâdin-shumu</i> , s. of <i>Taddanu</i> , is broken away.
50	29	1	7	8	5273	Lo. L. corner slightly injured; otherwise well preserved. $6.4 \times 8.1 \times 3$ . Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal impr. on U. E. and Lo. E., one on L. E. Seal ring impr. on R. E. Two thumbmarks on R.
51	29	1	7	16	5278	Slightly effaced on R.; otherwise well preserved. $6.2 \times 7.8 \times 3.25$ . Inscr. 11 (O.) + 2 (Lo. E.) + 10 (R.) = 23 li. Seal impr. on U. E. and L. E.
52	30	1	7	21	5202	U. and Lo. L. corners wanting. Cracked. $6.65 \times 8.15 \times 2.9$ . Inscr. 14 (O.) + 12 (R.) = 26 li. Seal impr. on L. E. Thumbmark on Lo. E. Aramaic inscr. incised on U. E.
53	30	1	7	21	5268	Cracked. Large portions broken out of O. and R. $8.6 \times 6.9 \times 3.1$ . Inscr. 16 (O.) + 11 (R.) = 27 li. Two seal ring impr. on Lo. E., two seal impr. on L. E. and one on U. E. Two thumbmarks on U. E.
54	31	1	8	2	5501	Cracked; otherwise fairly well preserved. $6.08 \times 8.7 \times 2.9$ . Inscr. 14 (O.) + 6 (R.) = 20 li. Two seal impr. on U. E. and one on Lo. E., L. E. and R.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
55	32	1	12	28	5284	In an excellent state of preservation. $4.3 \times 5.35 \times 1.75$ . 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.
56	32	1	(?)	(?)	5160	U. end including several lines wanting. $4.7$ (fr.) $\times 5.75 \times 2.22$ . Inscr. 9 remaining (O.) + 2 (Lo. E.) + 6 (R.) = 17 li. Thumbmark on L. E. broken away. Aramaic docket incised on R.
57	33	2	7	8	5357	In an excellent state of preservation. $6.45 \times 7.95 \times 2.9$ . Inscr. 10 (O.) + 8 (R.) = 18 li. Two seal ring impr. on U. E. Seal impr. on L. E.
58	33	2	7	28	5279	Cracked; otherwise well preserved. $6.2 \times 7.7 \times 2.75$ . Inscr. 10 (O.) + 7 (R.) = 17 li. Two seal impr. on U. E., one on Lo. E.
59	34	2	8	3	5353	Cracked; otherwise well preserved. $6.2 \times 7.9 \times 3.1$ . Inscr. 13 (O.) + 2 (Lo. E.) + 8 (R.) = 23 li. Two seal impr. on L. E., one on U. E. and one on Lo. E. Seal ring impr. on Lo. E. and R. Aramaic docket in black color on R.
60	34	2	9	25	5358	In an excellent state of preservation. $6.05 \times 7.24 \times 2.7$ . Inscr. 13 (O.) + 11 (R.) = 24 li. Two seal impr. on R. and one on U. E., Lo. E. and L.E. Aramaic dockets in black color on R. E. and L.E. The latter is very indistinct.
61	35	2	10	18	5149	Cracked. Small portions broken out. $5.7 \times 6.95 \times 2.55$ . 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.
62	35	2	10	24	5327	In an excellent state of preservation. $6 \times 7.2 \times 2.75$ . 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.
63	36	2	13	4	5319	Considerably cracked. Portions broken out. $6.55 \times 7.6 \times 3$ . Inscr. 9 (O.) + 9 (R.) = 18 li. Seal impr. on L. E. Thumbmark on Lo. E.
64	36	3	3	18	5255	Considerably cracked on R. $6.3 \times 7.95 \times 2.7$ . Inscr. 9 (O.) + 7 (R.) = 16 li. Seal ring impr. on Lo. E. and U. E. Seal impr. on R. E. and Lo. E.
65	37	3	5	5	5363	Cracked. Portions broken out of O. and R. $7.35 \times 8.8 \times 3.15$ . 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.
66	38	3	6	3	5270	Cracked. Small portions broken out. $6.25 \times 7.75 \times 3.1$ . 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.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
67	38	3	6	13	5158	L. corner slightly injured; otherwise well preserved. $6.15 \times 7.5 \times 2.75$ . Inscr. 10 (O.) + 10 (R.) = 20 li. Two seal impr. on Lo. E., one on U. E., L. E. and R.
68	39	3	7	2	5502	U. L. corner injured; otherwise well preserved. $5.25 \times 6.15 \times 2.25$ . Inscr. 6 (O.) + 5 (R.) = 11 li. Two thumbmarks on L. E. Incised Aramaic docket on O.
69	39	3	7	2	5209	Lo. L. corner wanting. Numerous cracks. Portions broken out of O. and R. $6.55 \times 7.95 \times 2.8$ . Inscr. 13 (O.) + 7 (R.) = 20 li. Seal impr. on U. E., on Lo. E. and L. E. Seal ring impr. on R.
70	40	3	7	3	5219	Cracked; portion of L. E. broken out. $5.95 \times 6.94 \times 2.87$ . 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.
71	40	3	7	19	5339	Lo. L. corner wanting; otherwise well preserved. $7.1 \times 8.9 \times 3.45$ . Inscr. 12 (O.) + 7 (R.) = 19 li. Two seal impr. on U. E., Lo. E. and R.; one on L. E. and R. E.
72	41	3	7	20	5180	L. end partly wanting. Considerably cracked. $6.15 \times 7.45 \times 2.65$ . Inscr. 11 (O.) + 7 (R.) = 18 li. Thumbmark and seal ring impr. on U. E. Two seal impr. on Lo. E.
73	41	3	8	12	5263	Very well preserved. $4.35 \times 5.25 \times 2.1$ . Inscr. 6 (O.) + 9 (R.) = 15 li. Thumbmark on L. E.
74	42	3	8	(?)	5175	Fragmentary. Large portion wanting. $6.4 \times 6.6 \times 2.75$ . 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.
75	42	3	9	10	5256	Cracked. $5.9 \times 7.7 \times 2.85$ . Inscr. 13 (O.) + 7 (R.) = 20 li. Two seal impr. on U. E., one on L. E.
76	43	3	10	6	5207	Numerous cracks. Portions broken out of O. and R. $5.85 \times 7.6 \times 2.95$ . Inscr. 12 (O.) + 8 (R.) = 20 li. Seal impr. on U. E., L. E. and Lo. E. Seal ring impr. on U. E. and R.
77	43	3	11	9	4995	Considerably cracked. Portion of R. end wanting. $4.5 \times 5.8 \times 1.85$ . Inscr. 9 (O.) + 9 (R.) = 18 li. Thumbmark on L. E. Faint traces of an Aramaic inser. on O.
78	44	3	12	1	5449	Lo. L. corner injured; otherwise well preserved. $5.2 \times 6.4 \times 2.4$ . Inscr. 7 (O.) + 6 (R.) = 13 li. Seal impr. on U. E. and one on Lo. E. Incised Aramaic docket on R.
79	44	3	12	14	5368	In an excellent state of preservation. $5.35 \times 6.65 \times 2.7$ . 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.

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TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
80	45	3(?)	12	14	5167	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.
81	45	3	(?)	18	5269	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.
82	46	4	3	21	5138	U. R. corner of O. wanting. Numerous cracks. $6.7 \times 8.25 \times 2.8$ . Inscr. 12 (O.) + 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.
83	46	4	4	11	5359	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.
84	47	4	4	13(?)	5266	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.
85	47	4	4	13	5367	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.
86	48	4	6	16	5333	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.
87	48	4	7	(?)	5236	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.
88	49	4	8	16	5280	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.
89	49	4	8	23	5229	Portion of U. E. broken away. Cracked. $6.35 \times 8.35 \times 2.95$ . Inscr. 11 (O.) + 7 (R.) = 18 li. Seal impr. on Lo. E. Another on U. E. broken away. Seal ring impr. on Lo. E., U. E. and R.
90	50	4	8	27	5352	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.
91	50	4	9	11	5252	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.



TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
92	51	4	9	23(?)	5143	Cracked. Small portions broken out. $6.75 \times 8.2 \times 2.75$ . Inscr. 13 (O.) + 7 (R.) = 20 li. Two seal impr. on U. E., two on L. E. and one on Lo. E. Seal ring impr. on Lo. E.
93	51	4	9	27	5373	In a fine state of preservation. $5.25 \times 7.05 \times 2.45$ . Inscr. 10 (O.) + 7 (R.) = 17 li. Two seal impr. on U. E. and one on Lo. E. Three short parallel lines in black color on R.
94	52	4	11	8	5281	In a fine state of preservation. $5.4 \times 6.8 \times 2.48$ . Inscr. 10 (O.) + 3 (Lo. E.) + 10 (R.) = 23 li. Two seal impr. on L. E., one on U. E. and one besides thumbmark on R.
95	52	4	12	3	5221	Cracked. Portions broken out of O. $6.3 \times 8.2 \times 2.85$ . Inscr. 11 (O.) + 2 (Lo. E.) + 7 (R.) = 20 li. Two seal impr. on U. E., two on L. E., one on R. E., Lo. E. and R. Seal ring impr. on U. E., Lo. E. and R.
96	53	4	12	17	5362	Well preserved. $7.3 \times 5.8 \times 2.55$ . Inscr. 10 (O.) + 8 (R.) = 18 li. Seal impr. on U. E., L. E. and Lo. E. Seal ring impr. on L. E. Four thumbmarks. Also faint traces of an Aramaic inscription in black color on R.
97	53	4	(?)	21	5226	U. R. corner wanting. Numerous cracks. $8.2 \times 6.35 \times 3.1$ . Inscr. 1 (U. E.) + 12 (O.) + 7 (R.) = 20 li. Seal impr. on U. E., Lo. E., L. E. and R. Seal ring impr. on Lo. E. and L. E. Inscr. of seal on U. E. broken away.
98	54	4	(?)	(?)	5140	U. R. corner wanting. Cracked; otherwise well preserved. $8.1 \times 6.85 \times 2.8$ . Inscr. 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.
99	54	5	2	18	5503	Lo. R. corner wanting. Cracked. $8 \times 10.3 \times 3.6$ . Inscr. 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.
100	55	5	5	16	5188	Numerous cracks. Small portions broken out. $7.7 \times 6.6 \times 2.8$ . Inscr. 9 (O.) + 6 (R.) = 15 li. Two seal impr. on Lo. E., one on U. E. and one on L. E. Seal ring impr. on U. E.
101	55	5	7	18	5144	Numerous cracks. Small portions broken out of O. and R. $9.65 \times 7.45 \times 3.2$ . Inscr. 15 (O.) + 15 (R.) = 30 li. Three seal impr. on U. E. and Lo. E., one on R. E. and L. E.
102	56	5	8	21	5321	Slightly cracked; otherwise well preserved. $6.1 \times 7.6 \times 2.7$ . Inscr. 12 (O.) + 1 (Lo. E.) + 10 (R.) = 23 li. Seal impr. on U. E., Lo. E., R. and two on L. E. Seal ring impr. on Lo. E., U. E. and R.

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103	56	5	10	23	5285	In an excellent state of preservation. $4.75 \times 5.95 \times 2$ . Inscr. 9 (O.) + 8 (R.) = 17 li. Seal ring impr. on L. E. U-shaped mark in black color on R.
104	57	5	13	11	5372	In an excellent state of preservation. $5.36 \times 6.58 \times 2.7$ . Inscr. 7 (O.) + 5 (R.) = 12 li. Thumbmark on Lo. E. Incised Aramaic docket on O.
105	57	5	13	20	5287	U. R. corner wanting. $4.09 \times 6 \times 2.25$ . Inscr. 9 (O.) + 2 (Lo. E.) + 3 (R.) = 14 li. Thumbmark and incised Aramaic docket on R.
106	58	6	3	10	Const. Ni. 607	Well preserved. $4.9 \times 6.2 \times 2.32$ . Inscr. 9 (O.) + 2 (Lo. E.) + 2 (R.) = 13 li. Three thumbmarks on R. Incised Aramaic inser. on R.
107	58	6	5	(?)	5230	U. E. of R. considerably broken away. Numerous cracks. $7.84 \times 10.85 \times 3.3$ . Inscr. 8 (O.) + 6 (R.) = 14 li. Two seal impr. on L. E., one on Lo. E. Seal ring impr. on Lo. E.
108	59	6	6	10	5217	Numerous cracks; small portion broken out. $6.75 \times 8.25 \times 2.65$ . Inscr. 10 (O.) + 7 (R.) = 17 li. Thumbmark on L. E.
109	59	6	6	14	5450	Cracked. $4.65 \times 5.2 \times 2$ . Inscr. 7 (O.) + 6 (R.) = 13 li.
110	59	6	6	13	5286	Numerous cracks; portions broken out. $5.1 \times 6.64 \times 2.55$ . Inscr. 9 (O.) + 7 (R.) = 16 li.
111	60	6	6	20	5447	Cracked. Small portions broken out. $6.1 \times 5.1 \times 2.4$ . Inscr. 8 (O.) + 2 (Lo. E.) + 9 (R.) = 19 li. Seal impr. on U. E. and R. E. Seal ring impr. on L. E.
112	60	6	7	5	5220	Cracked. Portions broken out. $7.6 \times 9.65 \times 3.15$ . Inscr. 15 (O.) + 6 (R.) = 21 li. Three seal impr. on U. E., the inscription of one of which, belonging to <i>Erba-Bél</i> , s. of <i>Bél-ba-na</i> , is broken away; two on L. E. and one on Lo. E.
113	61	6	7	(?)	5369	Lo. R. corner wanting. Numerous cracks. $6 \times 7.83 \times 2.8$ . Inscr. 11 (O.) + 7 (R.) = 18 li. Two seal impr. on U. E., one on Lo. E., L. E. and R. Thumbmark on R.
114	62	6	10	8	5244	Cracked. Small portion of L. E. wanting. $4.95 \times 6.3 \times 2.4$ . Inscr. 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.
115	62	6	(?)	5	5165	U. R. corner wanting. Cracked, with portions broken out, and effaced on O. $5.98 \times 7.5 \times 2.6$ . Inscr. 12 (O.) + 2 (Lo. E.) + 8 (R.) = 22 li. Seal ring impr. on U. E. and R. Seal impr. on L. E. and R. E. Incised Aramaic docket on R. and U. E.
116	63	6	(?)	(?)	5504	Lo. half wanting. $4.8 \times 5.3$ (frag.) $\times 2.35$ . Inscr. 9 (O.) + 7 (R.) = 16 li. Thumbmark on L. E. Incised Aramaic docket on Lo. E.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
117	63	7	1	10	5185	Several cracks. Large portions broken out of O. and R. $6.25 \times 8.4 \times 2.9$ . Inscr. 11 (O.) + 1 (Lo. E.) + 10 (R.) = 22 li. Three seal impr. on U. E., two on L. E., one on Lo. E. and R. E. Seal ring impr. on Lo. E. and R.
118	64	7	1	13	5325	Fragment. Right half wanting. Several cracks. $11.3 \times 10.5$ (fr.) $\times 3.55$ . Inscr. 20 (O.) + 19 (R.) = 39 li. Two seal impr. on R. E., U. E. and one on R. Two seal ring impr. on R. E. and U. E.
119	65	7	1	15	5291	Slightly chipped on R.; otherwise well preserved. $4.8 \times 5.55 \times 2.2$ . Inscr. 10 (O.) + 1 (Lo. E.) + 9 (R.) = 20 li. Thumbmark on L. E. Faint traces of an Aramaic docket in black color on U. E.
120	65	7	1	15	5246	Cracked. $4.8 \times 5.5 \times 2.15$ . Inscr. 7 (O.) + 9 (R.) = 16 li. Thumbmark on L. E. Faint traces of an Aramaic docket in black color on O.
121	66	7	1	20	5290	In an excellent state of preservation. $3.95 \times 4.9 \times 1.9$ . Inscr. 6 (O.) + 8 (R.) = 14 li. Thumbmark on Lo. E. Incised Aramaic docket on O.
122	66	7	4	6	5365	Well preserved. $6.25 \times 7.4 \times 2.7$ . Inscr. 12 (O.) + 9 (R.) = 21 li. Two seal impr. on L. E., one on U. E. and Lo. E. Thumbmark on U. E.
123	67	7	5	27	5218	Lo. R. corner wanting. Cracked. $8.4 \times 10.57 \times 3.75$ . Inscr. 6 (O.) + 8 (R.) = 14 li. Seal impr. on L. E., U. E., O., and two on Lo. E. Seal ring impr. on L. E., U. E., Lo. E.
124	67	7	6	23	5370	In an excellent state of preservation. $5.3 \times 6.45 \times 2.5$ . Inscr. 8 (O.) + 8 (R.) = 16 li. Seal impr. on R. E. and U. E. Seal ring impr. on L. E.
125	68	7	8	22	5231	Cracked. Large portions broken out of O. $6.35 \times 8 \times 2.7$ . Inscr. 14 (O.) + 9 (R.) = 23 li. Two seal impr. on U. E., one on L. E. and Lo. E. Seal ring impr. on Lo. E. Three thumbmarks on R. Faint Aramaic docket in black color on R.
126	68	7	8	28	5275	Well preserved. $6.65 \times 8.15 \times 2.88$ . Inscr. 10 (O.) + 6 (R.) = 16 li. Two seal impr. on U. E. and one on Lo. E. Seal ring impr. on L. E. and Lo. E. Incised Aramaic docket on R., in a portion of which black color is seen.
127	69	7	9	4	5249	Cracked. Small portions of O. and R. broken out. $7.2 \times 8.1 \times 2.8$ . Inscr. 12 (O.) + 8 (R.) = 20 li. Two seal impr. on Lo. E. and one on U. E. Seal ring impr. on U. E. and L. E. Thumbmark on R.
128	69	7	(?)	22	5276	Slightly effaced on R.; otherwise well preserved. $6.3 \times 7.98 \times 2.8$ . Inscr. 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.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
129	70	8	1	13	5228	Cracked. Lo. L. corner injured. Portions broken out. $6.6 \times 8.15 \times 2.78$ . Inscr. 13 (O.) + 8 (R.) = 21 li. Two seal impr. on U. E. and one on Lo. E. Seal ring impr. on L. E.
130	71	11	6	21	5265	Several cracks, and somewhat effaced. $8.85 \times 10.25 \times 2.95$ . Inscr. 19 (O.) + 15 (R.) = 34 li. Three seal impr. on R., two on U. E., Lo. E., L. E. and one on R. E. Two seal ring impr. and thumbmarks on R. Faint traces of an Aramaic docket in black color on R. E.
131	71	11	6	21	5137	Cracked. Small portions broken out of O. $9 \times 10.3 \times 3.05$ . Inscr. 20 (O.) + 13 (R.) = 33 li. Three seal impr. on U. E., two on Lo. E. and L. E., and one on R. E. The Scribe failed to inscribe the names of <i>Šillai</i> and <i>Širki-Bêl</i> alongside of the impr. of their seals on R. Seal ring impr. on R. E. and R. Three thumbmarks, and faint Aramaic docket in black color on R.
132	72	13	2(?)	29	5366	Cracked. Small portions broken out. $6.9 \times 9.55 \times 3$ . Inscr. 15 (O.) + 11 (R.) = 26 li. Two seal impr. on U. E., on L. O., on R., and one on L. E. Seal ring impr. broken out of Lo. E. Two thumbmarks on L. E. <i>Šupur</i> , etc., written on L. E., but no thumbmarks are visible. Faint Aramaic docket in black color on R.

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## II. PHOTOGRAPH (HALF-TONE) REPRODUCTIONS.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
1	I	11	6	21	5137	O. and R. of clay tablet. Contents: Lease of sheep and goats. Cf. Pl. 71, No. 131 and <i>Intro.</i> , p. 23f.
2	II	1	1	16	5267	O., R. and Lo. E. of tablet. Contents: A release of a claim for damages. Cf. Pl. 6, No. 9 and <i>Intro.</i> , p. 30.
3	III	1	8	2	5501	O., R. and Lo. E. of tablet. Contents: One year lease of certain fish ponds. Cf. Pl. 31, No. 54, and <i>Intro.</i> , p. 21f.
4	IV	7	8	28	5275	R. of clay tablet, containing Aramaic endorsement. Contents: A receipt for the rent of fief lands. Cf. Pl. 68, No. 126, and <i>Intro.</i> , p. 32.
5	IV	5	2	18	5503	R. of a tablet. Contents: A lease of certain fields. Cf. Pl. 54, No. 99, also <i>Intro.</i> , p. 26f.
6	V	7	1	20	5290	O. of a tablet, with incised Aramaic endorsement. Cf. Pl. 66, No. 121. Contents: A record of a debt.
7	V	3	12	1	5449	O. of a tablet, with incised Aramaic endorsement. Cf. Pl. 44, No. 78.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
8	V	1	7	21	5202	U. E. of tablet with incised Aramaic endorsement. Cf. Pl. 30, No. 52.
9	V				5505	Lo. E. of a clay tablet, with fragmentary incised Aramaic endorsement, which contains the name of the god <i>dKUR-GAL</i> .
10	V				5417	R. E. of a clay tablet, with a portion of an Aramaic endorsement, containing the name of the god <i>dKUR-GAL</i> . Cf. Vol. IX: 68.
11	VI	6	3	10	Const. Ni. 607	R. of a clay tablet, with thumb-nail marks, and Aramaic endorsement, containing the name of the god <i>dKUR-GAL</i> . Contents: A lease of sheep and goats. Cf. Pl. 58, No. 106.
12	VI	6	3	10	5512	R. of a clay tablet, containing seal ring impr., and Aramaic endorsement. Contents: A lease of sheep and goats with an Aramaic endorsement שטר בלאטר.
13	VI	6	3	10	5287	R. of a clay tablet, containing thumb-nail mark, and Aramaic endorsement. Cf. Pl. 57, No. 105, and <i>Intro.</i> , p. 26.
14	VII	2	8	3	5353	R. of a clay tablet, containing faint Aramaic inscription. Cf. Pl. 34, No. 59. For the contents, etc., cf. <i>Intro.</i> , p. 34.
15	VII	6	1	?	5504	Lo. E. of a clay tablet, containing an incised Aramaic "docket." Cf. Pl. 63, No. 116.
16	VII	6?	(?)	9	5165	R. of a tablet, containing incised Aramaic "docket." Cf. Pl. 62, No. 115.
17	VIII	1	(?)	(?)	5160	R. of a tablet, containing incised Aramaic "docket." Cf. Pl. 32, No. 56, also <i>Intro.</i> , p. 7, note 2.
18	VIII	3	7	2	5502	O. of tablet with incised Aramaic "docket." Cf. Pl. 39, No. 68.
19	VIII	5	13	11	5372	O. of a tablet with incised Aramaic endorsement. Cf. Pl. 57, No. 104.
20	IX	4	7	(?)	5236	L. E. of tablet (double natural size) with Aramaic endorsement, containing the name of the god <i>Ninib</i> . Cf. <i>Intro.</i> , p. 8, also Pl. 48, No. 87.
21	IX	1	7	20	5283	U. E. of tablet (double natural size) with incised Aramaic endorsement, containing the name of the god <i>Ninib</i> . Cf. <i>Intro.</i> , p. 8, also Pl. 17, No. 29.
22	X	1	12	28	5284	R. of clay tablet with very faint Aramaic "docket." Cf. Pl. 32, No. 55, also <i>Intro.</i> , p. 28f., for translation.
23	X	7	1	16	5246	O. of tablet containing faint Aramaic inscr. in black fluid. Cf. Pl. 65, No. 120.
24	X	2	9	25	5358	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.
25	X	7	1	15	5291	U. E. of tablet containing faint "docket" in color. Cf. Pl. 65, No. 119.

## BUSINESS DOCUMENTS, DARIUS II.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
26	X	2	9	25	5358	R. E. of tablet with "docket" partially incised, and written with fluid. Cf. Pl. 34, No. 60.
27	XI	13	7	29	5366	R., Lo. E., L. E. and U. E. of a tablet. O. contains seal impr., and Aramaic inser. The ends contain seal impr., in addition the L. E. contains thumb-nail mark.
28, 29	XII	1	6	5	5245	U. E. and L. E. of a tablet containing seal impr., the latter also contains thumb-nail marks.
30	XII	2	9	25	5358	U. E. of tablet with seal impr. Cf. Pl. X, No. 26, also Pl. 34, No. 60.
31	XII	1	1	2		L. E. of tablet containing seal impr. Cf. Pl. 5, No. 7.
32, 33	XII	4	4	11	5359	L. E. and R. E. containing seal impr. Cf. Pl. 46, No. 83.
34	XIII	1	8	2	5501	U. E. of a tablet with seal impr. Cf. Pl. 31, No. 54.
35	XIII	1	5	16	5361	L. E. of a tablet containing three thumb-nail marks.
36	XIII	4	4	11	5359	Lo. E. of tablet with seal impr. Cf. Pl. 46, No. 83.
37, 39	XIII	1	1	2	Possession of H. V. Hilprecht.	U. E. and Lo. E. of clay tablet with seal impr. Cf. Pl. 5, No. 7.
38	XIII	1	1	16	5267	U. E. of tablet with two seal impr. and a thumb-nail mark. Cf. Pl. 6, No. 9.
40	XIV	c. 600-300 B.C.			5790	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 water-tight, 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.
41	XIV	"			10183	Pottery jar, probably used for wine. Top is frag. Covered with bitumen on the inside. Length 34.5, circumference 34.25.
42	XIV	"			5761	Pottery wine jar. Inside is covered with bitumen. Length 33.25, circumference 40.5.
43	XV					Modern Babylonian water wheel, or <i>nd'ura</i> . Haditha is seen across the river. Photograph by Haynes, Babylonian Expedition of the University of Pennsylvania. Cf. Hilprecht, Vol. IX, p. 40, and Peters, <i>Nippur</i> , Vol. I, pp. 141-154.
44	XV					Modern Babylonian water wheel, or <i>nd'ura</i> , at 'Anah. Photograph by Wolf Expedition.
45	XVI					Modern Babylonian water wheel, or <i>čered</i> , illustrating ox-power machines of irrigation mentioned in the texts. Ox hides are used to lift the water. Cf. <i>Intro.</i> , Vol. IX, p. 40, and <i>Intro.</i> , Vol. X, p. 29. Photograph by Wolf Expedition. Cf. Peters, <i>Nippur</i> , Vol. I, pp. 141-154.
46	XVI					A different view of a similar machine, taken by Haynes, one mile below Hillah on the Euphrates.

TEXT.	PLATE.	YEAR.	MONTH.	DAY.	C. B. M.	DESCRIPTION.
47	XVII					<i>Bubalus buffelus</i> (water buffalo), "common Asiatic Buffalo." Used at the present time in the <i>narṭabu</i> . "machines for irrigation." Cf. <i>alpu, Intro.</i> , p. 29.
48	XVII					<i>Bos indicus</i> (humped bull), "Zebu." Cf. Hilprecht, <i>Assyriaca</i> , Tafel I., also <i>alpu, Intro.</i> , p. 29. Used at the present time in machines for irrigation.








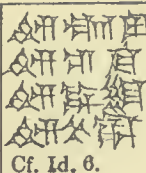

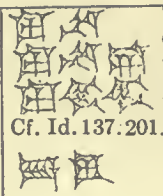
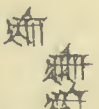

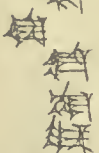
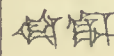







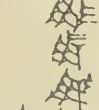

















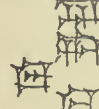









19.			abnu.	36.		nam.		pihātu.
20.								
21.		ga.						
		kat.	kašbru.					
22.		tad, tal, dat.		37.		mul.		
				38.		rat.		
				39.		ri, tal, dal.		
				40.		zi.		napishtu.
23.		li.	laqû.	41.		gi.		shalâmu.
24.		tim.		42.		en.		bêlu. adi.
25.		mun.						ishtên
26.		be, bad, bat, mid, mit. til, ziz, zaz.	gamru. bêlu.					maššaru.
								Nippur.
27.		na.	Cf. Id. 6. Cf. Id. 28. 48.					Nippurû.
								ešêru.
28.		mu.	shattu. shumu. nadânu. shattu. shu'âtu. "	43.		sur, shur.		
				44.		nun, ũil.	Cf. Id. 42. 48. 134. 194.	
				45.				larbašu.
29.		uish, sis.	aĥu. našâru. Uru. "	46.				banû. epêshu.
				47.				
30.		bar, mash.	mishlu.	48.		ni, šal, tiq.		ĥimêtu. shamnu.
							Cf. Id. 179.	
			Diglat.	49.		ir.		amêlu.
			Cf. Id. 6. 149.	50.				kitû.
31.		kun.		51.				
32.		dar.		52.		tab.		
33.		ĥu, bag, bak. puk, paq.	iššuru.	53.		ab, ap.		Ĥebitu.
				54.		nab, nap.		
34.		ig, ik, iq.	bashû.	55.		mul.		
				56.		um.		
35.			urĥu.					

57. 𠄎	<i>rū, dup.</i>	𠄎	<i>duppu.</i> <i>kunukku.</i> <i>tupsharru.</i>	78. 𠄎			<i>sharru.</i>
58. 𠄎		𠄎	<i>Uruk.</i>	79. 𠄎	<i>ish, mil.</i>		
59. 𠄎	<i>tak, taq,</i> <i>shum.</i>	𠄎	<i>Cf. Id. 29.</i>	80. 𠄎	<i>ár.</i>		
60. 𠄎	<i>Cf. 190.</i>			81. 𠄎	<i>ga.</i>	<i>Cf. Id. 253.</i>	
61. 𠄎	<i>ad, at; aḫ.</i>		<i>abu.</i>	82. 𠄎		<i>Cf. Id. 98.</i>	<i>nashû.</i>
62. 𠄎	<i>gi.</i>			83. 𠄎	<i>duk, lud, lut.</i>		<i>karpatu.</i>
63. 𠄎	<i>qu.</i>	<i>Cf. Id. 122.</i>		84. 𠄎		<i>Cf. Id. 89.</i>	
64. 𠄎	<i>úr.</i>		<i>kánu.</i>	85. 𠄎	<i>gab, qab, duḫ.</i>		
65. 𠄎	<i>du, kin.</i>	<i>Cf. Id. 76.</i>		86. 𠄎			<i>ultu.</i>
66. 𠄎	<i>ram.</i>			87. 𠄎	<i>la.</i>		<i>bábu.</i>
67. 𠄎	<i>tum, ep.</i>			88. 𠄎		<i>Cf. Id. 6.</i>	<i>abullu.</i>
68. 𠄎	<i>shim, rik.</i>		<i>arku.</i>	89. 𠄎	<i>kip.</i>	<i>Cf. Id. 194.</i>	<i>Cf. Id. 6.</i>
69. 𠄎				90. 𠄎			<i>Abu.</i>
70. 𠄎	<i>ziq.</i>		<i>pú.</i> <i>qibṭu</i> <i>suluppu.</i>	91. 𠄎	<i>ne, bil.</i>	<i>Cf. 191</i>	<i>kishádu.</i>
71. 𠄎	<i>tii.</i>			92. 𠄎			<i>Katá</i>
72. 𠄎	<i>ka.</i>	<i>Cf. Id. 194.</i>		93. 𠄎	<i>fur.</i>		<i>biltu.</i>
73. 𠄎			<i>shámu.</i>	94. 𠄎			<i>ashṭru.</i>
74. 𠄎	<i>il.</i>				<i>si.</i>	<i>Cf. Id. 201.</i>	
75. 𠄎	<i>nak.</i>		<i>arḫu.</i>		<i>mar.</i>	<i>Cf. Id. 201.</i>	
76. 𠄎	<i>ush, nil, niḫ.</i>	𠄎	<i>zikaru.</i> <i>emédu.</i>		<i>shak, sag.</i>		<i>rēшту.</i> <i>qagqadu.</i>
77. 𠄎	<i>bi, kash.</i>	𠄎	<i>shikaru.</i> <i>kurunnu.</i>			<i>Cf. Id. 77.</i>	

95.		e.		gibú. Bábilu.	111.			alpu.
96.		mal.						Aíru.
96a.				malaḫu.				littu.
97.		kit, qid, qit, saḫ.			112.			imēru.
					113.		am.	
98.		bit, bid.		bitu.	114.		shar, shir, ḫir.	
								dūru.
				ekallu.	115.			
				dannu.	116.		gur.	tāru.
99.		kal, rīb, dan, tan, lab.	Cf. Id.6.		117.		shid, lak.	tupsharru.
								kunukku.
100.		kár.					Cf. Id. 253.	
101.		dak.			118.		al.	
102.		sa.	Cf. Id. 76.	buánu. gidatu.	119.		laḫ.	
					120.		ú, sham.	sham.mu.
103.		ṭir.		Addaru maḫru.				
					121.		ṣab, zab.	nāru. ṣābu.
104.				shamnu. buḫadu.	122.		un.	
105.								
106.				rēmu.	123.		wir.	etellu.
107.		is, iṣ, iz. .		ashēru.	124.		i.	nādu.
					125.		ia.	Cf. Id. 105.
				ṣillu. shamashshammu.	126.		ban.	gashu.
108.		pa, ḫat.	Cf. Id. 15.	paqdu?	127.		kim.	kīma.
109.		shab, shap.	Cf. Id. 6.		128.		ba.	qāshu.
							Cf. Id. 153.	
110.				rē'á.				idá.
110a.		pi.			129.		zu.	

130.		ma.	Cf. Id. 71.		145.		mir.		
							pur.		
131.		ash.	 Cf. Id. 234.	Shabdātu.	146.		pish.		
132.		da, ta.	Cf. Id. 97.194.	itu.	147.				Akkadu.
133.		id, it, if.		ishtēnit.	148.			Cf. Id. 96.	
					149.		u.		eshrū.
					150.		lit, liḫ.		
					151.		mi.	Cf. Id. 107.	ṣalmu.
					152.				kipātu.
					153.		gul.		
134.		tur.		ṣīḫru. māru. aplu. mārtu.	154.		nim, num,		eli.
					155.		ṣur.	Cf. Id. 6.	zumbu.
					156.				
135.		ra.	Cf. Id. 89. Cf. Id. 178.201		157.				supū. karābu.
					158.		ul.	Cf. Id. 219.	
136.		zak, zaq.		imillu.	159.				
137.					160.		dul.	Cf. Id. 6.	
138.		kar, gar, qar.	Cf. Id. 6.		161.		shi, lim.		Tashritu
139.			Cf. Id. 234.235.		162.				pāni. maḫru. ēnu. amāru. abaraku.
140.		shu.		qātu. Dīzu. rabū.					
141.		gal, qal.	Cf. Id. 80,89.98.123.		163.		ar.		
142.		su.		Nisannu.	164.				damāqu.
143.				erēbu. mashku. ?, X.101:15.	165.		ū.		sharāqu. maqātu.
					166.		ru.		
					167.		paṣ.		kurmatu.
144.		sha.			168.				imnu.

169.		man, nish.		sharru.	188.		te.		
170.		esh, sin.	Cf. Id. 6.		189.		kar.		elêru- ezêbu.
171.		lum.	Cf. Id. 7L.						
172.				lbitu.					
173.		lam.		Simânu.					
174.				shêpu.					
175.		uk.			190.		kan, kam.		erêshu. Kistîmu.
176.		az.							
177.		kish, kis, qish.			191.		tah.		
178.		mat, lat, laț. shat, saț, kur.		mâtu.	192.		in.		
179.		she.	Cf. Id. 6.	sisû.					
				zêru.	193.			Cf. Id. 15. 104. 105. 179. 194.	
				magâru.					
				shamashshammu.	194.		ud, ut, tu. lam, par, pir lah, êish.		ûmu. pişû. Larak. siparru. urru. Sippara. Cf. Id.
					195.		kib.		
					196.			Cf. Id. 120.	ebâru.
				Addaru.					
180.		bu, pu.			197.		dm, tin, tin.		balâfu.
181.		mush, şir.							
182.		us, uş, uz.			198.		bir.		
183.		tir.							
184.		li.	Cf. Id. 97. 137.		199.		bi.		ţabu.
185.		tu.	Cf. Id. 201.					Cf. Id. 6. 134.	
186.			Cf. Id. 6.		200.		a', i', u'. 'a, 'i, 'u.		
187.			Cf. Id. 179.	nadânu.					

201.		im.	 Cf. Id. 6.	shātu. ishtāru. amurrū. shadū.		 Cf. Id. 137.201.	immeru. niqū. shipru Uḫlu.
202.		ah, ib, ub.			220. 	kin.	
203.		ḥar, ḥir, ḥur, mur.		ḥubullu. ?, X. 132:2.	221. 	ku, ṭir.	ashābu. shubtu. ṣubātu. Cf. Id. 6. 249.
204.				sign of collectivity.	222. 		Cf. Id. 6.
205.		zib.			223. 		lahru.
206.		lib, paḥ, nar.			224. 		bāru.
207.					225. 	bul.	
208.		gam.			226. 	ṣar.	
209.					227. 	zūk, suk	
210.		me, shib, sṭp.	Cf. Id. 6.	ana.	228. 	shu.	Cf. Id. 6.
211.		mesh.	Cf. Id. 6.	plural sign	229. 	di, ṭi.	gimillu. shulmu. daianu.
212.		lal.	Cf. Id. 5.		230. 	ki, qi.	Cf. Id. 6. 92.201
213.		ib, ip, eb.	Cf. Id. 6.	plural sign.	231. 	shul.	ashru. itti.
214.					232. 	shuh.	
215.		kiḫ, ḥab.			233. 	shal, rak, rag, raq.	uniku. ashshatu.
216.				paḥāru.	234. 		Cf. Id. 134.
217.			Cf. Id. 252.		235. 	ṣu.	tamgaru.
218.					236. 	gu.	kussū.
219.		lu, dib, tip.		narkabtu.	237. 		amtu. bēltu.
					238. 	nik.	nangaru.
					239. 	el.	Cf. Id. 179.

244.		tar, far, gud, qu, shil, hash, gud,	Cf. Id. 6.					
245.				shipātu. rashū.				naq mē. eklu. nāru. a'. nikasu. makkūru.
246.		tuk.						
247.				gishimmaru.	253.	sha, gar.		
248.		gab, qap, lup.						
249.		ur, lik, liq, tash, tas, dash, dis.		kalbu. nēshu.	254.	za, qa.	Cf. Id. 238.	
250.		tu.		shiglu.	255.			kaspu. luraqu. nūnu. zittu.
251.				shumēlu.	256.	ša.		
252.				aplu. mu.	257.	iá.		

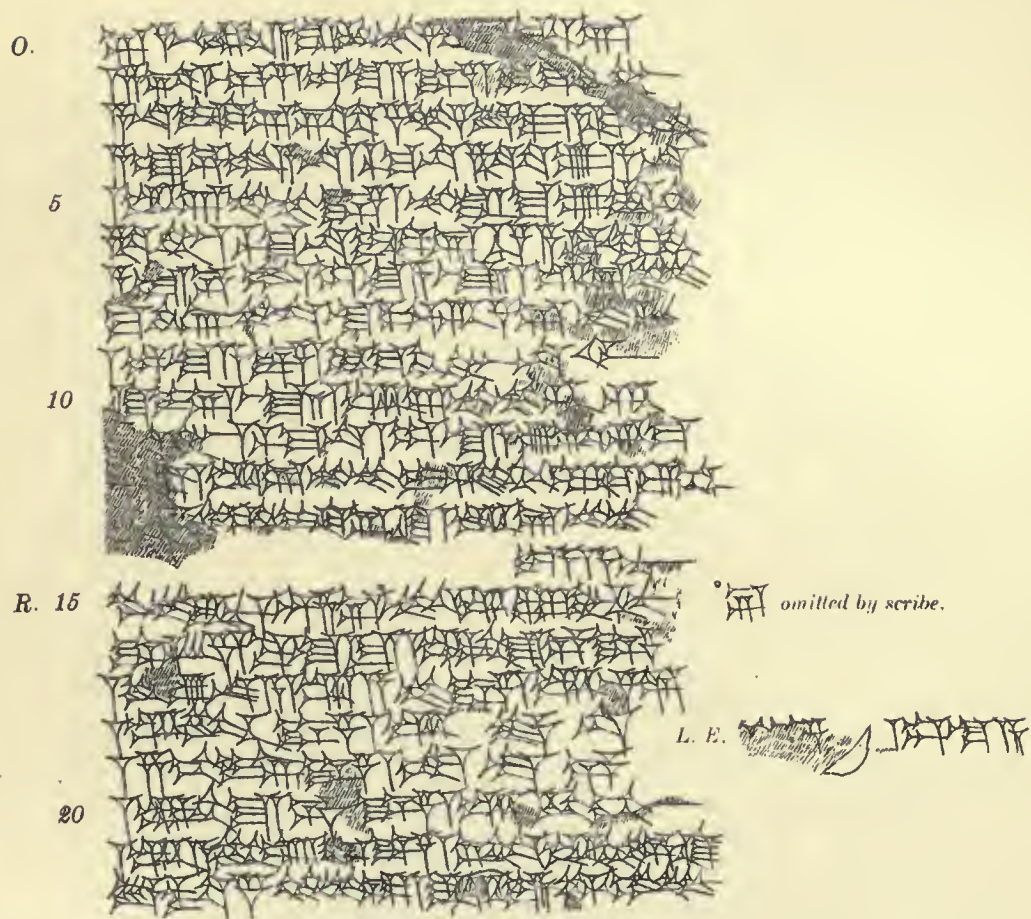


CUNEIFORM

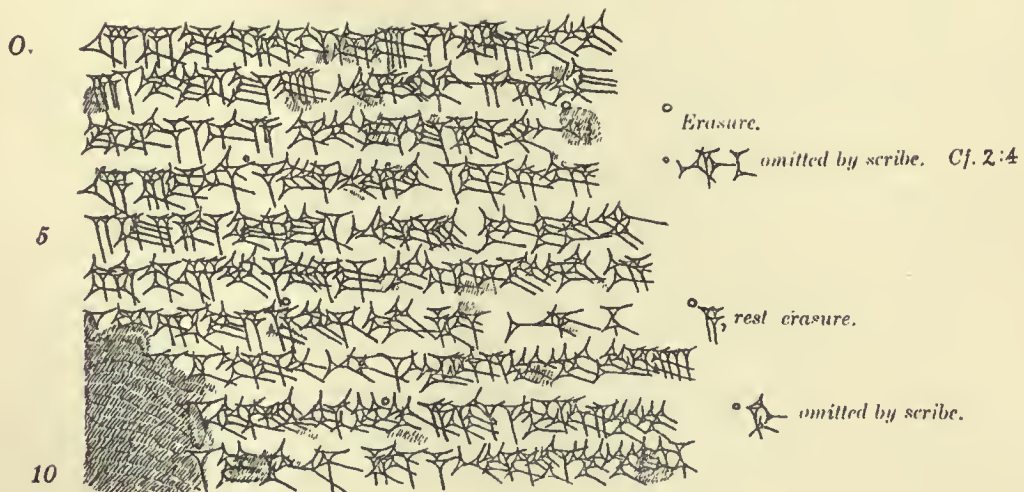
TEXTS.



1

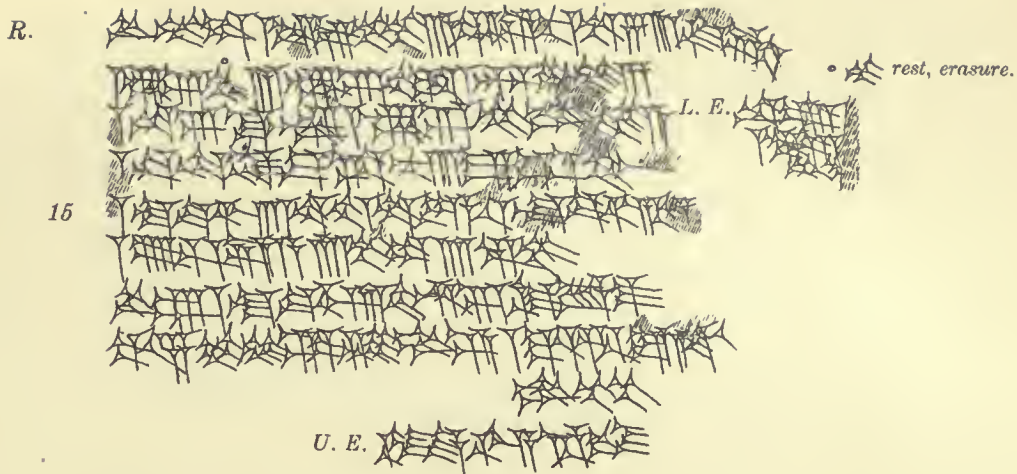


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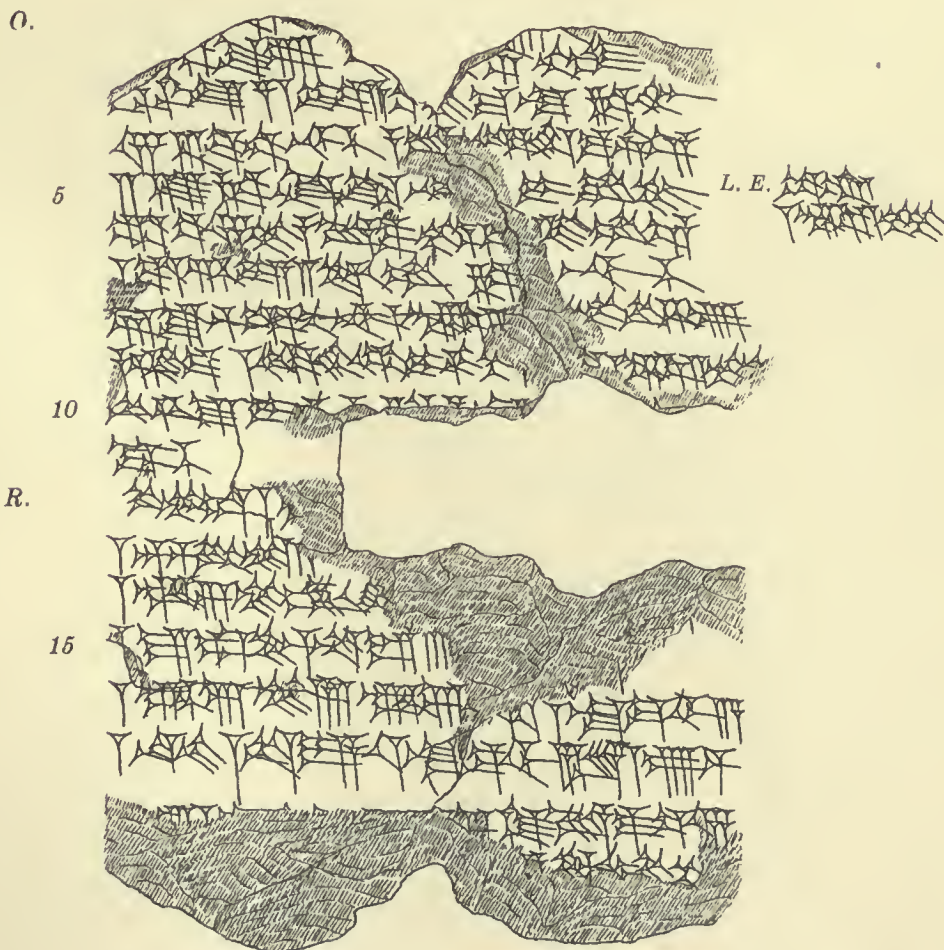




Continued



3





4

0. Erasure.

5

10

15

Lo. E.

R. 20

R.

L. E.

Lo. E.

U. E.

25

30

..... Repeated on following line.

5

0. Erasure

5

..... rest, erasure.

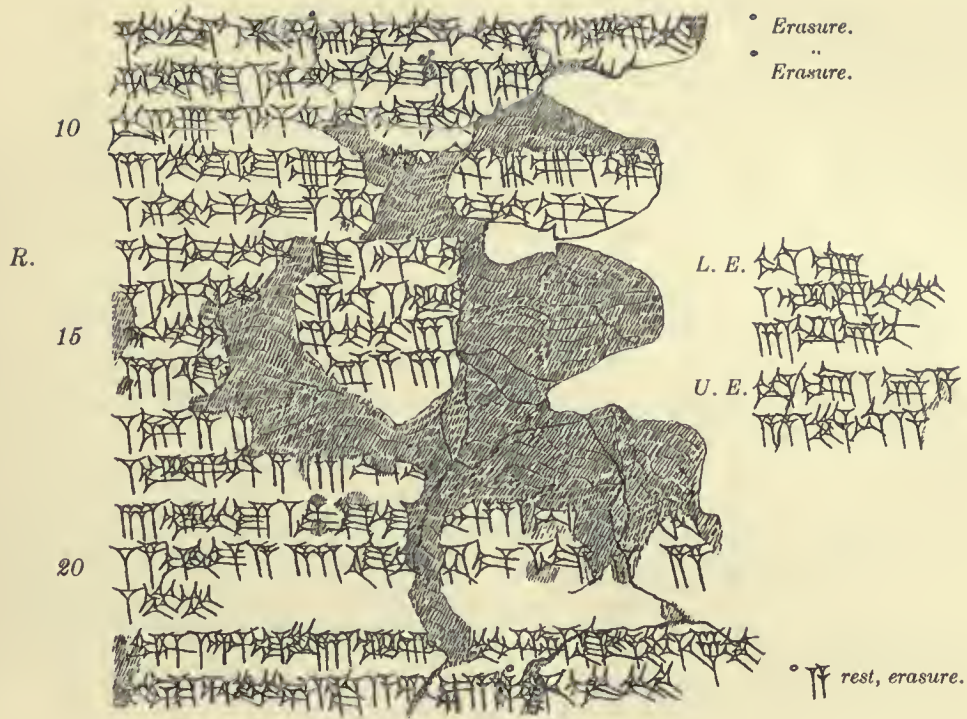
• Read

..... Erasure

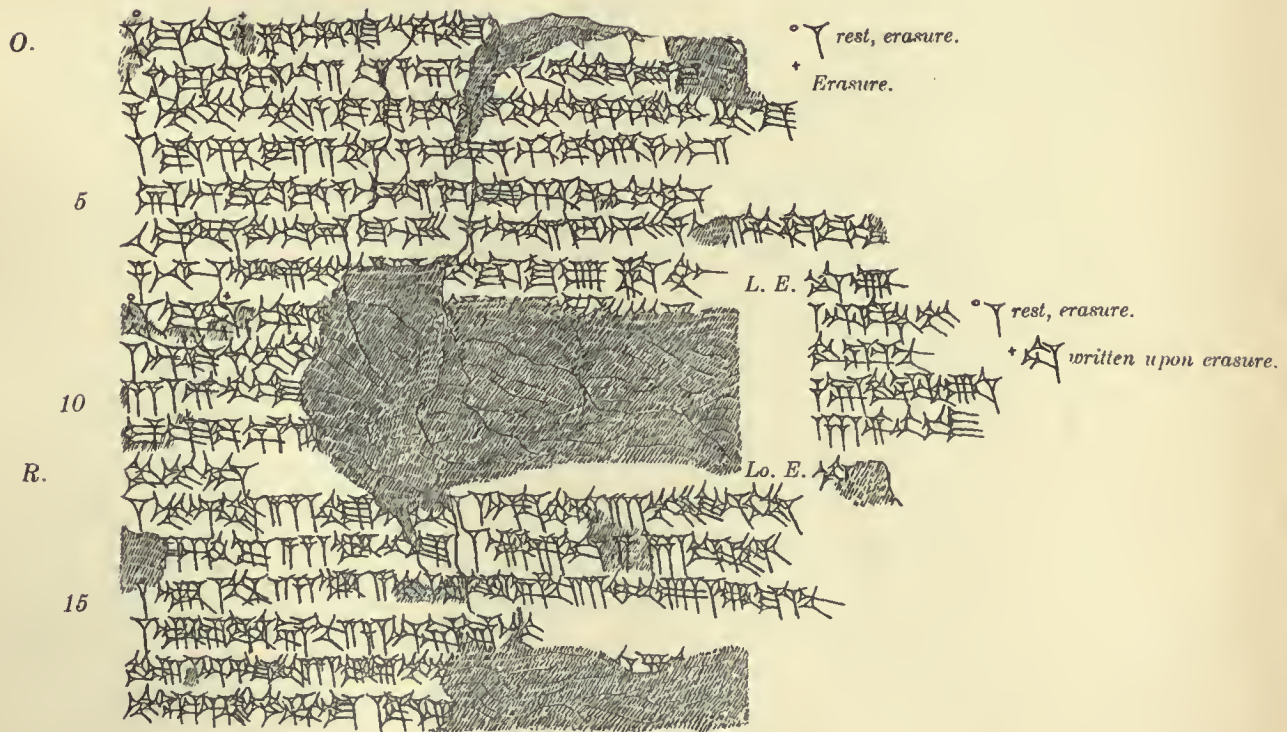




Continued



6





0.  $\circ$   $\nabla$ , rest erasure.

5 L. E.

R.  $\circ$  Omit. Lo. E.

10

15 U. E.

20  $\circ$   $\nabla$ , rest erasure. Scribe began to write

0.  $\circ$  inserted after was written.

Lo. E.  $\circ$  omitted by scribe.

5  $\circ$  omitted.

$\circ$  rest erasure.

R. E.

10  $\circ$  rest mistake of scribe.

$\circ$  rest erasure.



0.

*[Faded cuneiform text]*

◊ omitted by scribe.

5

*[Faded cuneiform text]*

◊ written upon an erasure.

10

*[Faded cuneiform text]*

15

*[Faded cuneiform text]*

R. E. *[Faded cuneiform]* ◊ Repeated on following line.

Lo. E.

*[Faded cuneiform text]*

L. E. *[Faded cuneiform]* ◊ omitted by scribe.

20

*[Faded cuneiform text]*

U. E. *[Faded cuneiform]*

R

25

*[Faded cuneiform text]*

30

*[Faded cuneiform text]*

◊ Mistake of scribe for *[Faded cuneiform]*

35

*[Faded cuneiform text]*

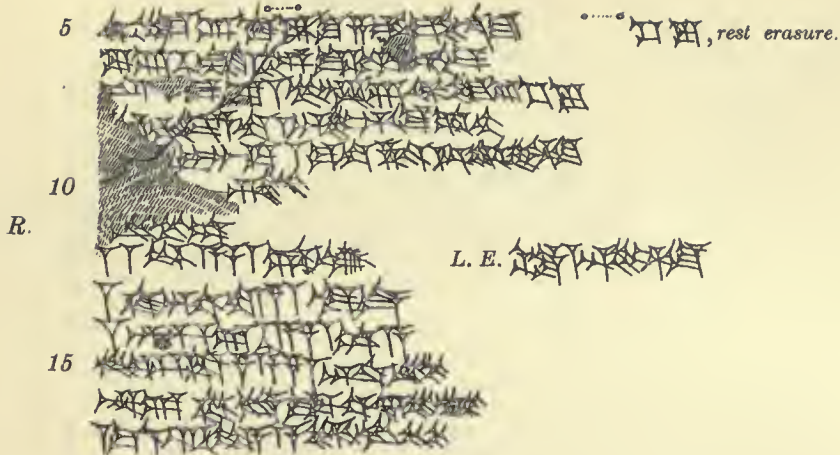
0.

*[Faded cuneiform text]*

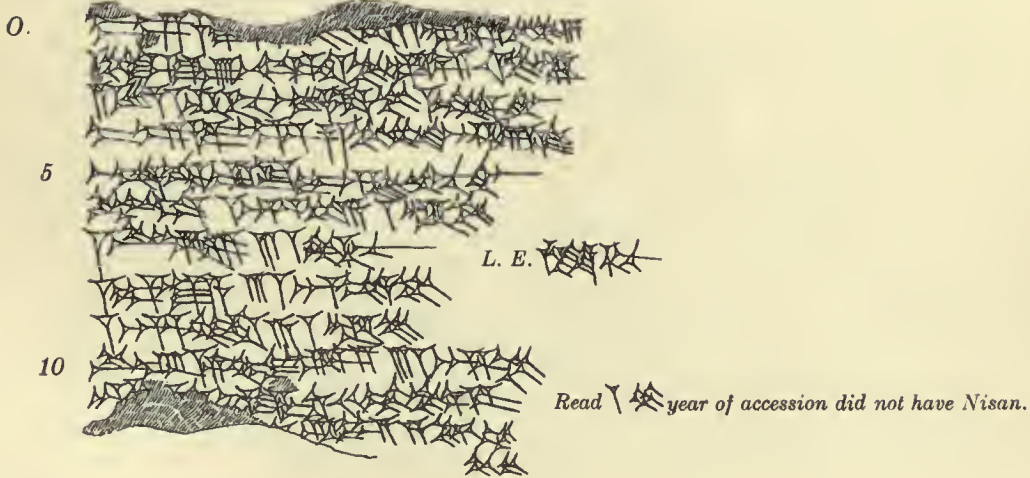
◊ Erasure.



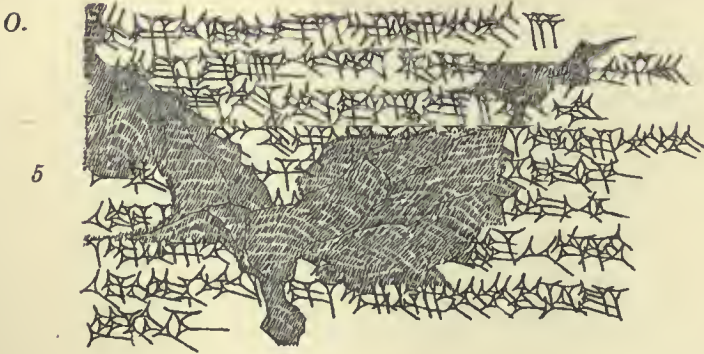
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11



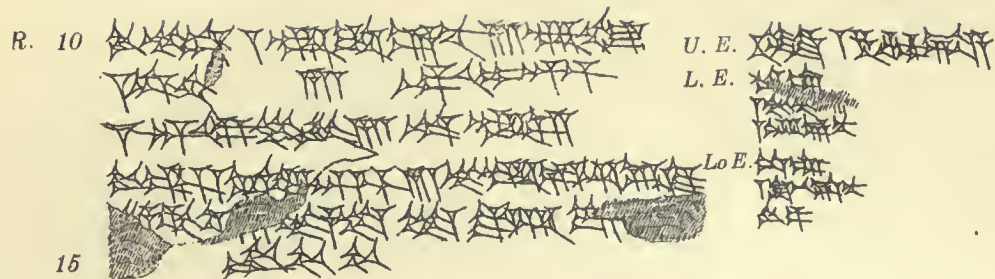
12



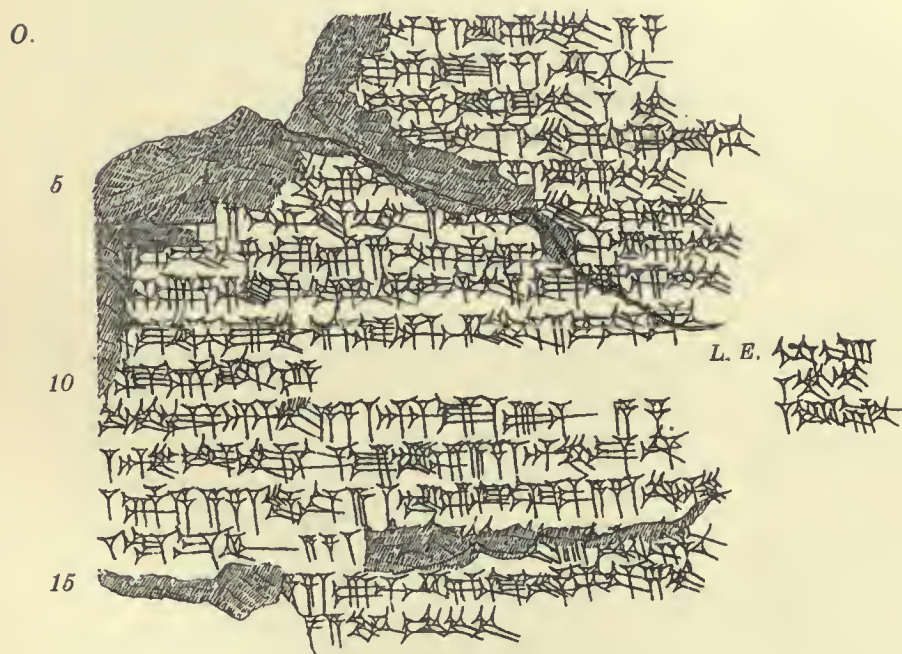




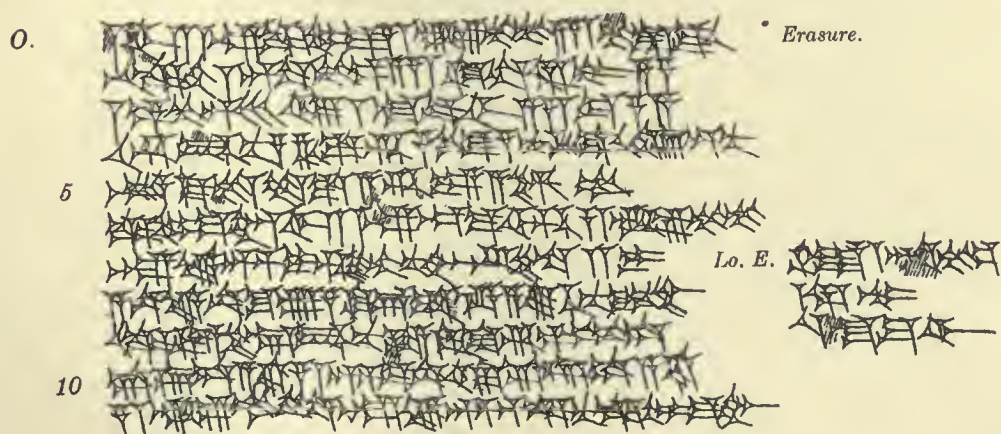
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13

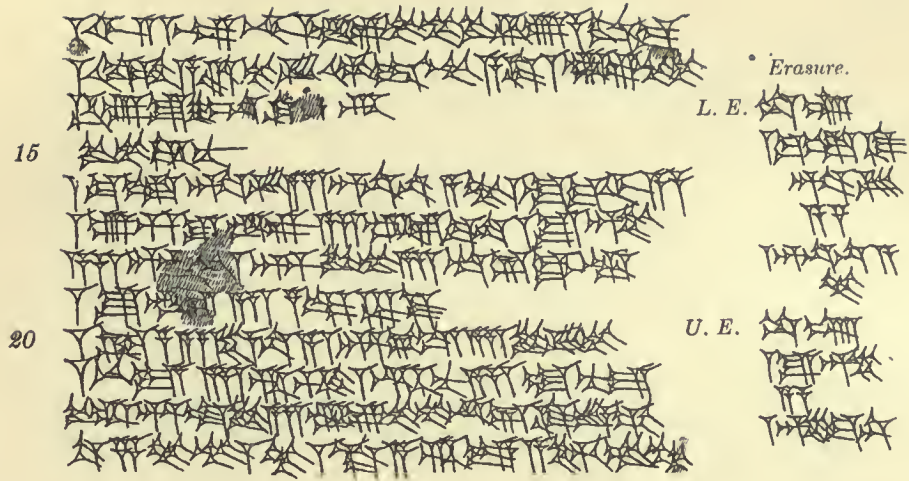


14

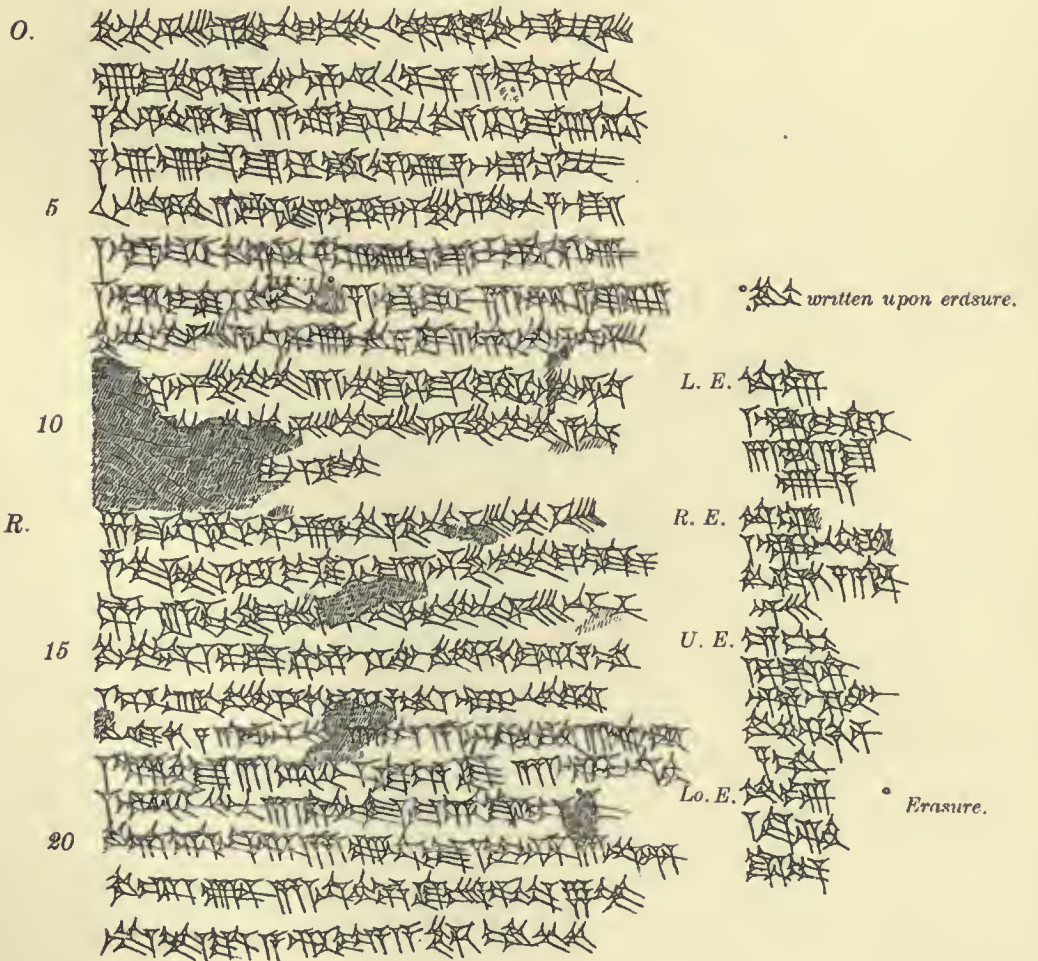




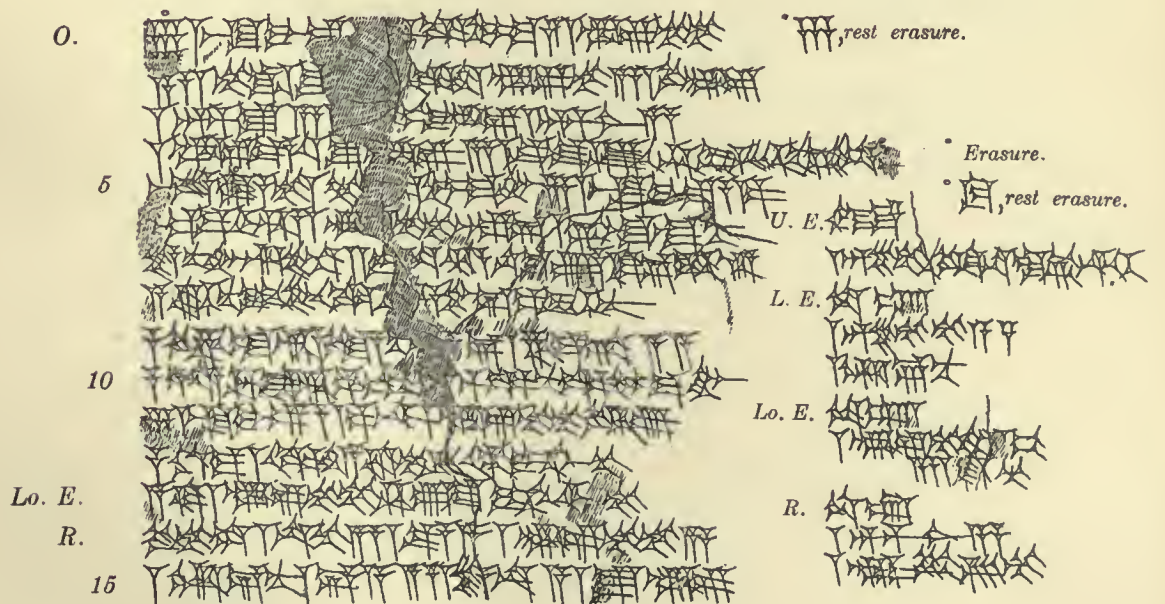
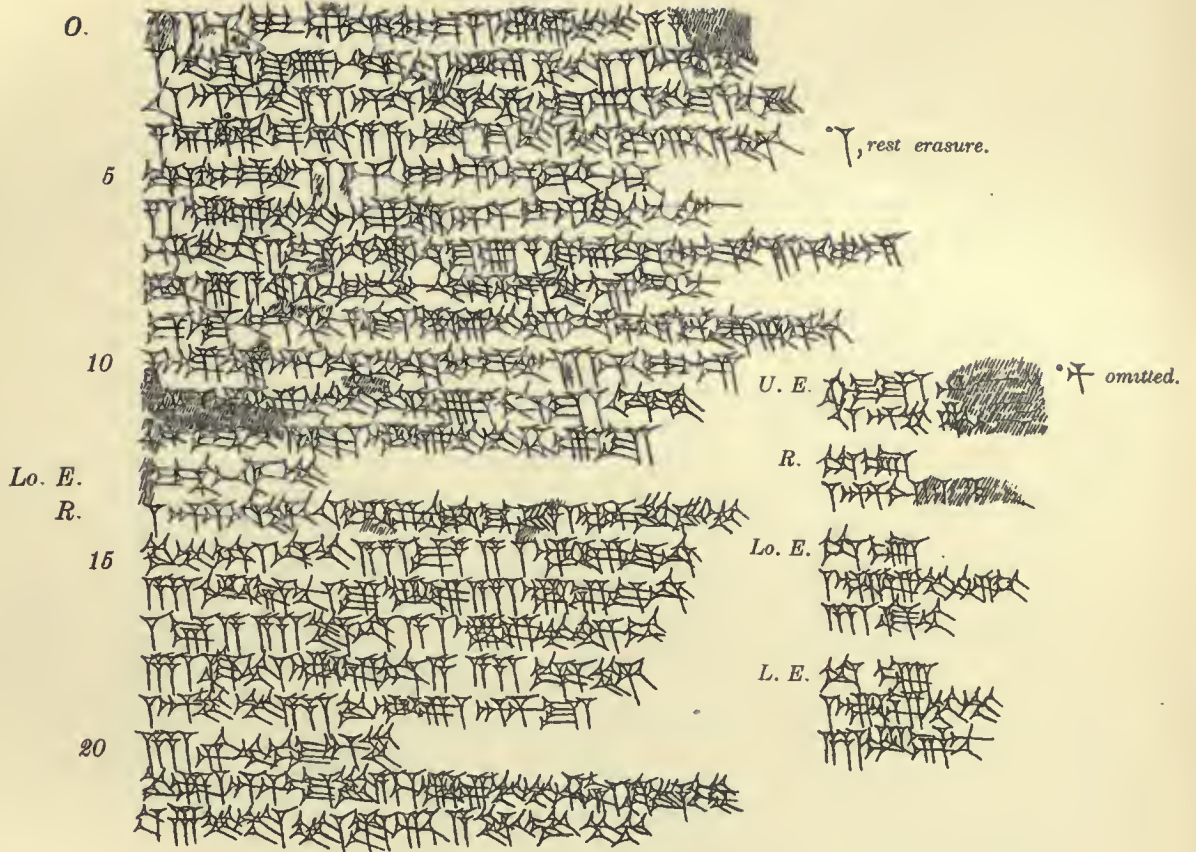
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15

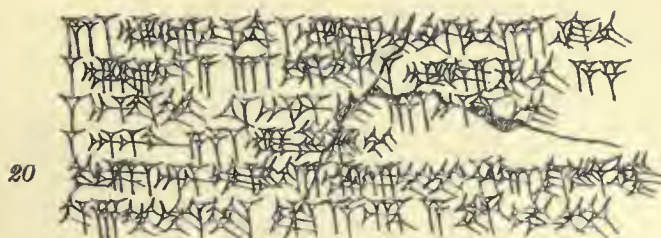




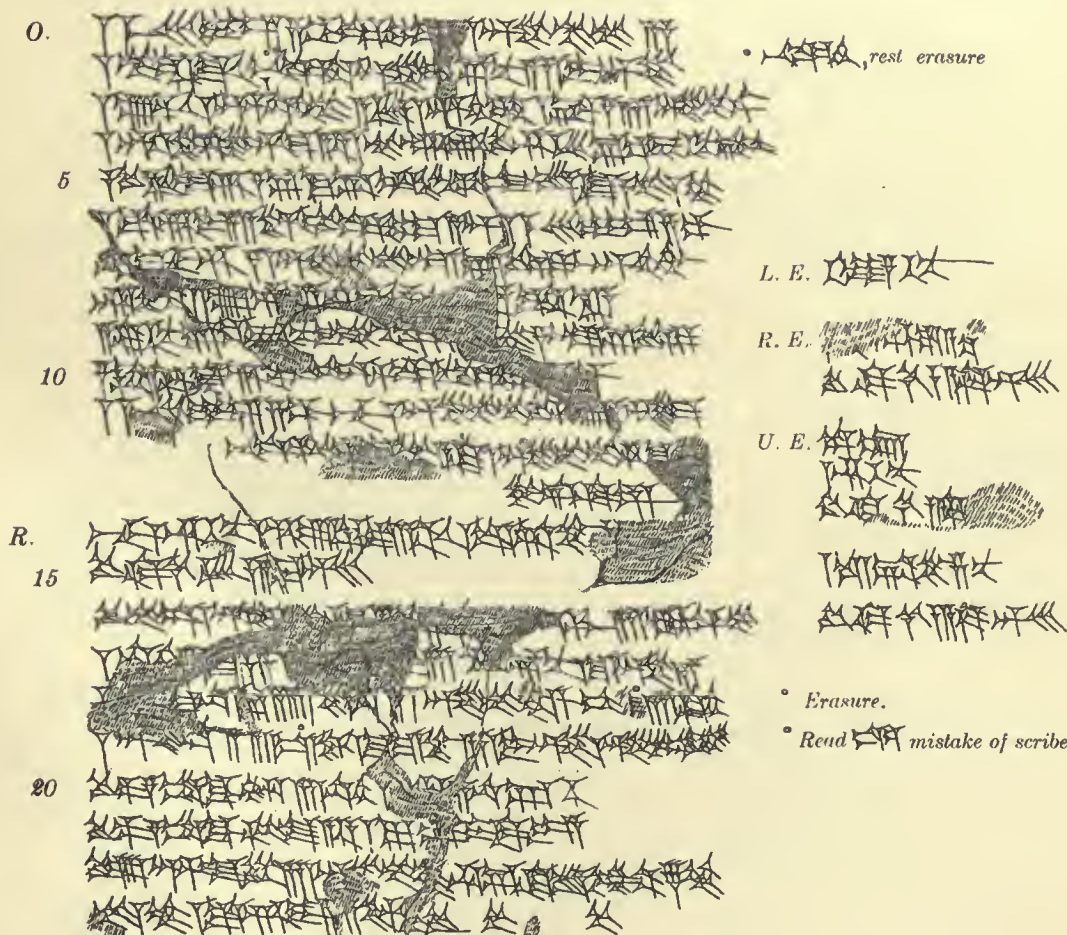




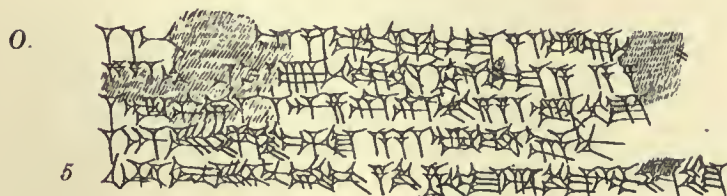
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18



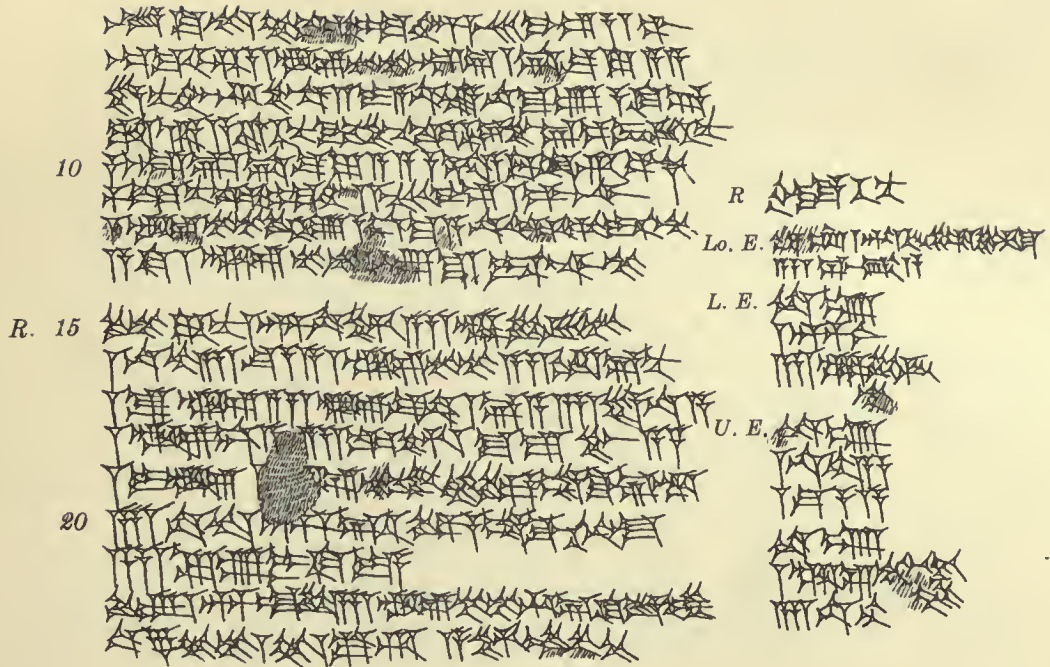
19



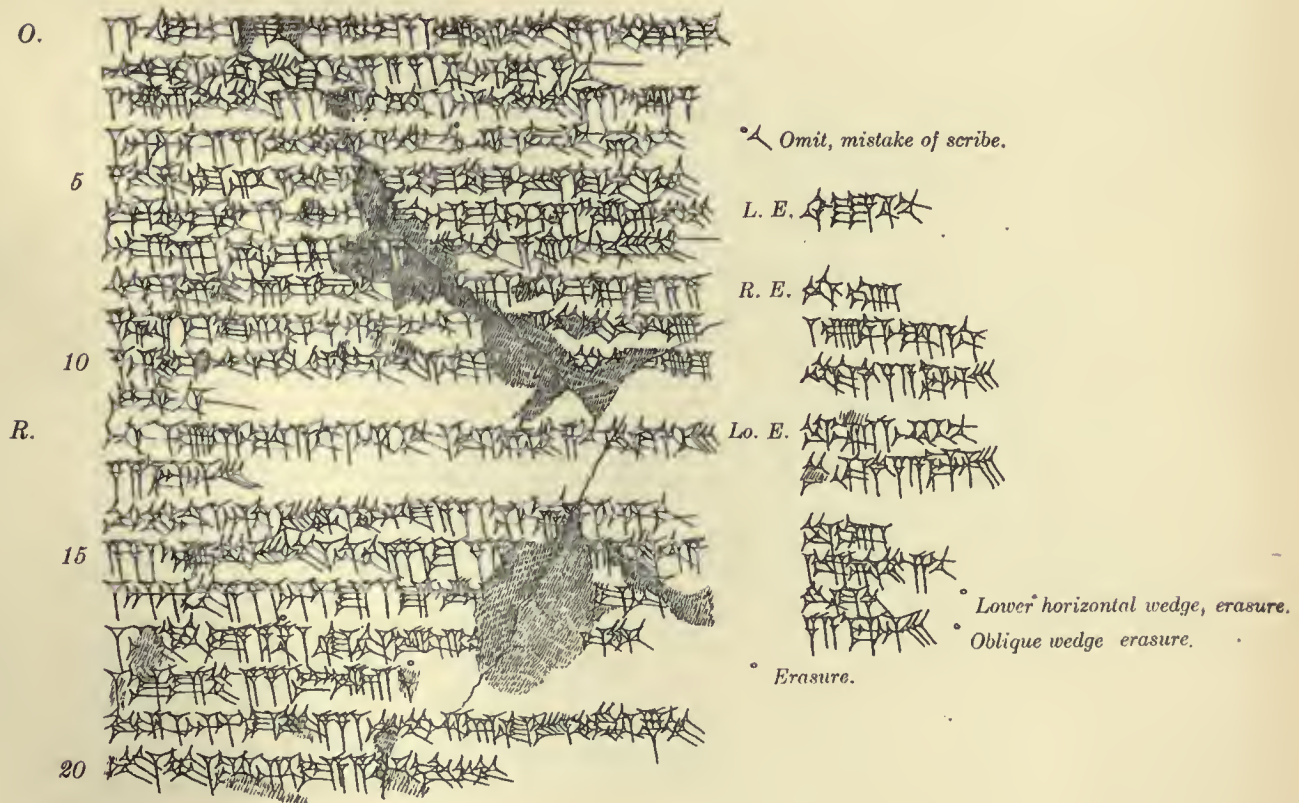




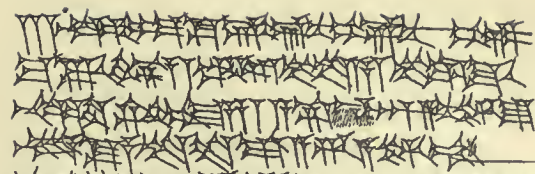
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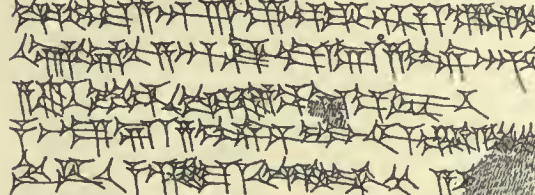


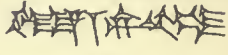
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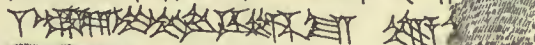


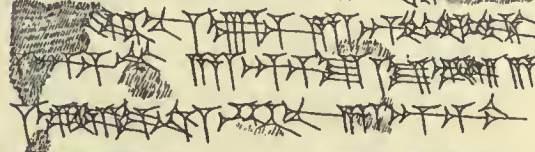

O.  ◻ omitted by scribe.

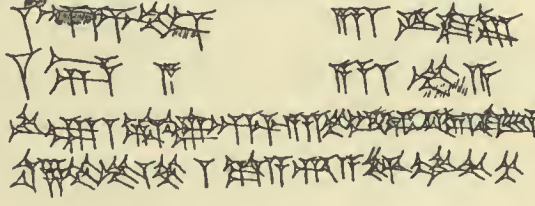
5  ◻ omitted by scribe. Cf. l. 8

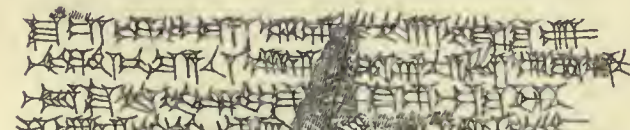
L. E. 


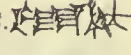
U. E. 


10 


R.  R. E. 

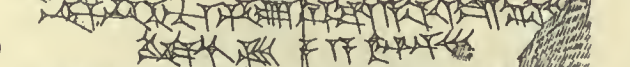
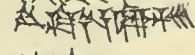
15 



O. 



5  Lo. E. 

U. E. 

Lo. E. 

10  U. E. 

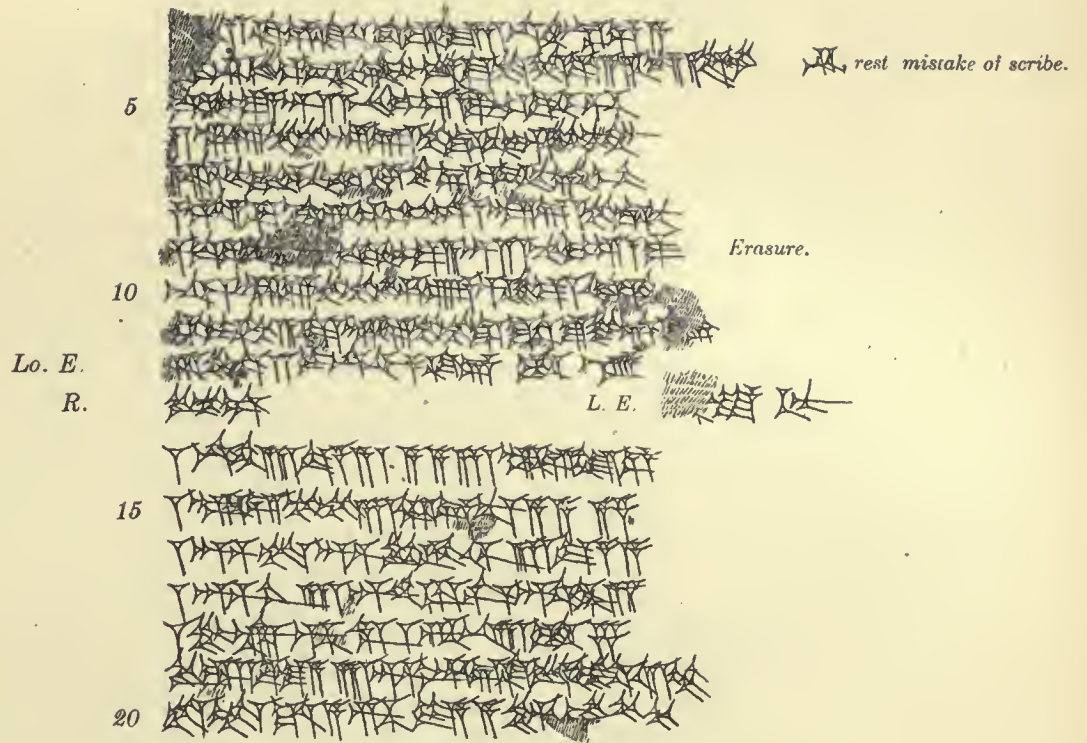
R.  L. E. 

15  U. E. 

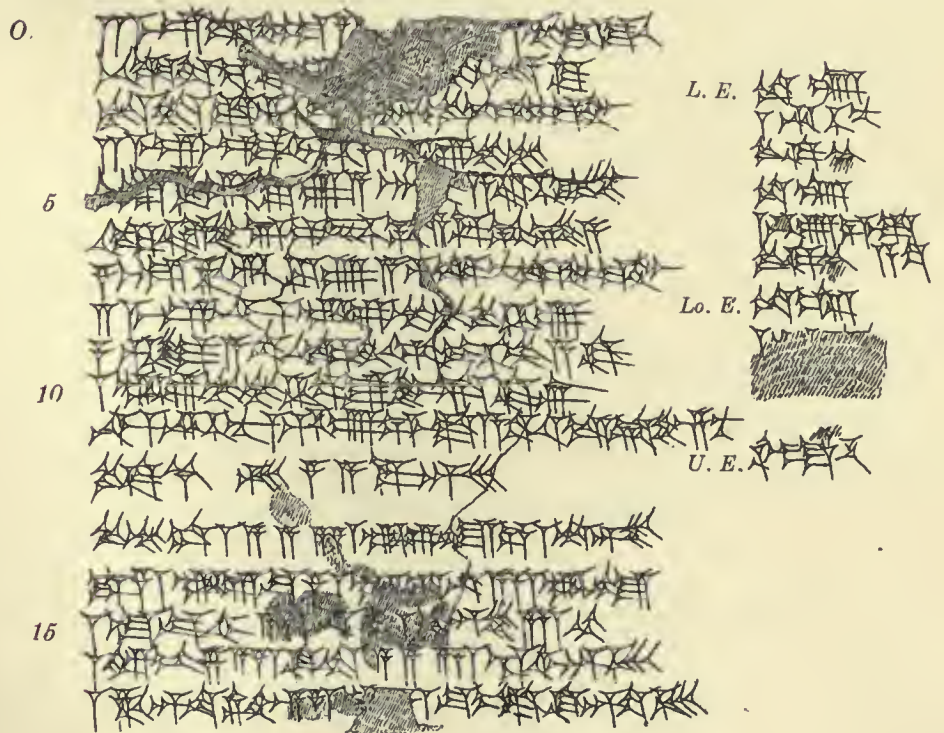
O. 



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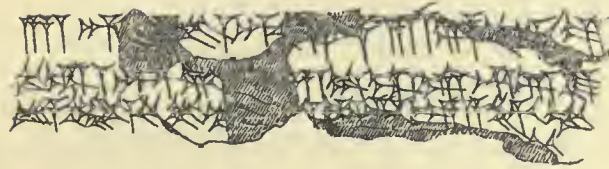


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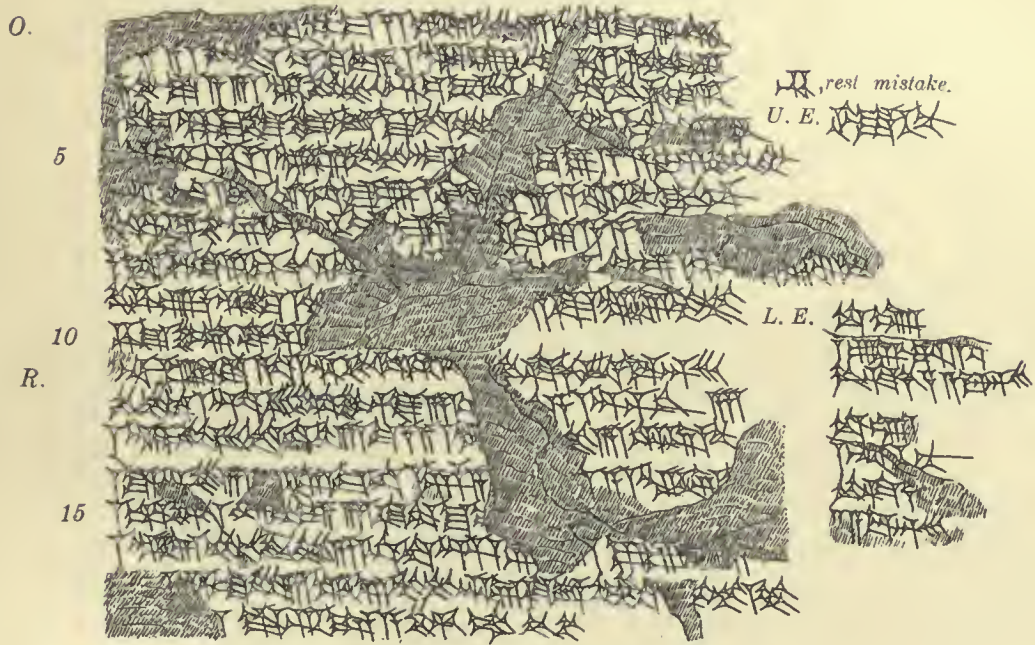




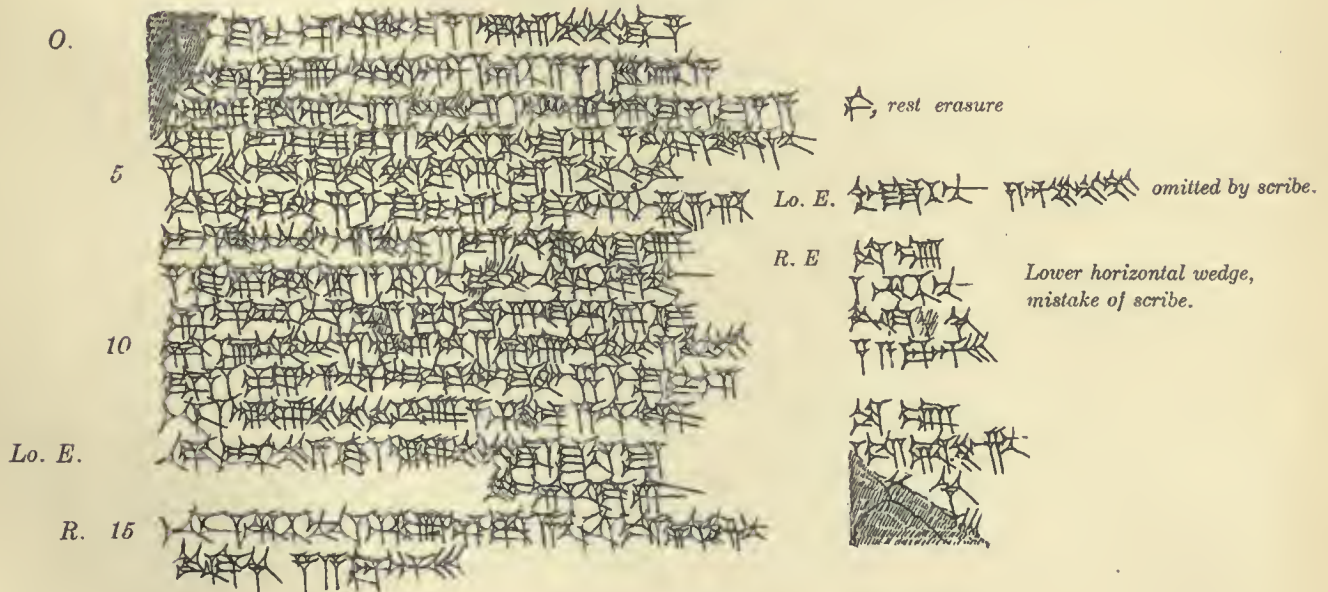
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25



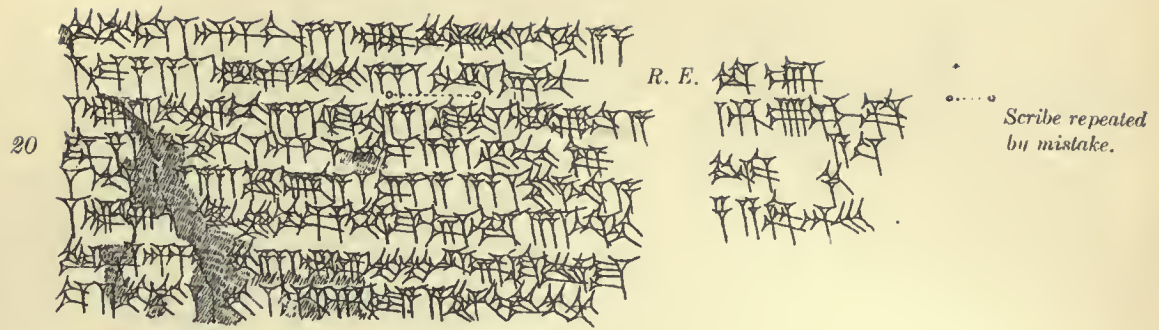
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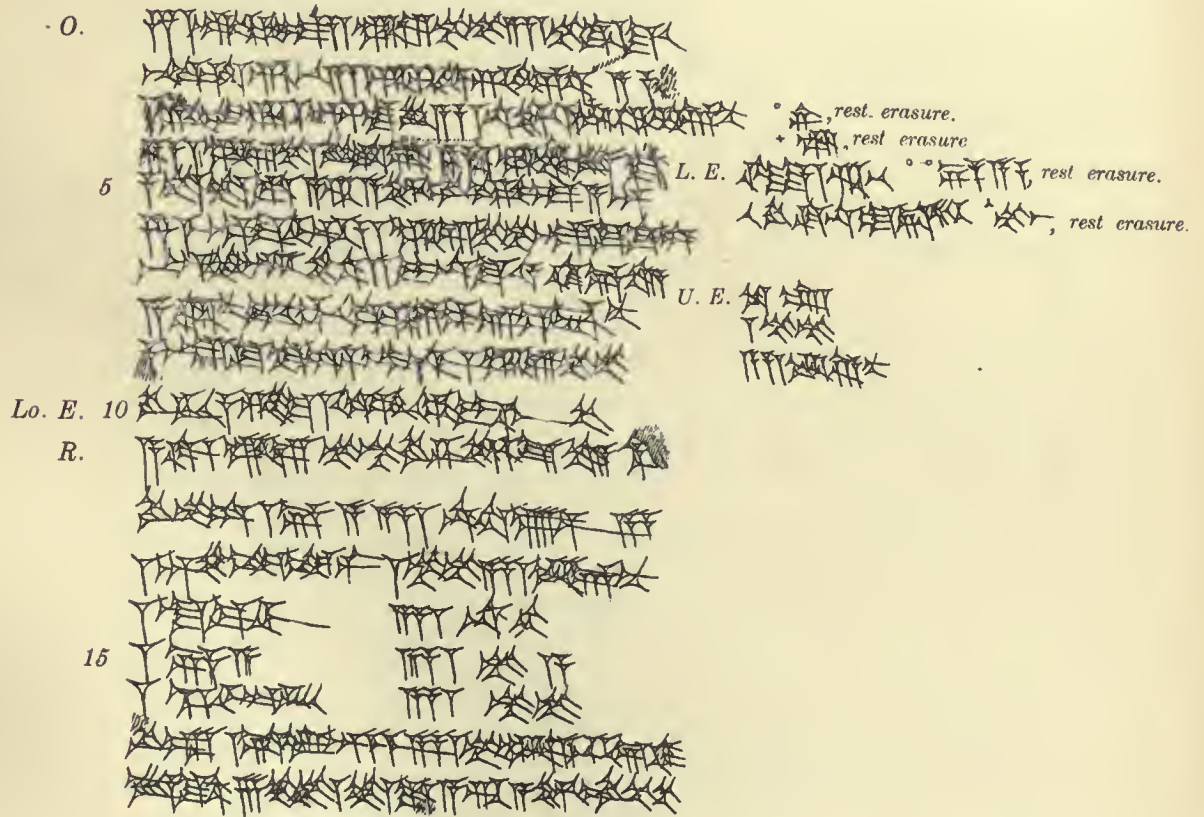




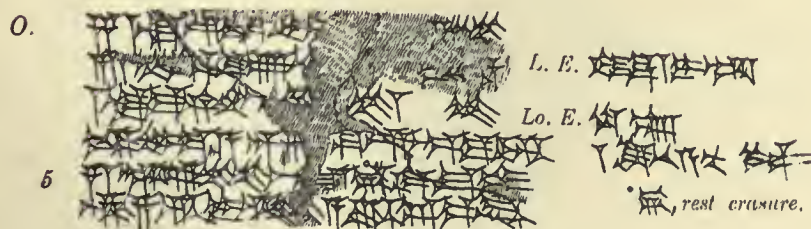
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27

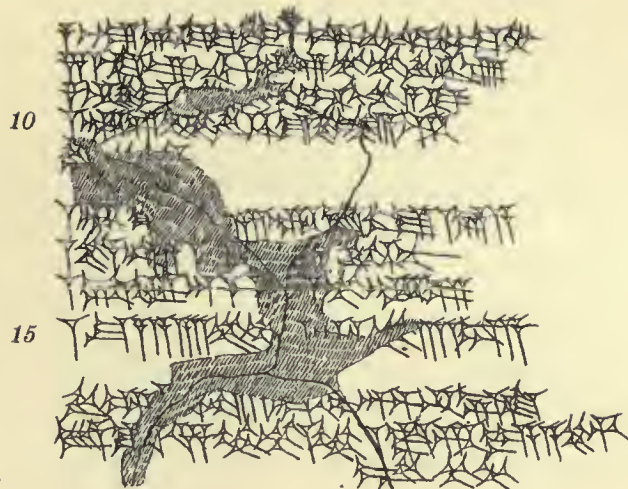


28

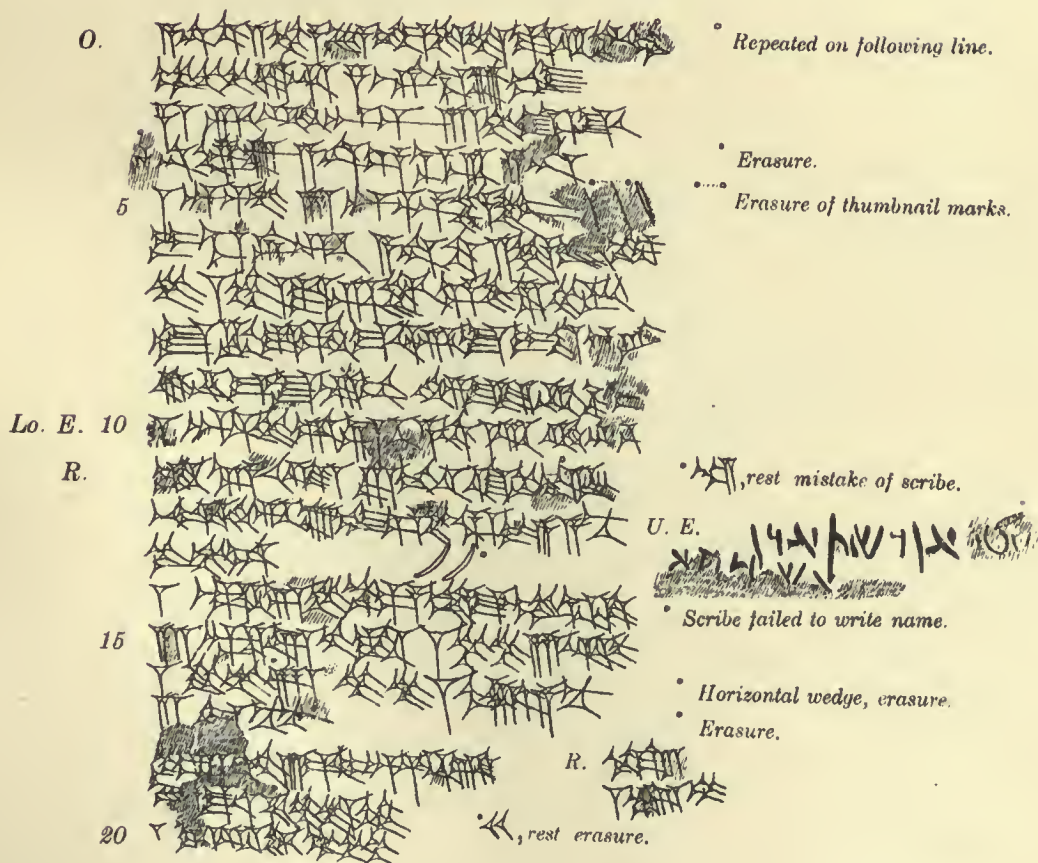




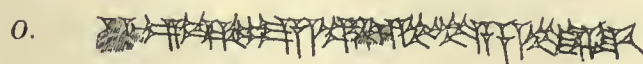
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29

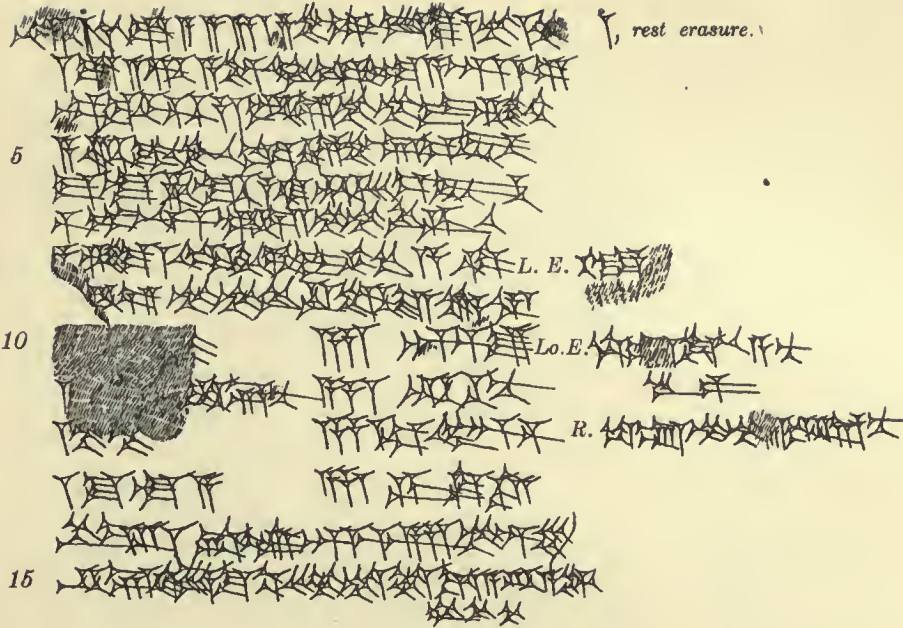


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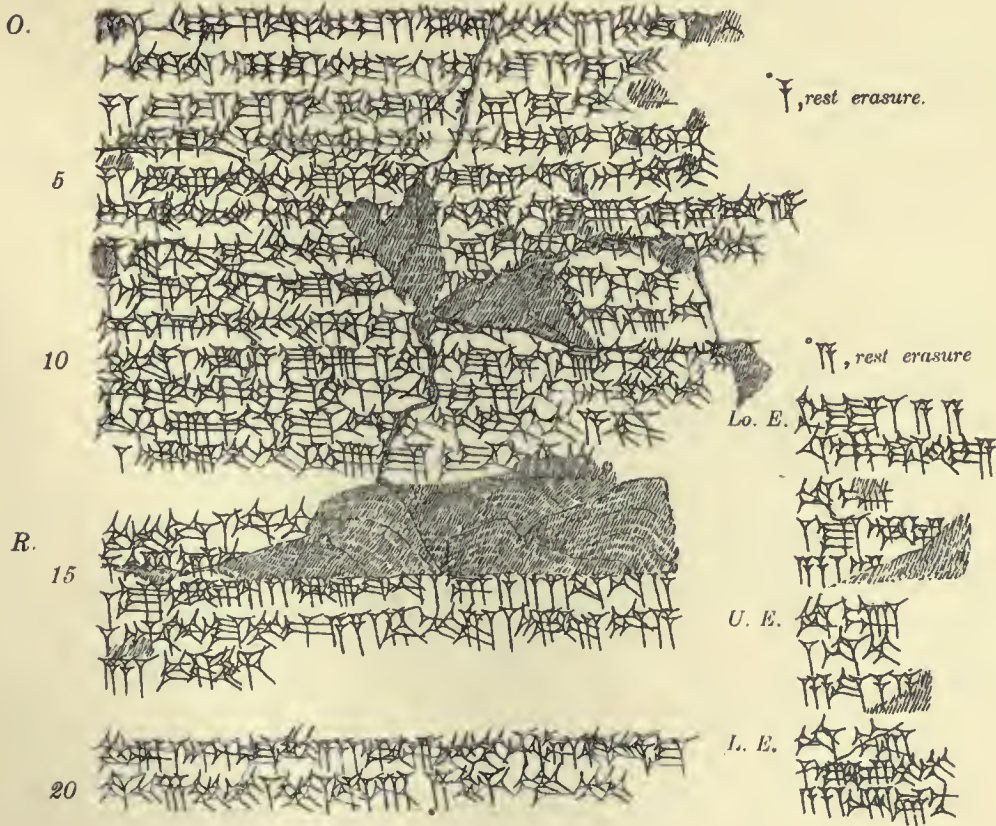




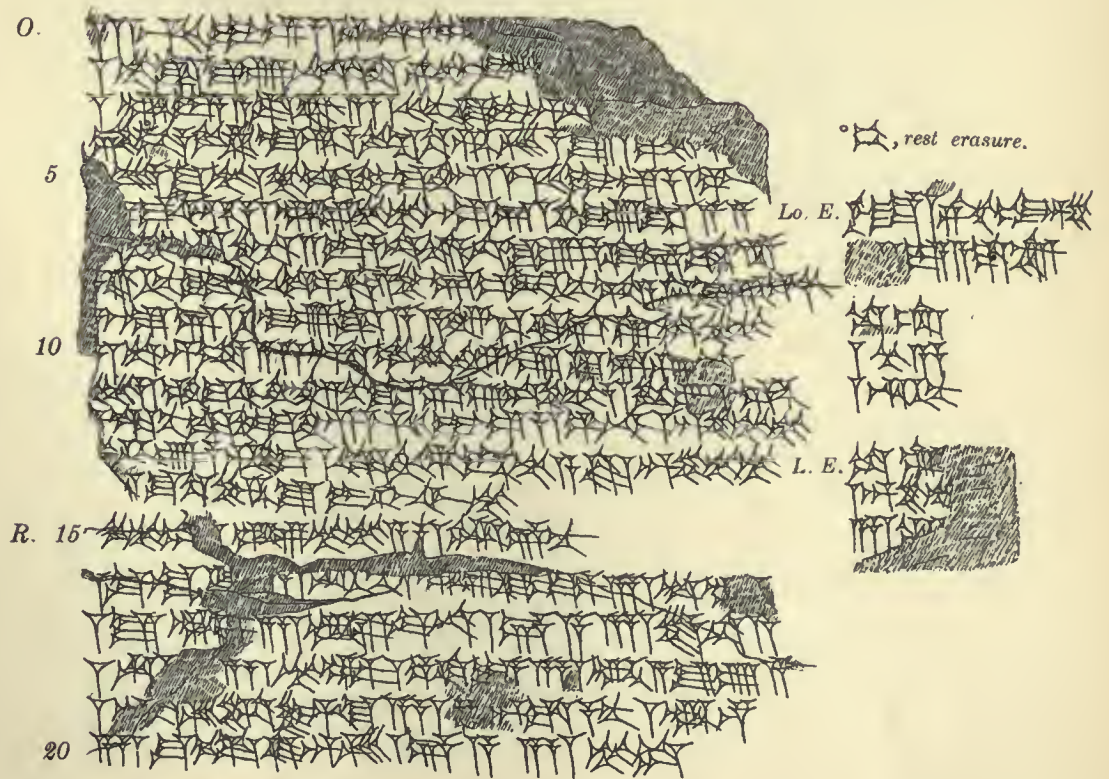
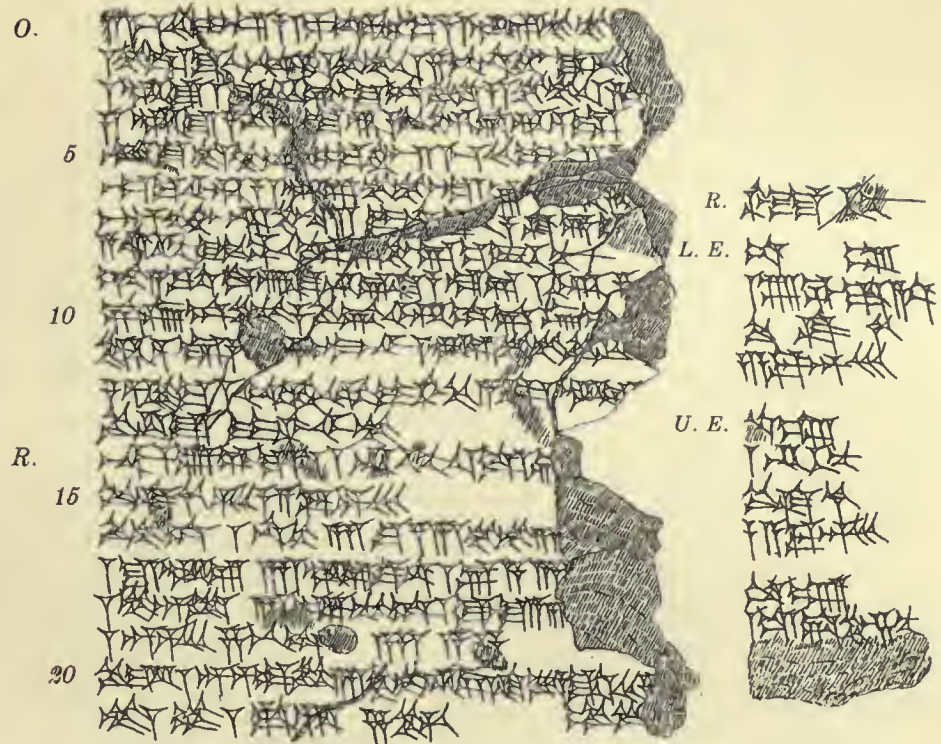
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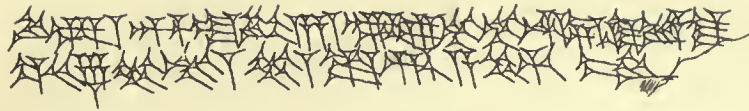




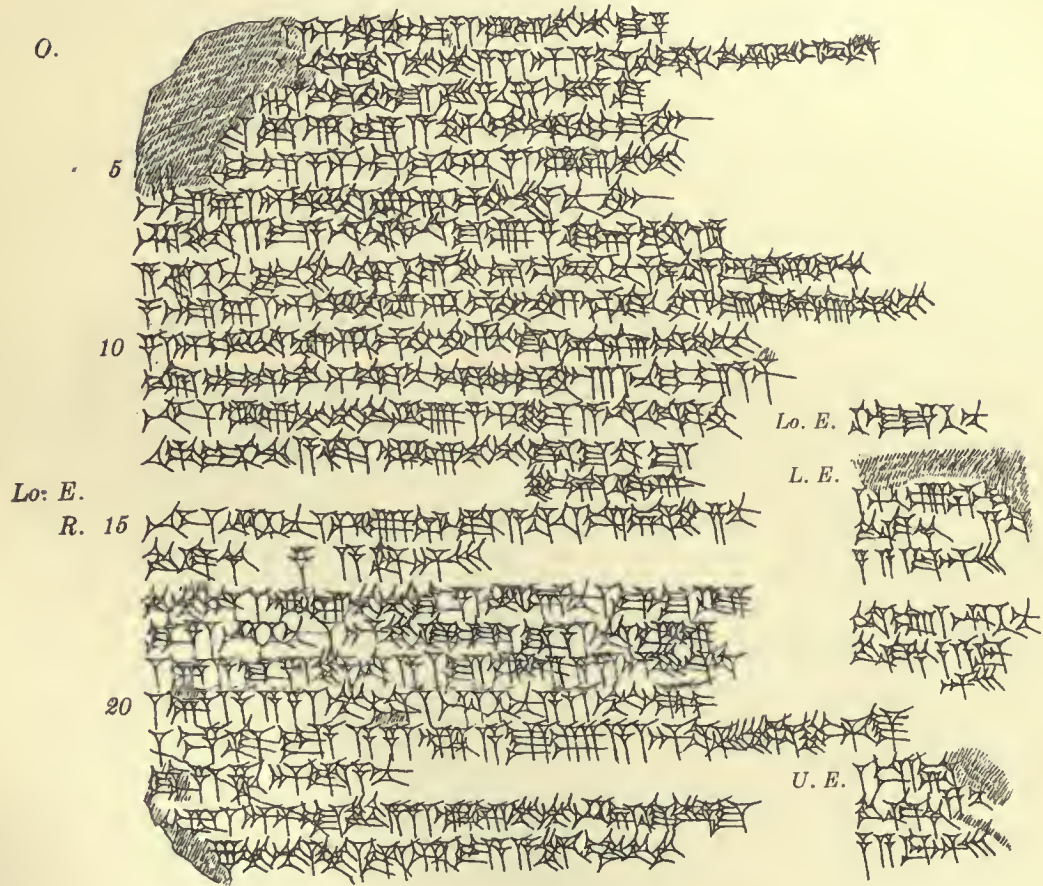




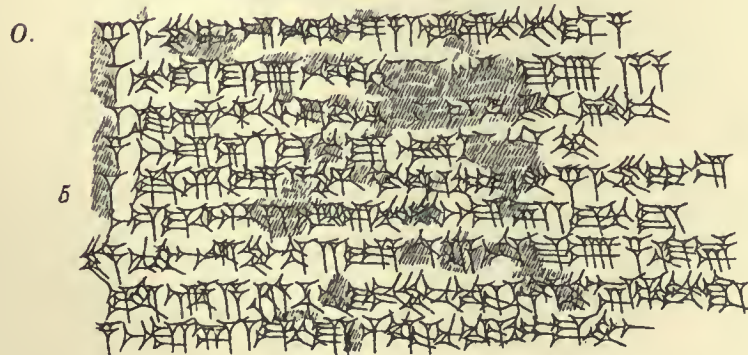
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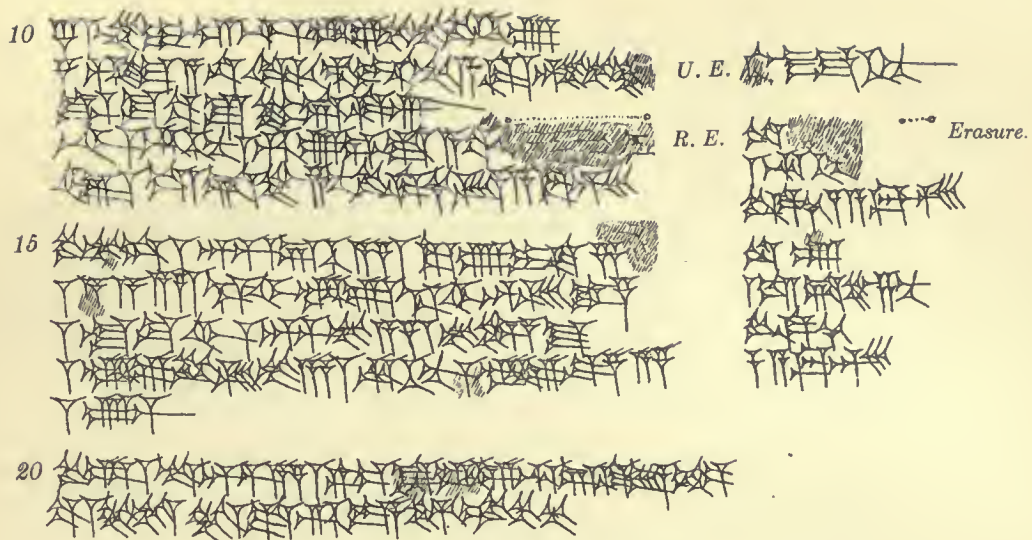


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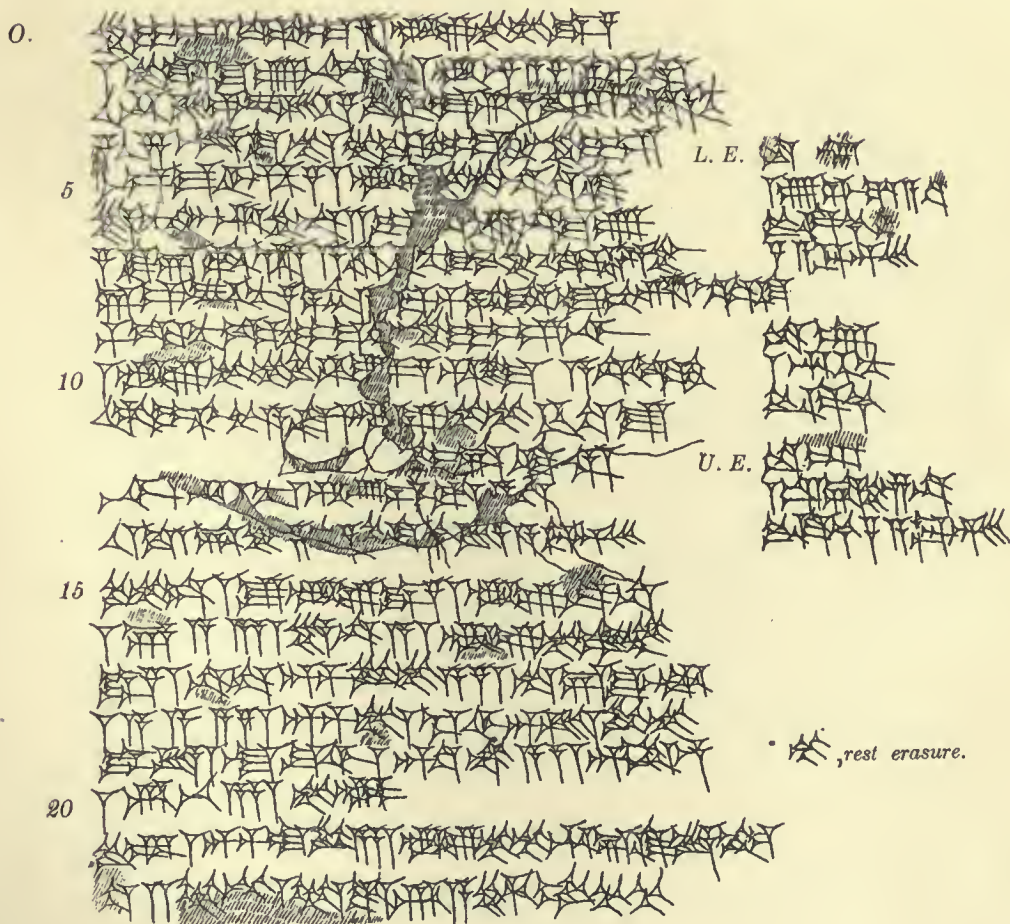




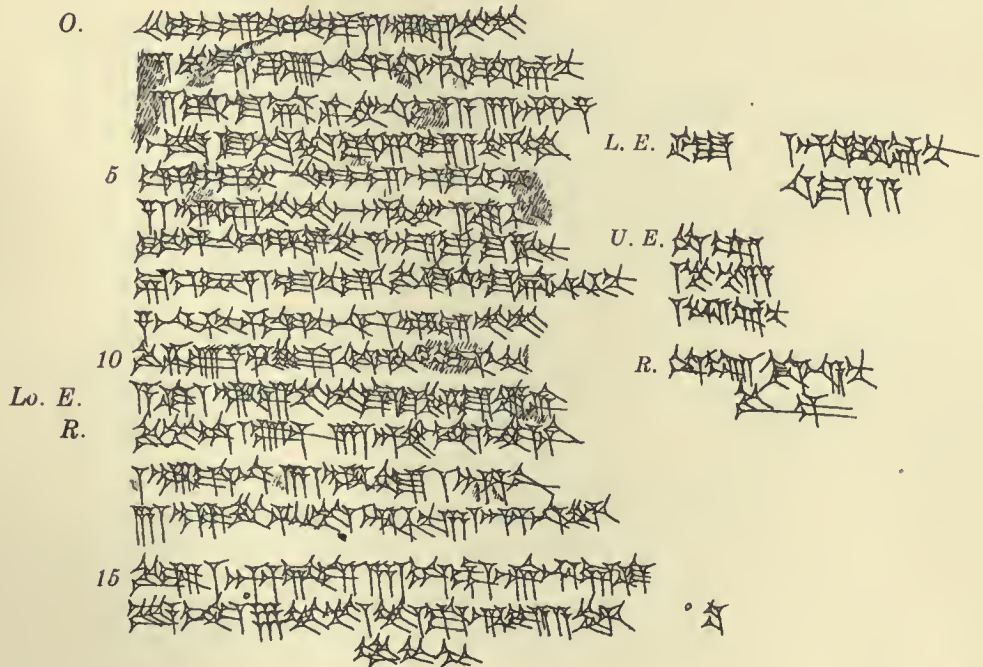
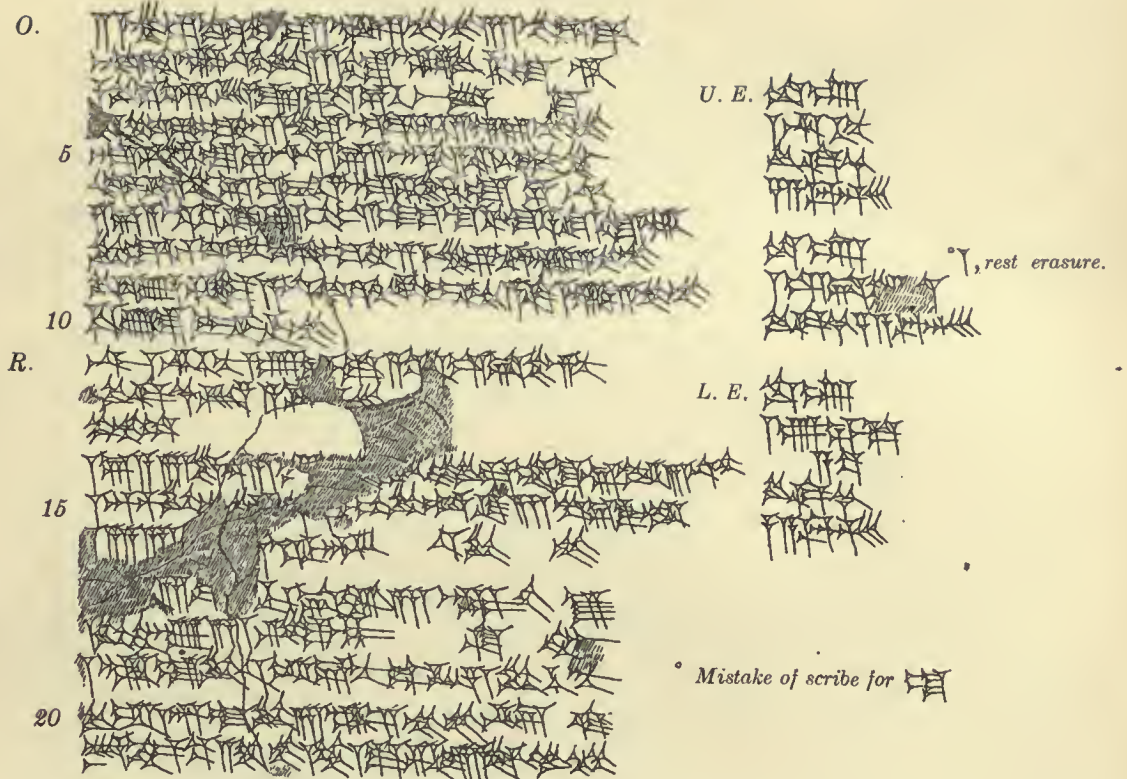
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
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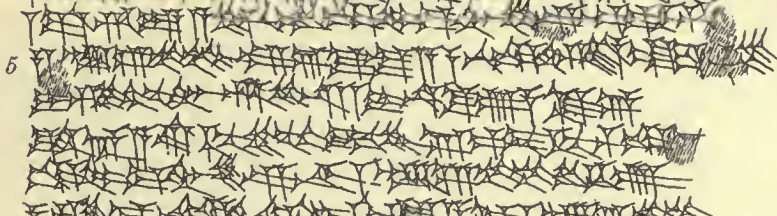


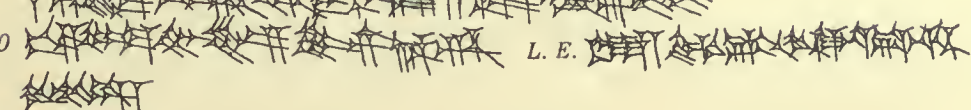
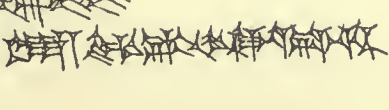


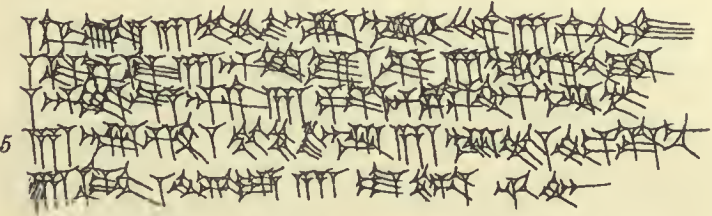


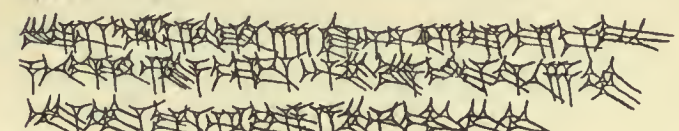


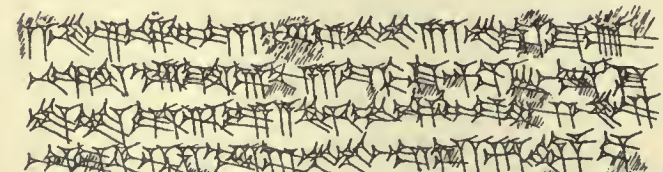
0.  • , rest erasure.  
• Omit, mistake of scribe.

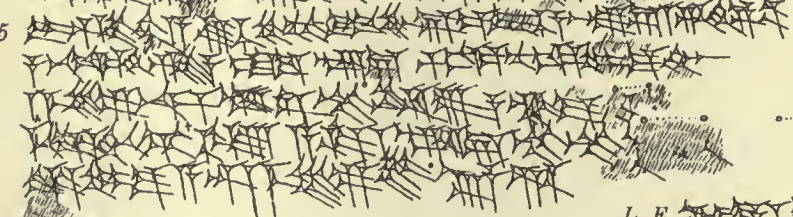



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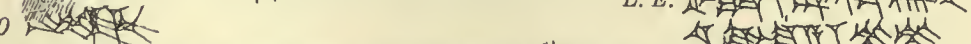
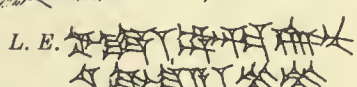
10.  L. E. 

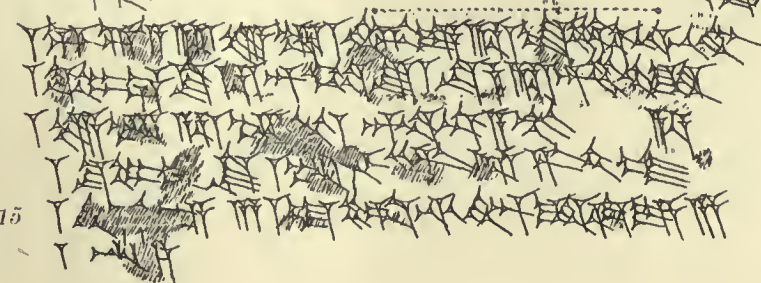
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5.  •  omitted by scribe.  
• Erasure. • Horizontal wedge, mu  
•  omitted. •  omitted.

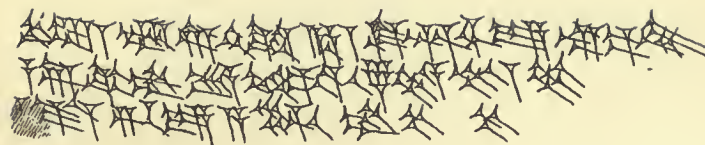
R. 10.  L. E. 

15.  • Repeated on li. 15.

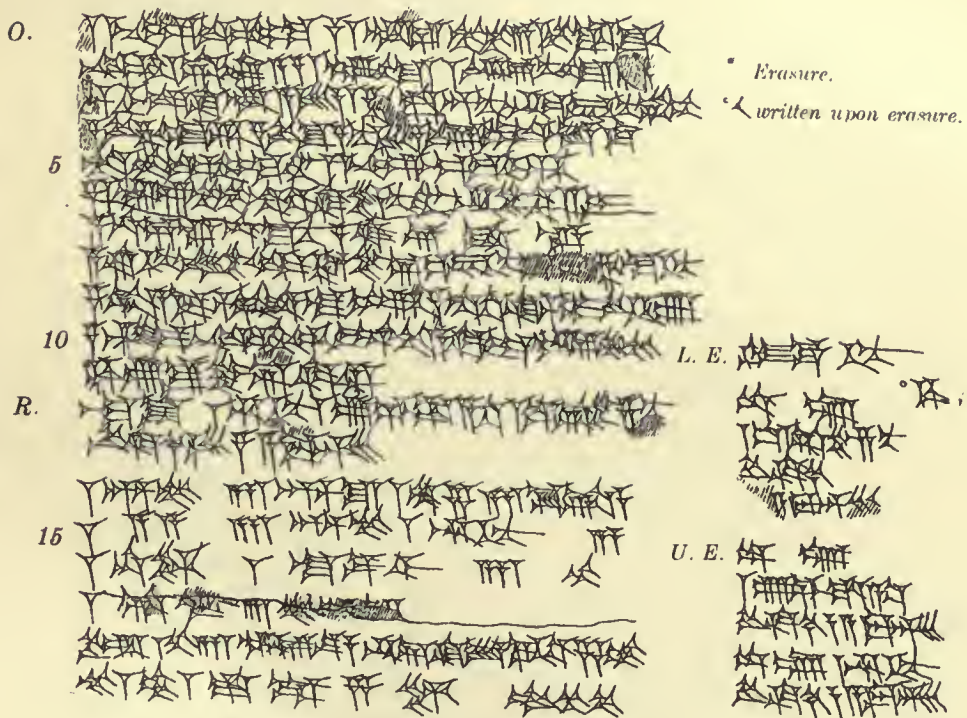




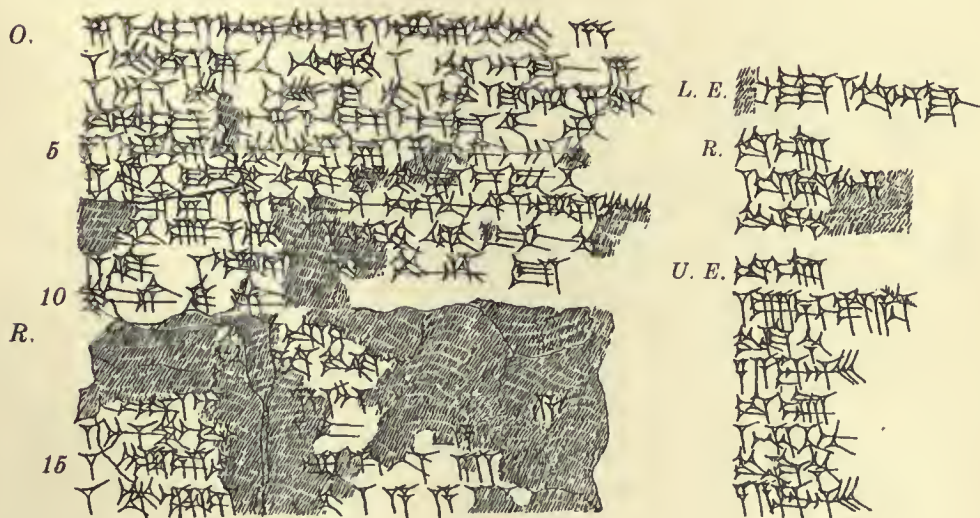
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41

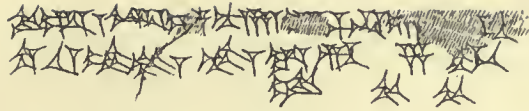


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R.15 • omitted by scribe.

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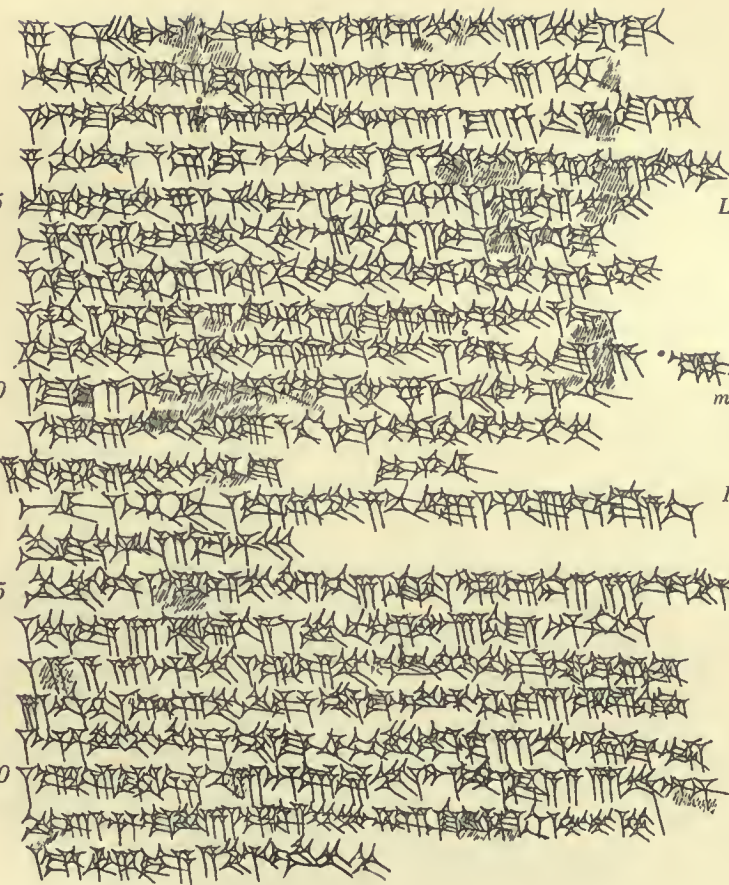
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R. Lo. E.


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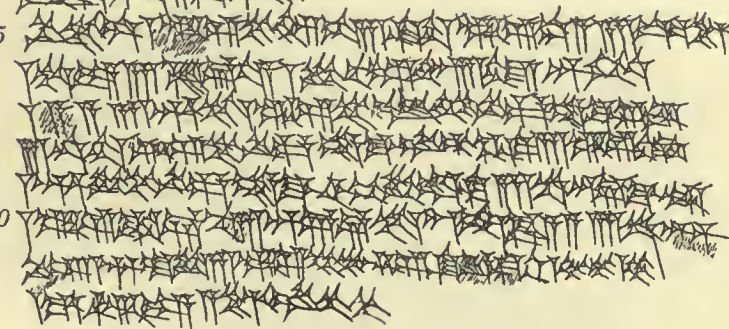
15 L. E.

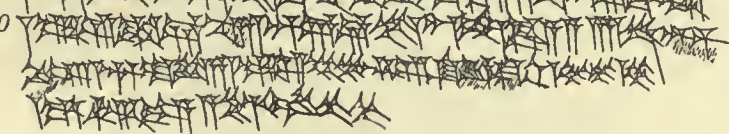


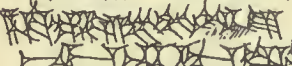
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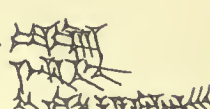
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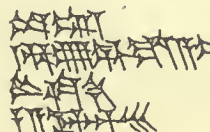
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
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
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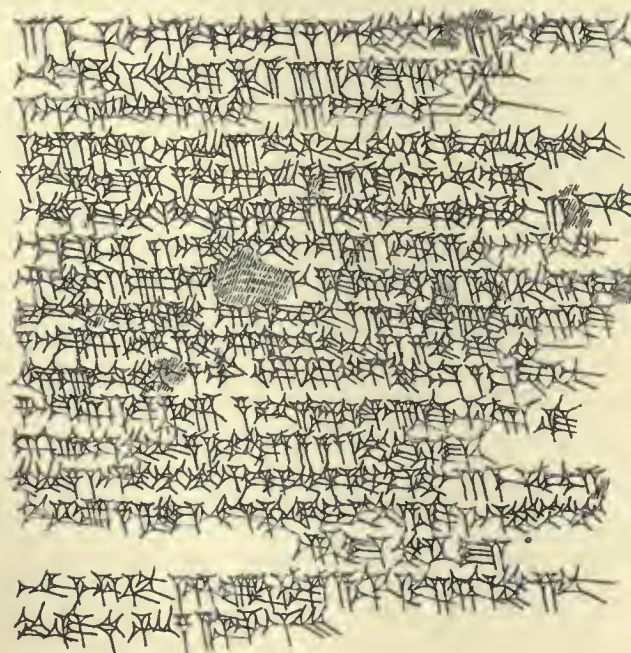
R. 


Lo. E. 

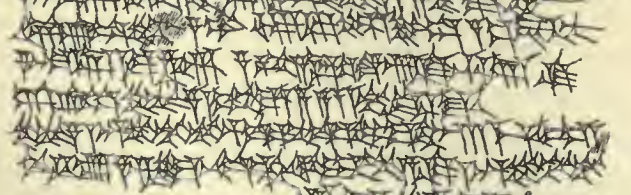
R. E. 


° , rest erasure.


° , rest mistake.


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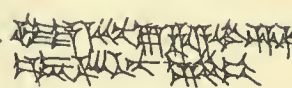
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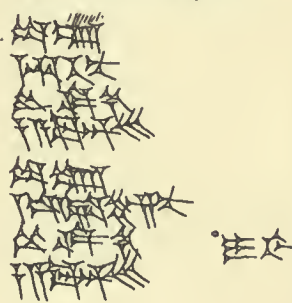
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
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Lo. E. 

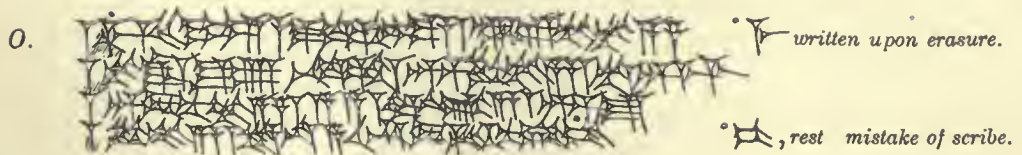
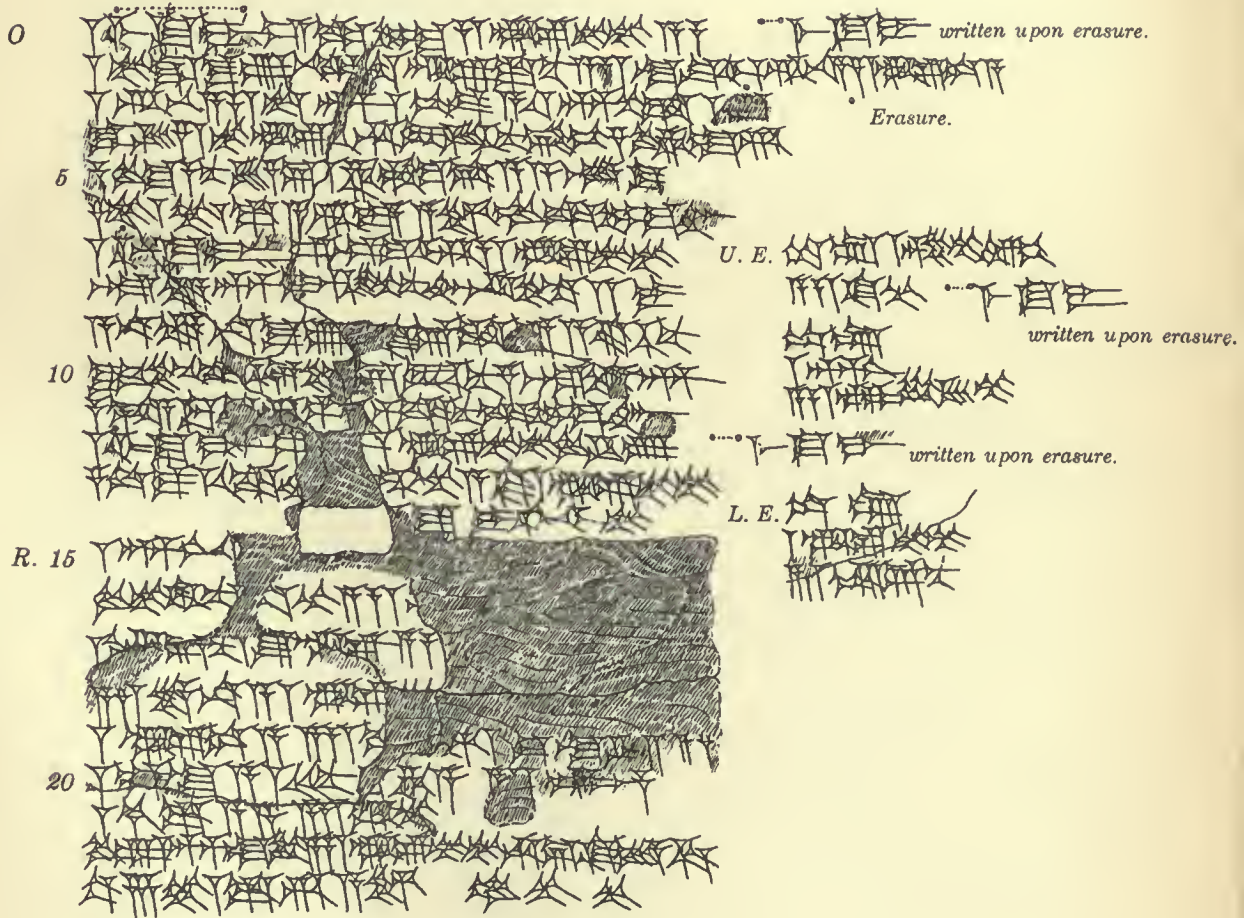
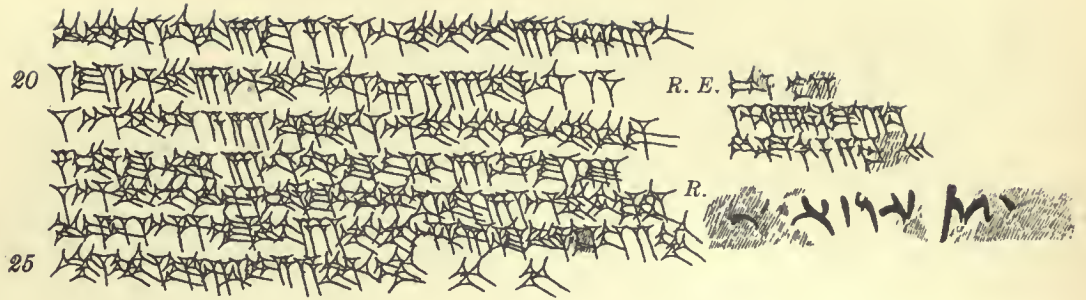
R. 

L. E. 

U. E. 

°  omitted by scribe

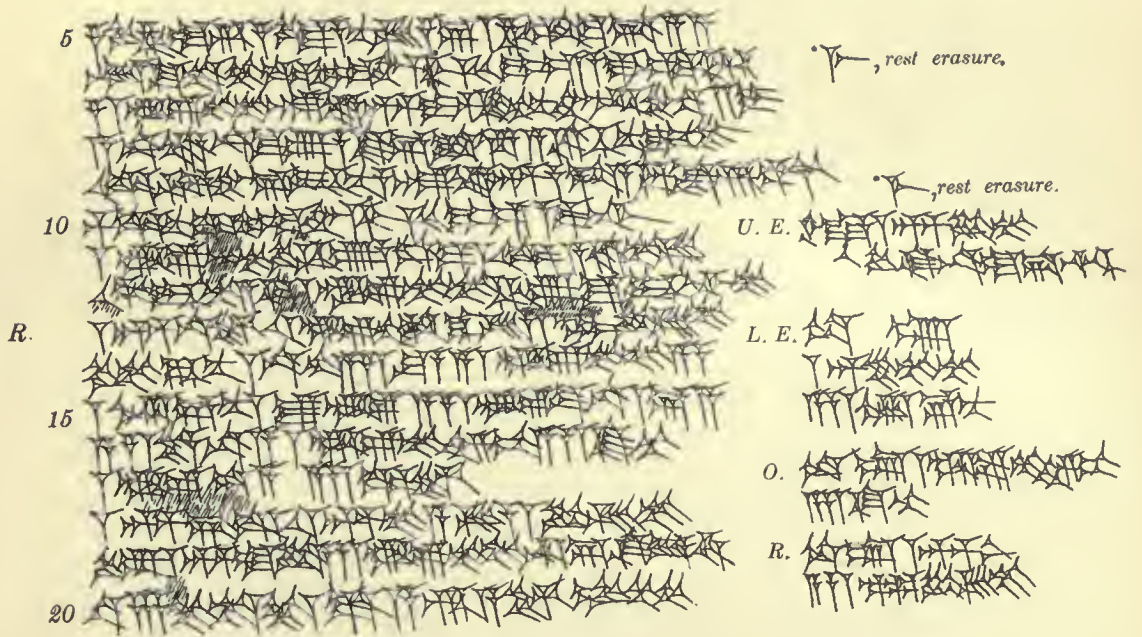




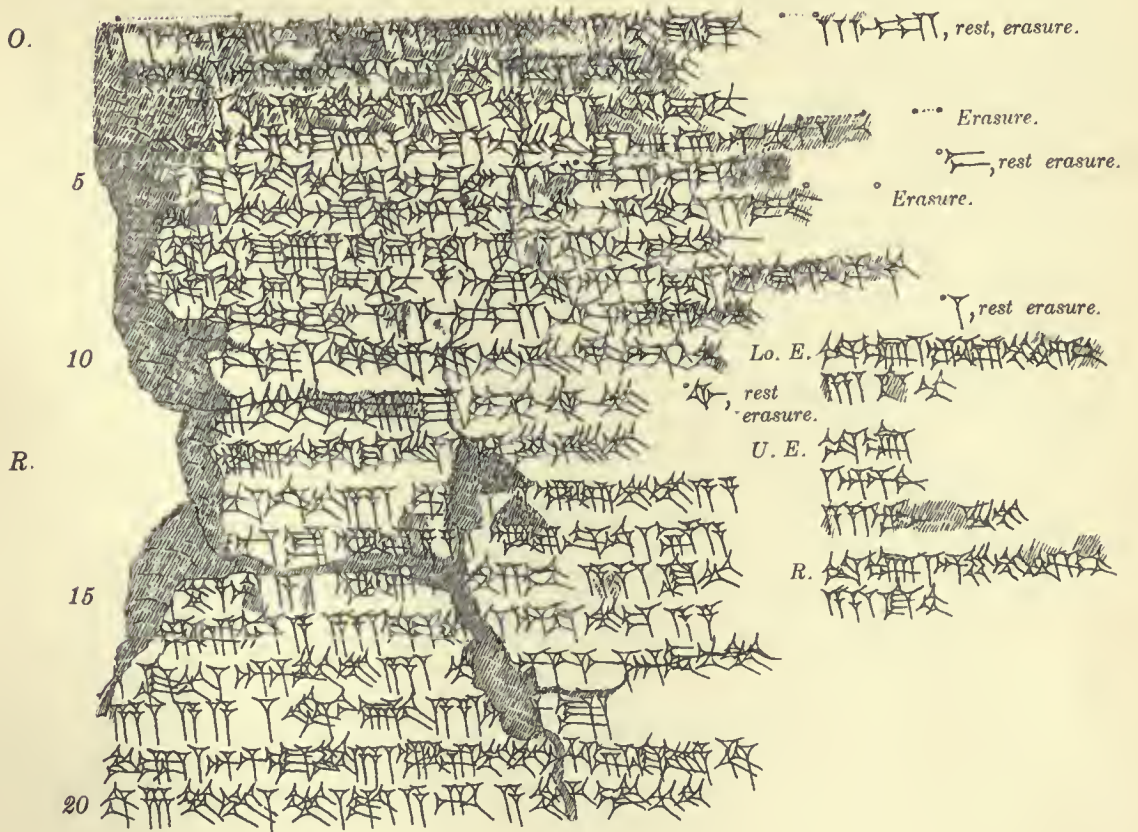





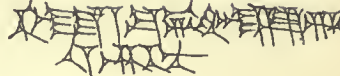
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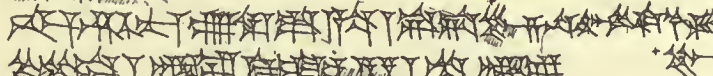



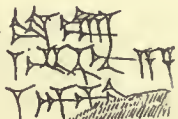


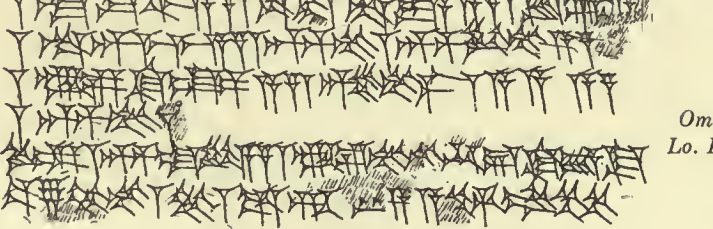
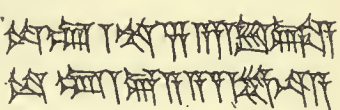
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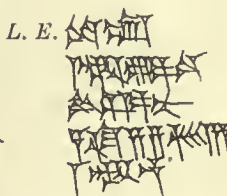
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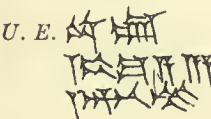
10   Erasure


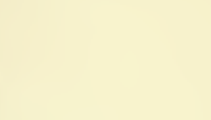
R.  \*


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20   Omit.  
Lo. E.

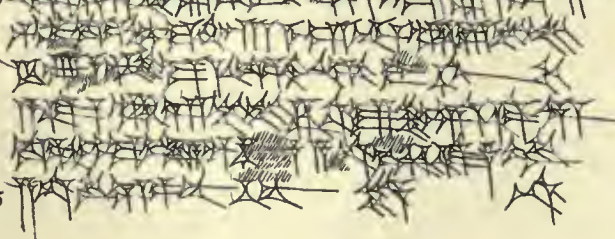
C   L. E.

5   U. E.

10   L. E.

Lo. E. 

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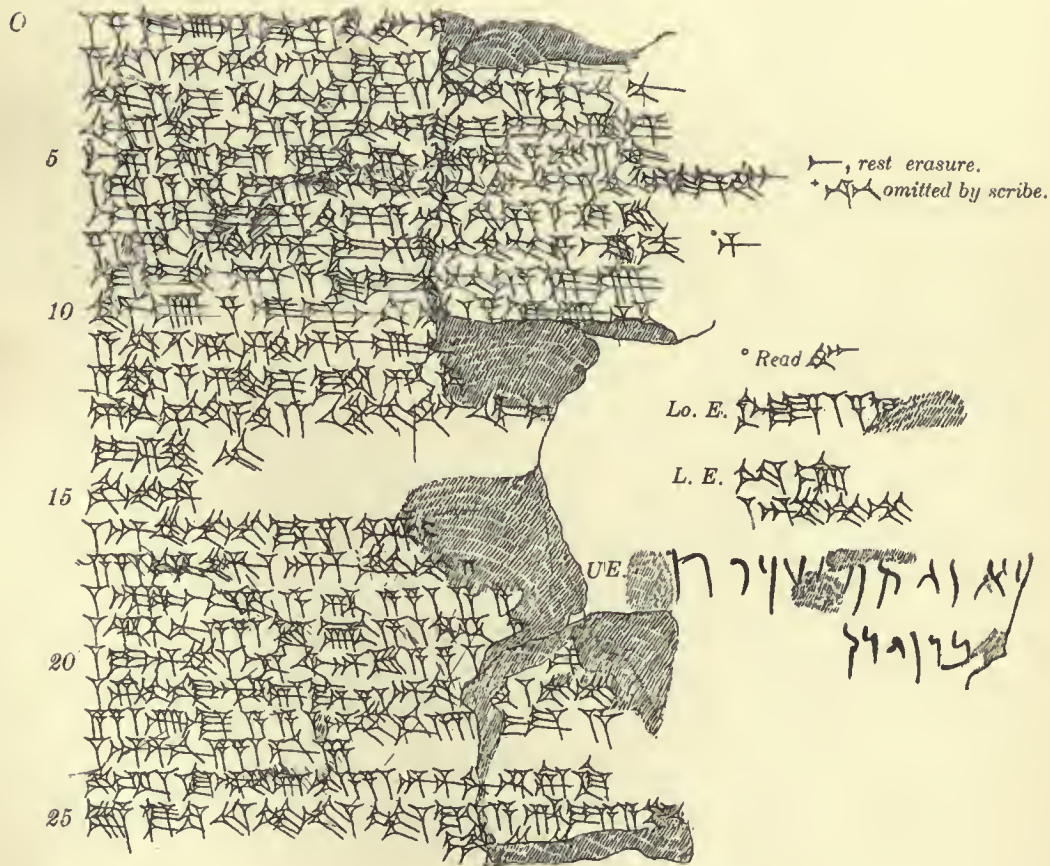
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52

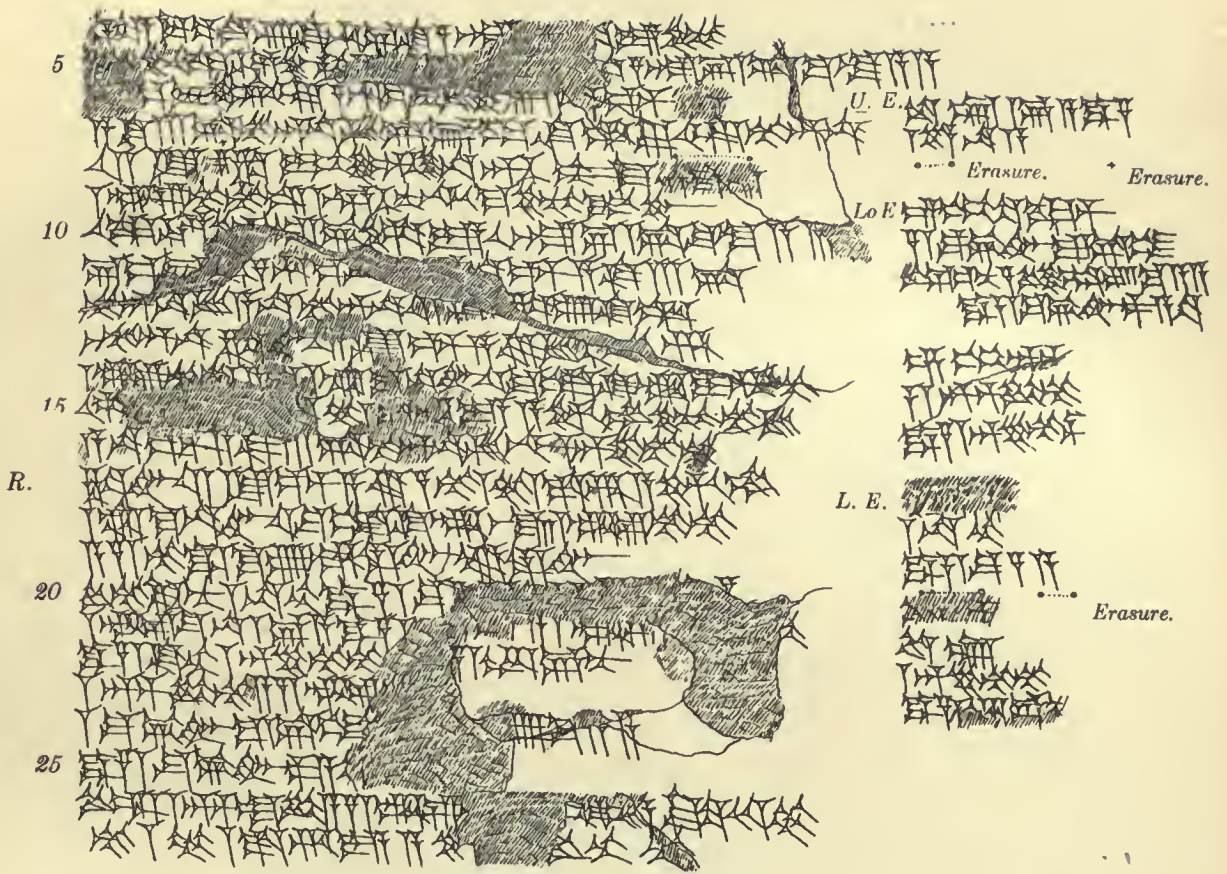


53

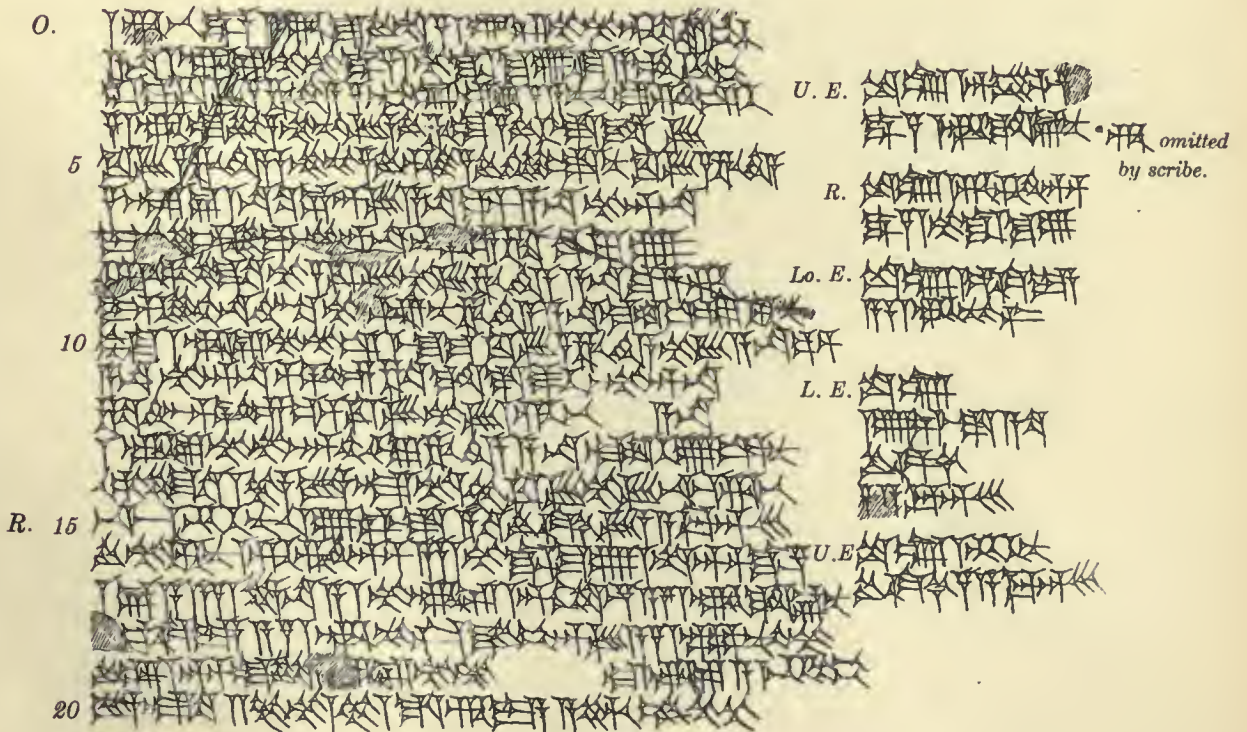




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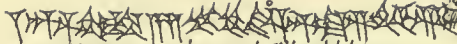


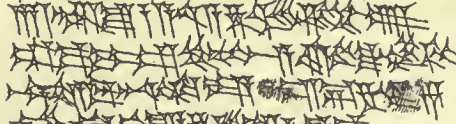
54

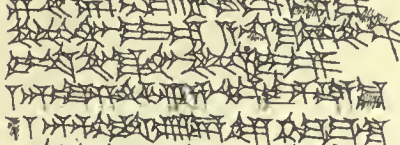




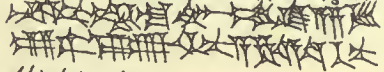


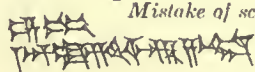

O.  \*人, rest erasure.

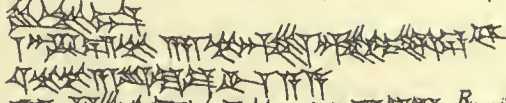


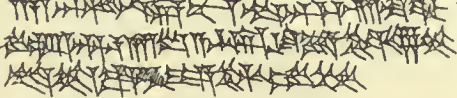
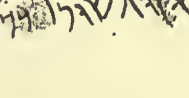
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Omit, mistake of scribe.

Lo. E. 10 

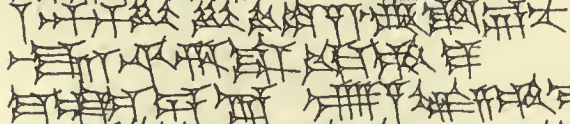
R.  \* Mistake of scribe for 

R. 

15  R. 

O 

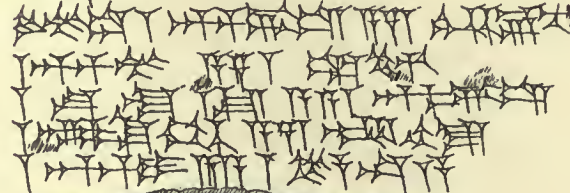
..... Erasure.

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L. E.

Lo. E. 10 

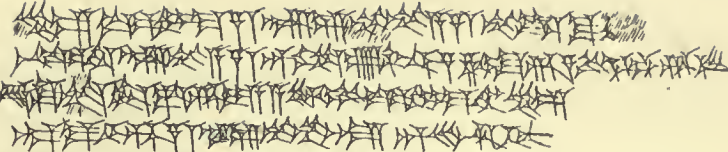
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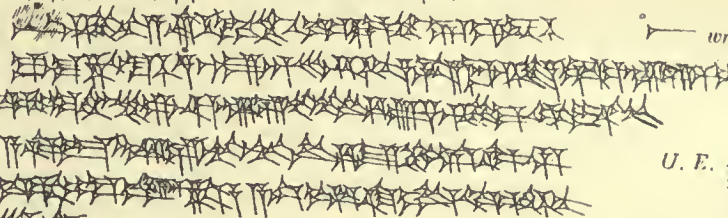
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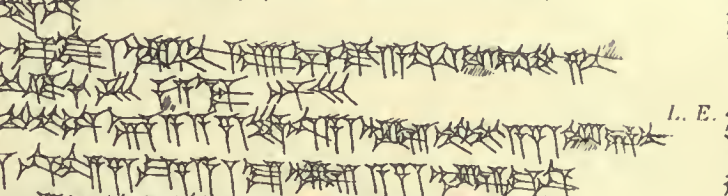
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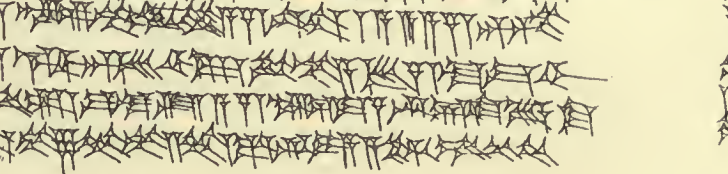
  
x 1 y 4 6 5 1 1 1 4 y




0. 

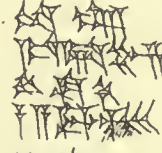
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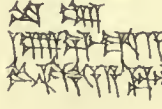
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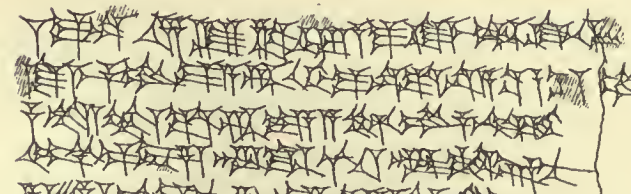
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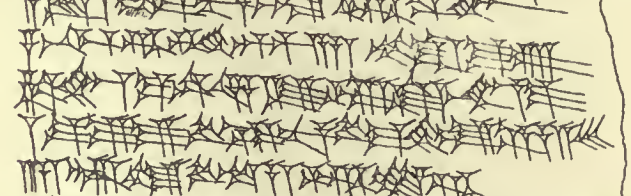
— written upon erasure.

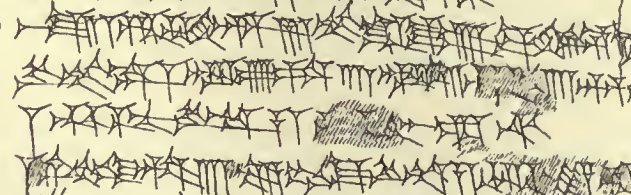
U. E. 


L. E. 

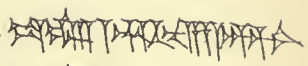


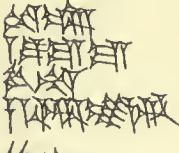
5. 


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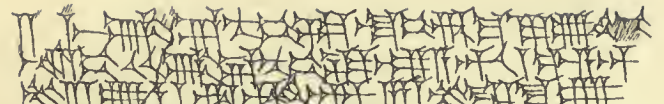
15. 


Lo. E. 


U. E. 




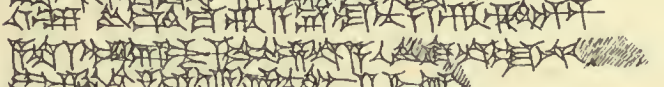


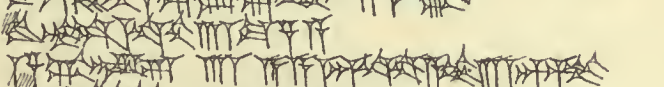
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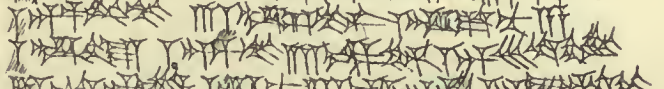
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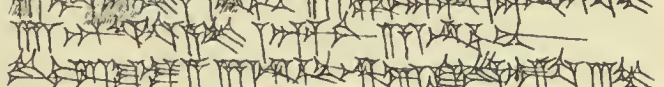
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Lo. E. 

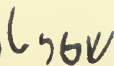
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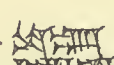
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R. 

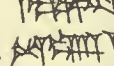
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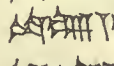



R.  256 260

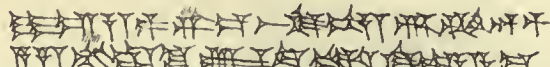
Lo. F. 

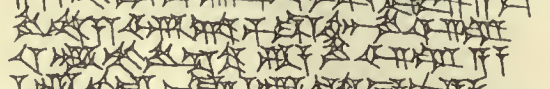
Lo. E. 


U. E. 

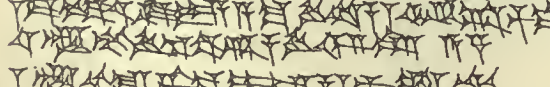
L. E. 

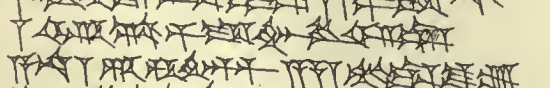
 *rest mistake of scribe*


0. 

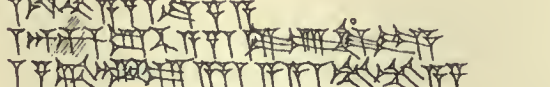
5. 

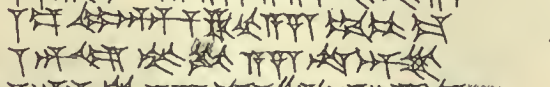
10. 


R. 


15. 

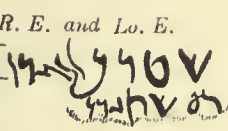
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20. 

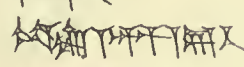


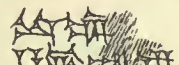


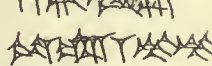




R. E. and Lo. E.  125 260

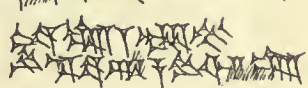
R. 

R. E. 

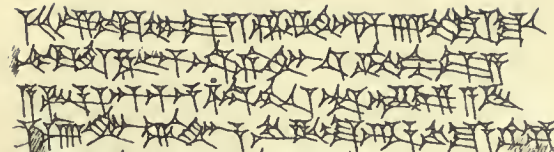
U. E. 

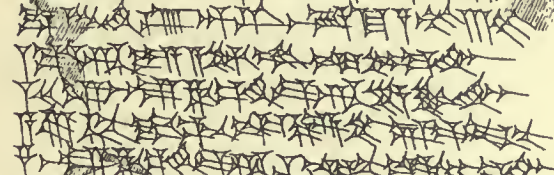

L. E.  *Mistake of scribe for* 



Lo. E. 


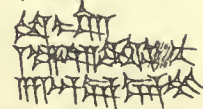
R. 

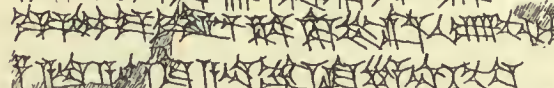
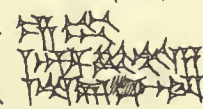


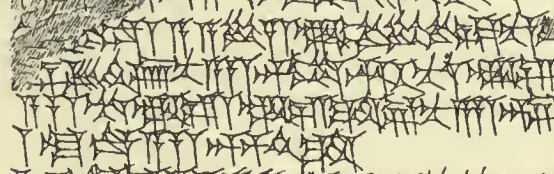
O.  rest erasure.

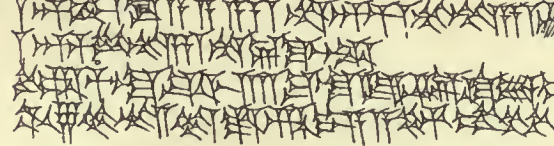
5  R. 

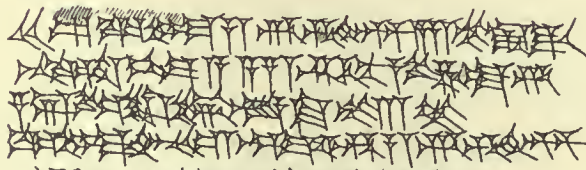
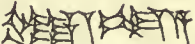
10  U. E. 

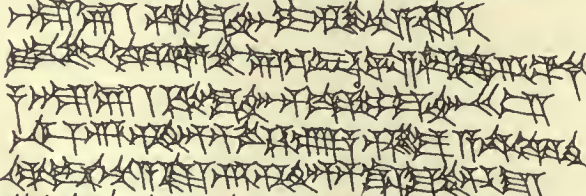
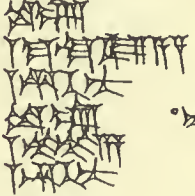

Lo. E.  L. E. 

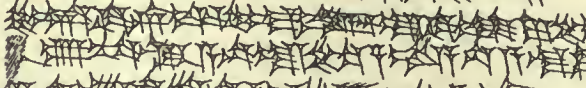
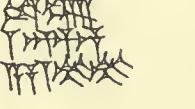
R.  R. E.  Cf. 62:11


15  \* Omit, mistake of scribe.

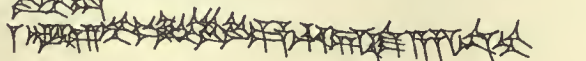
20  rest erasure.

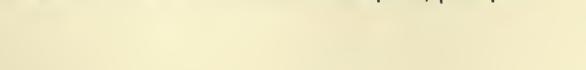
O.  Lo. E. 

5  L. E.  \*  omitted by scribe.

10  U. E. 

Lo. E. 

R. 

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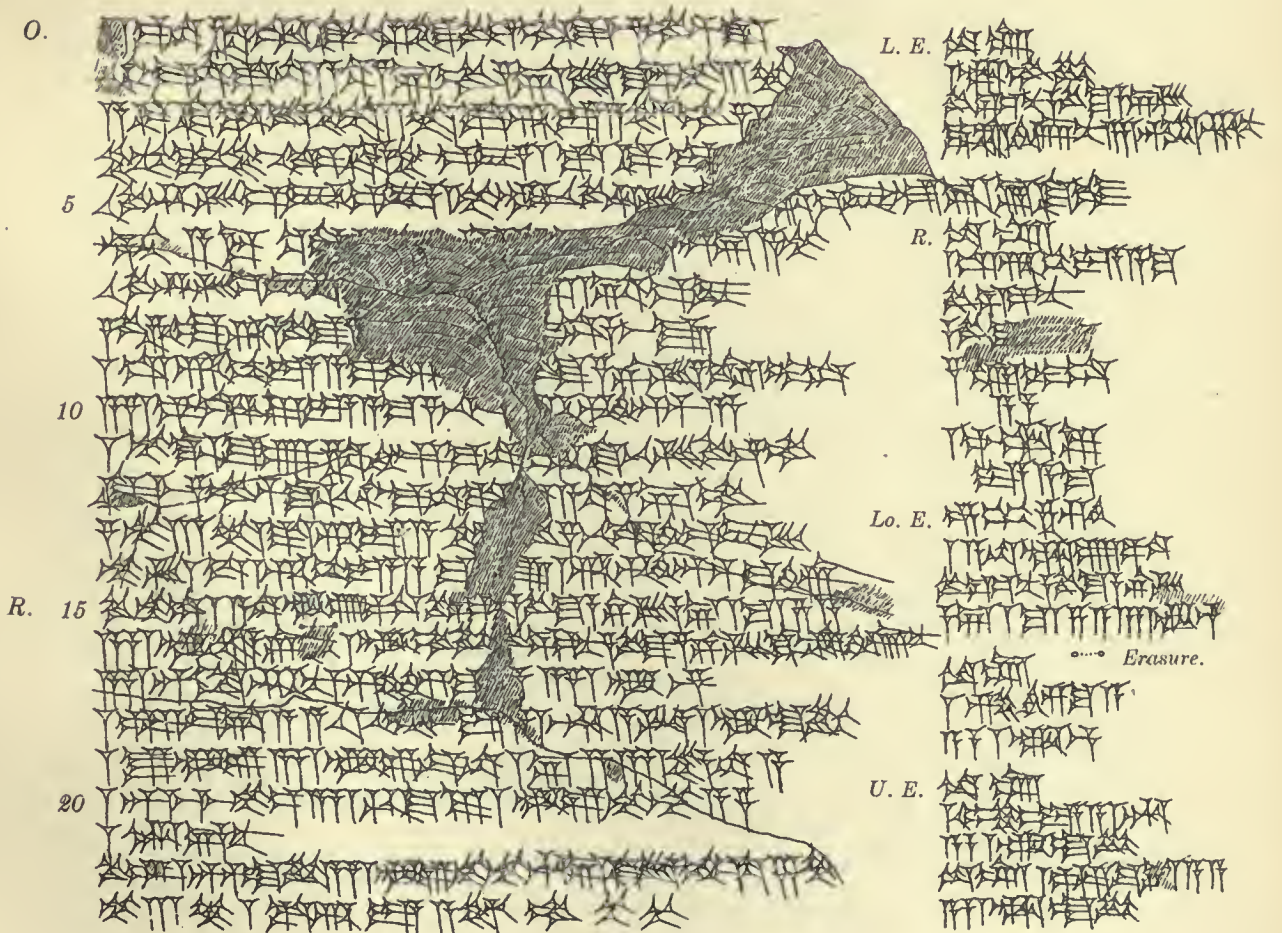
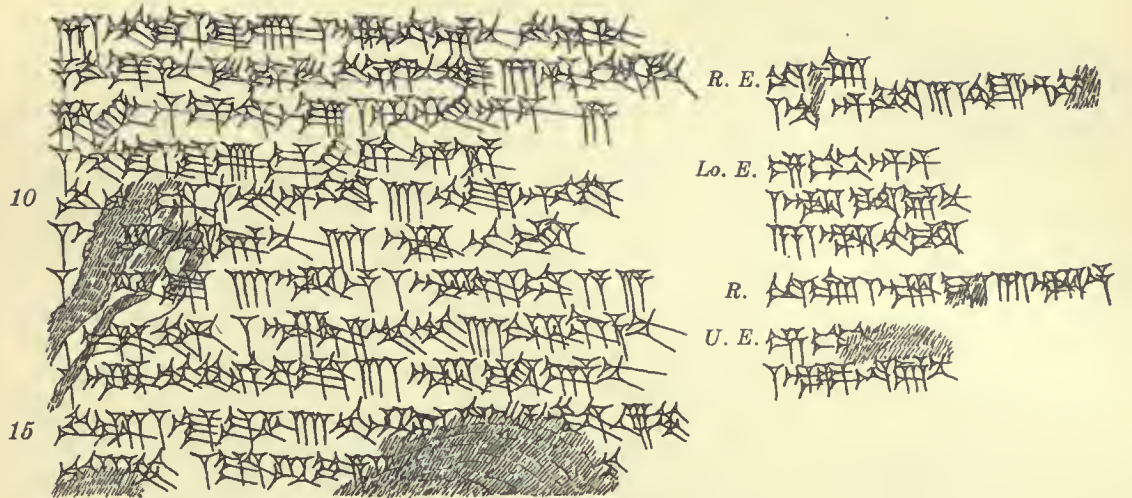
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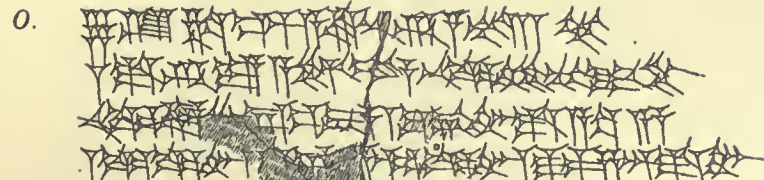

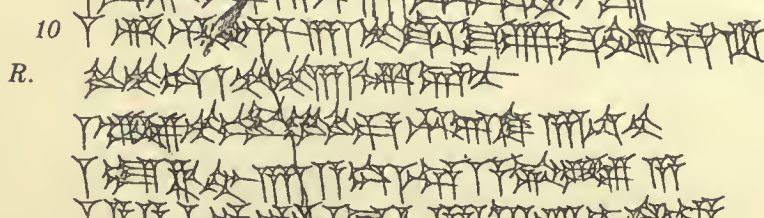
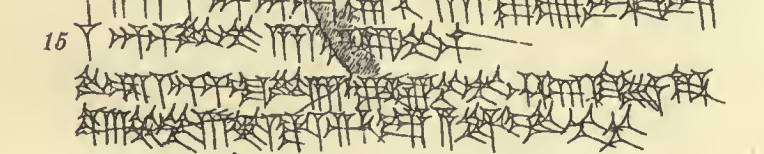
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
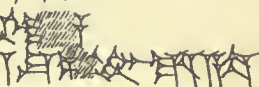
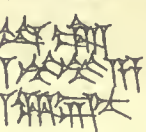

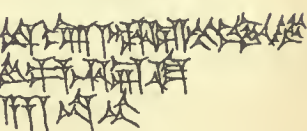


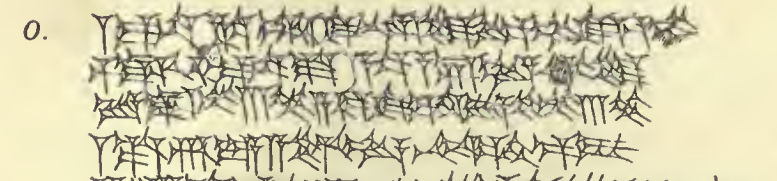
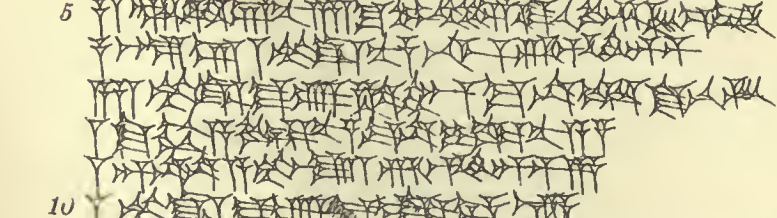
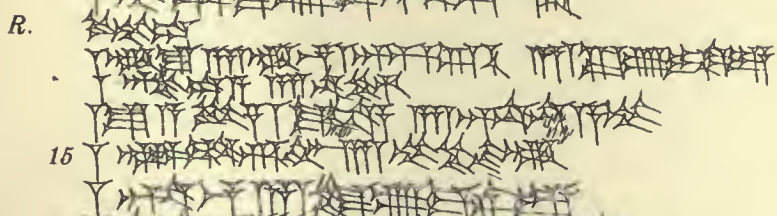
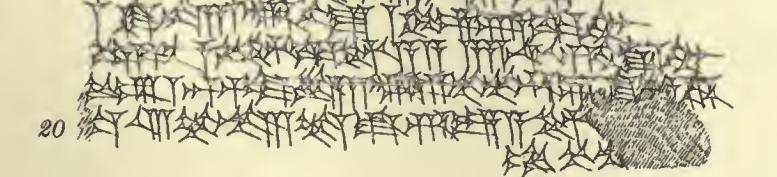
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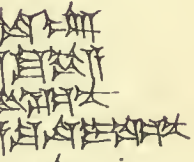
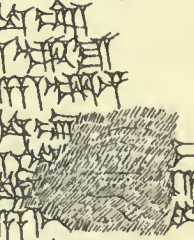
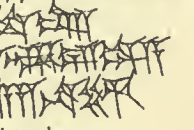
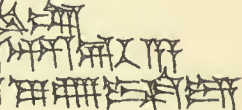




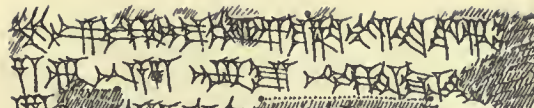

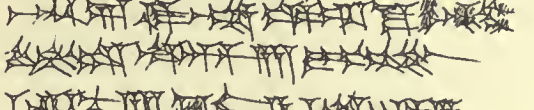
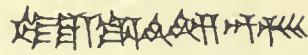
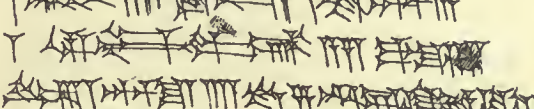
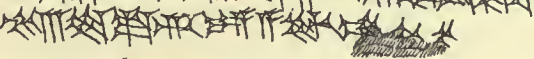
0.    
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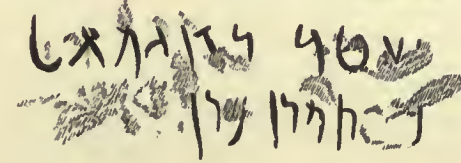
 rest erasure.   
 R.    
 L. E.    
 U. E.    
 L. E. 

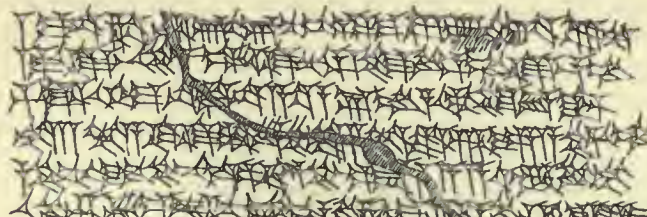
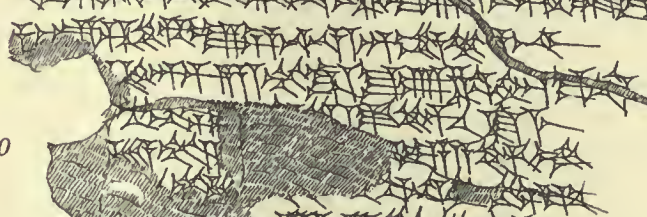

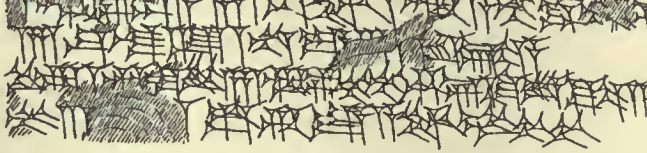
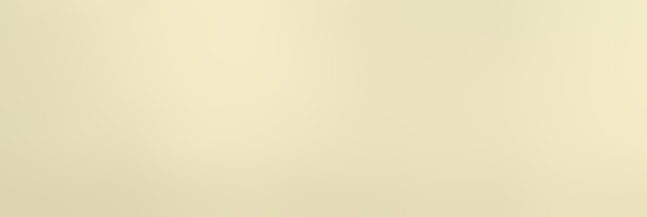
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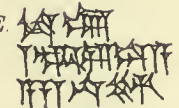
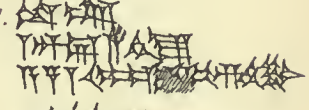
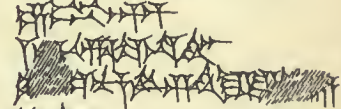

L. E.    
 Lo. E.    
 R.    
 U. E. 



0.  *omitted by scribe.*  
 5.  *Erasure.*  
 R.  L. E.   
 10.  *written upon erasure.*  
 R.  *rest erasure.*

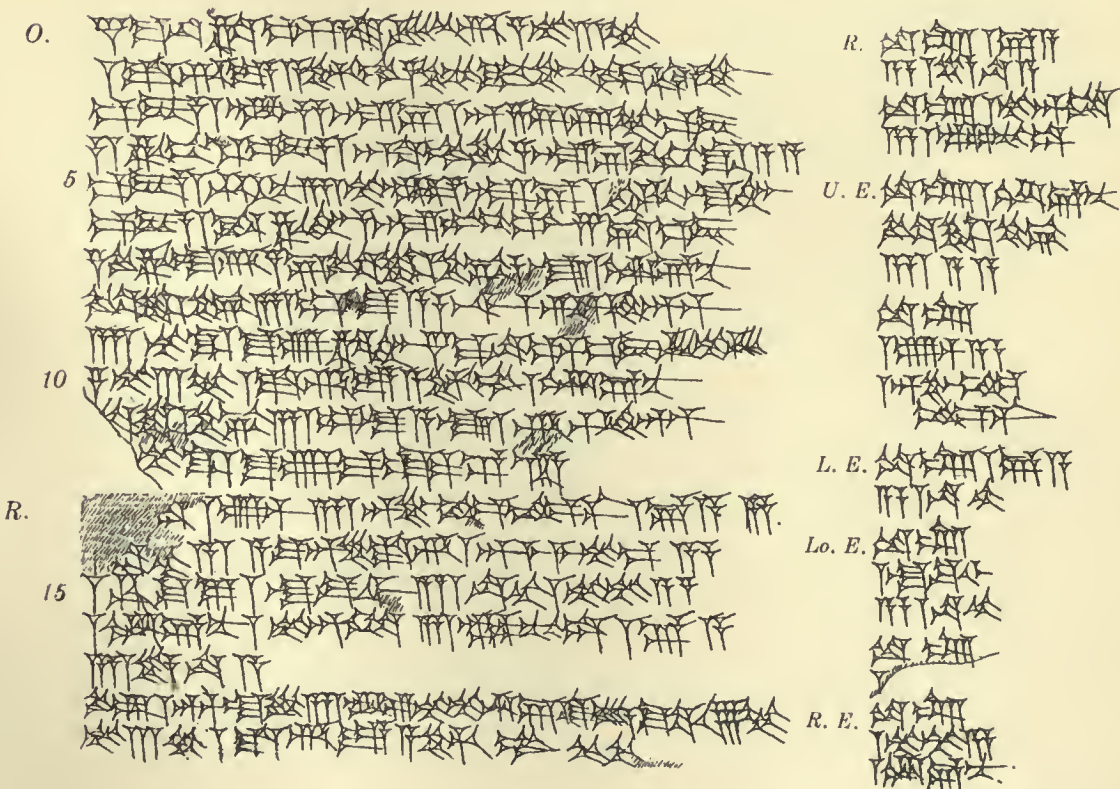
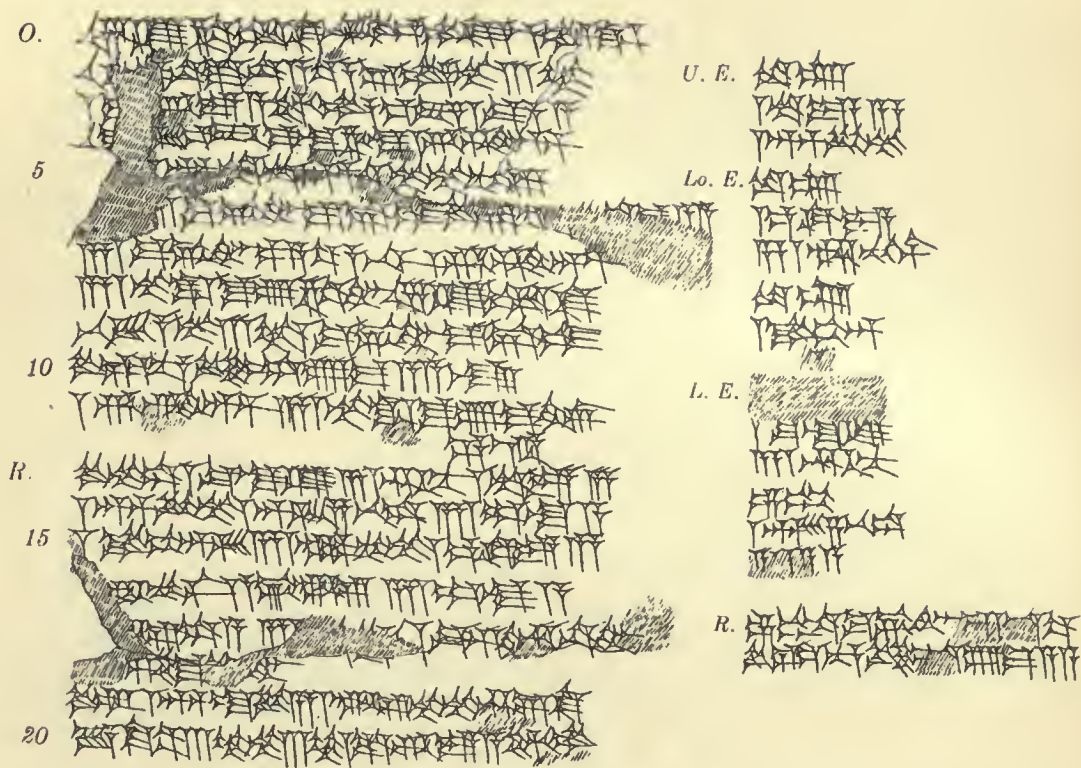
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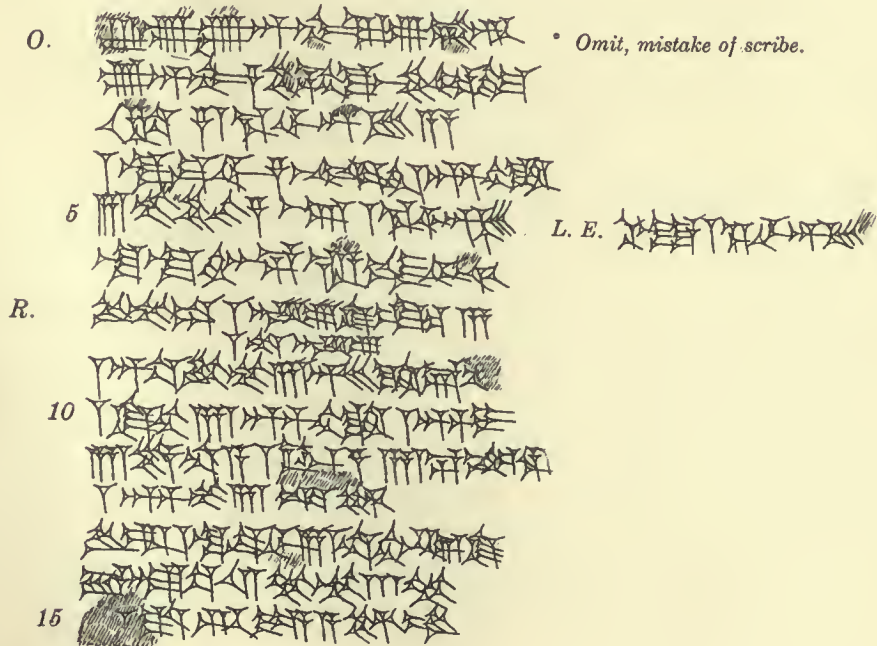
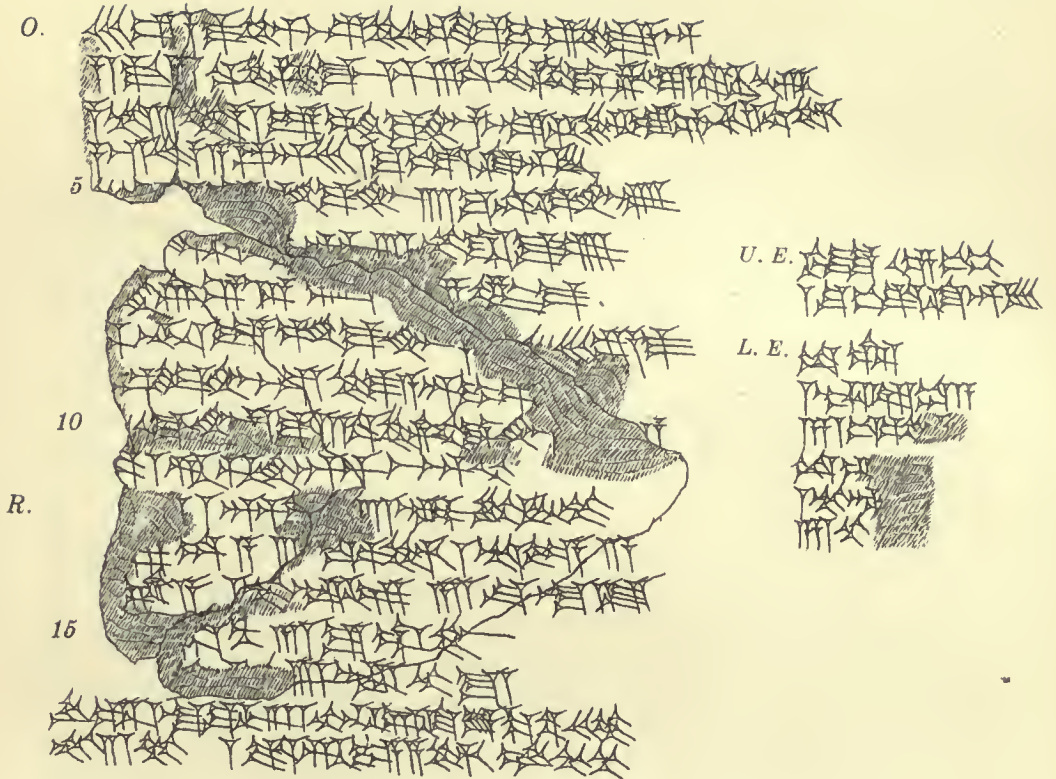
U. E.   
 Lo. E.   
 R.   
 L. E.  *Omit.*





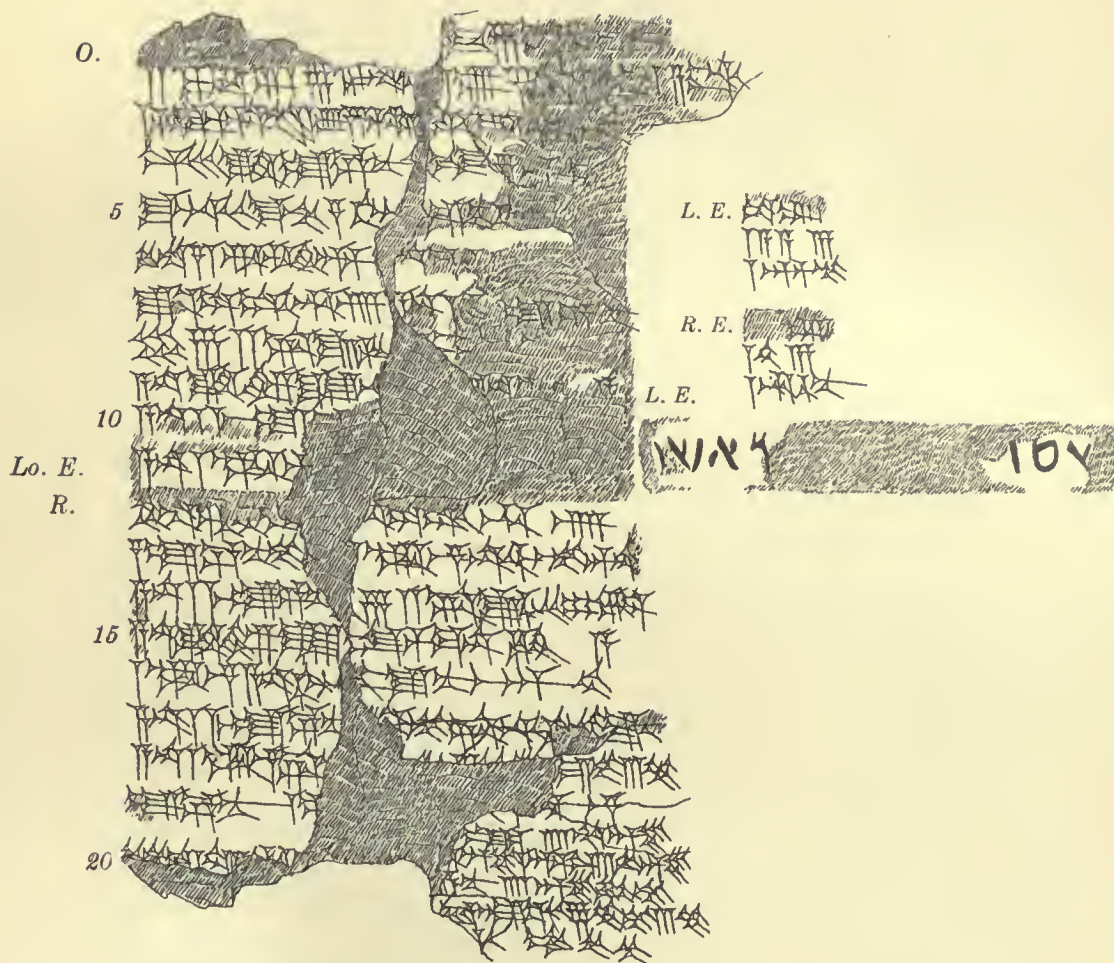




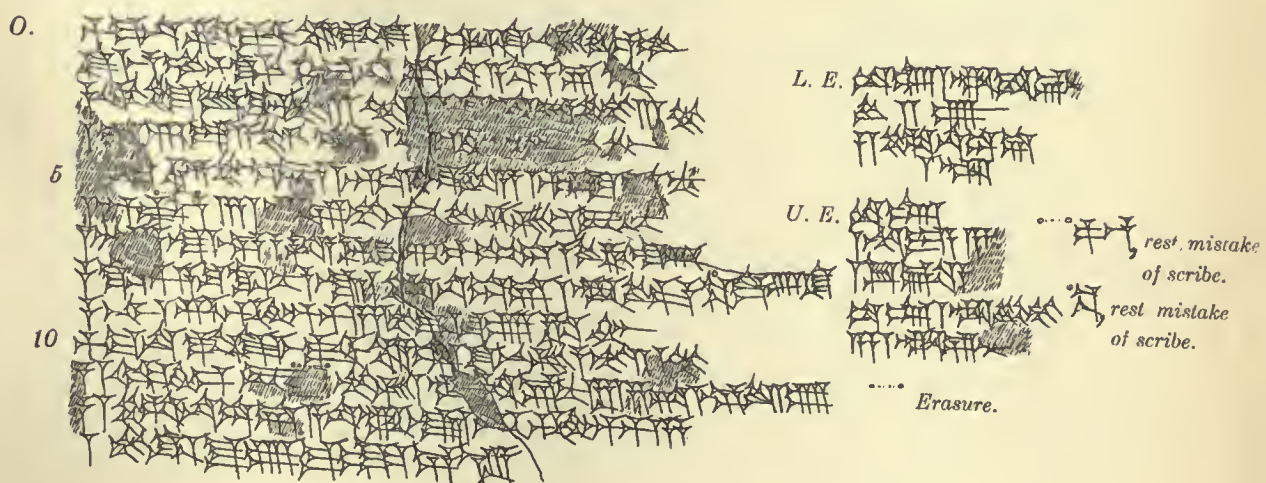




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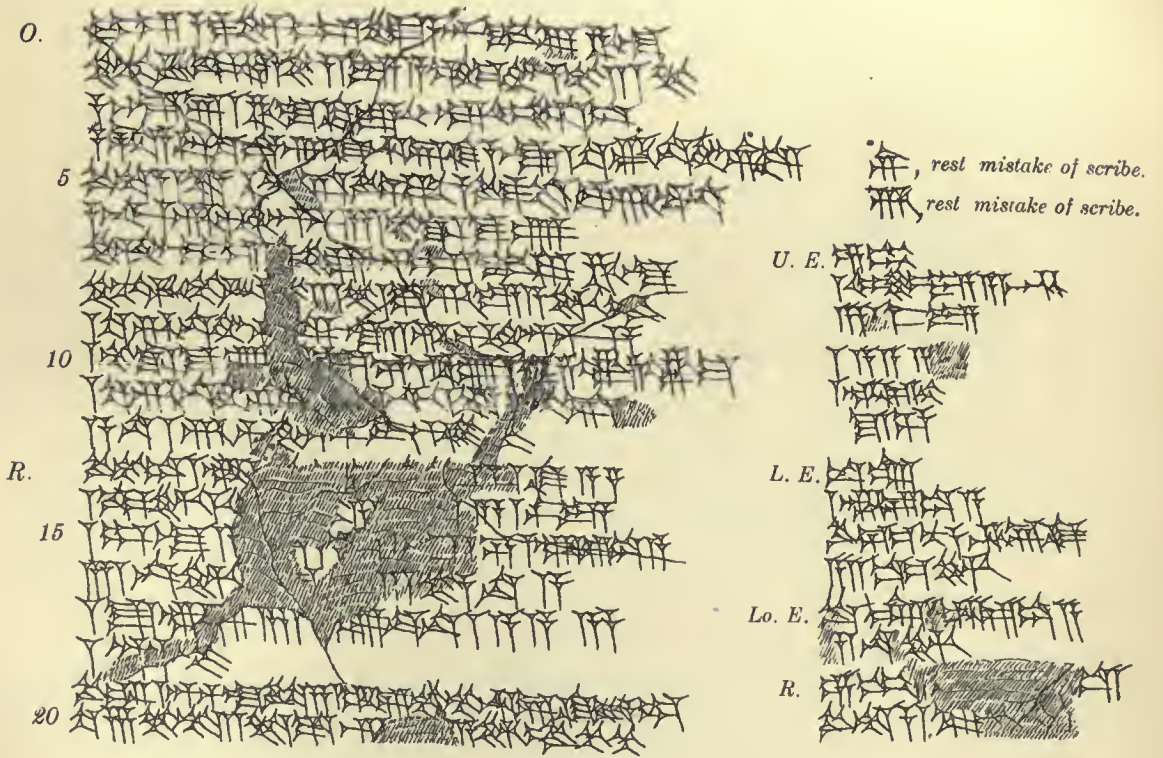
75



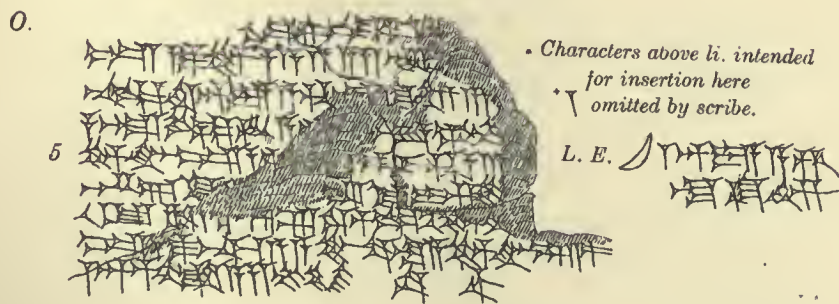




76

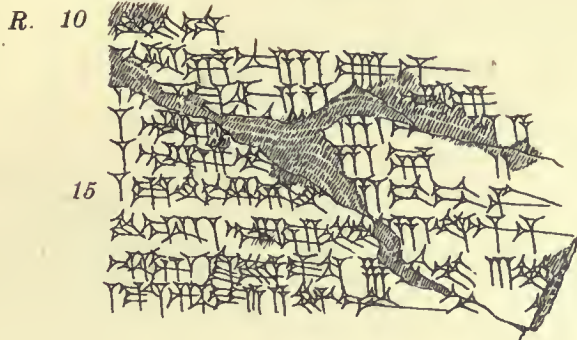


77

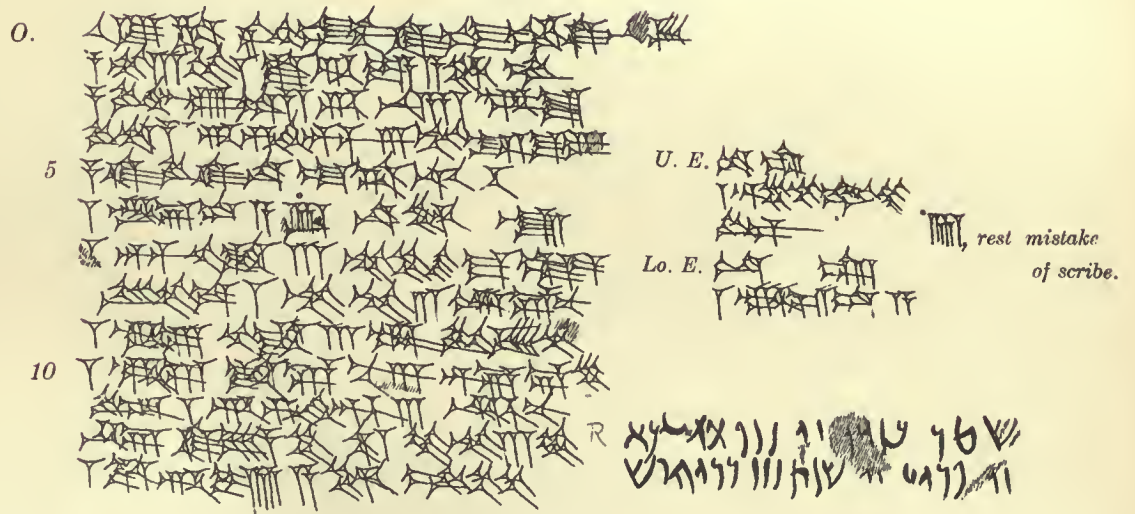




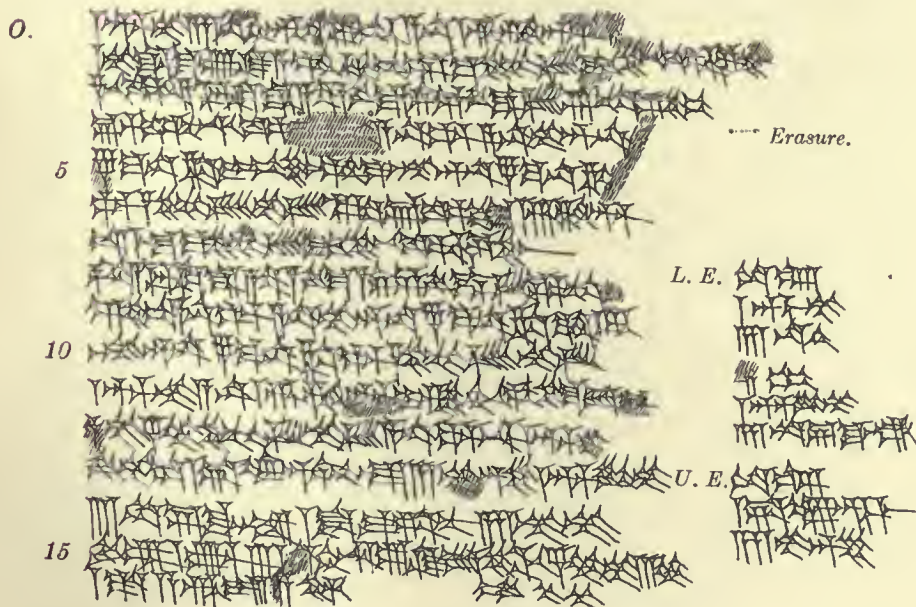




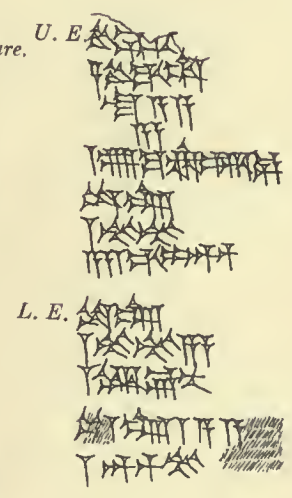
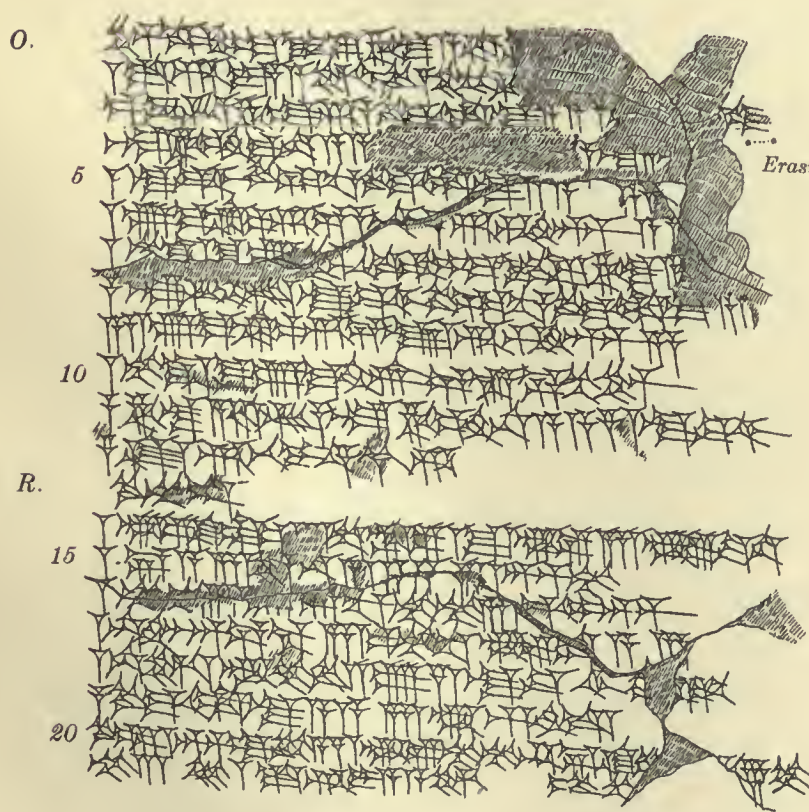
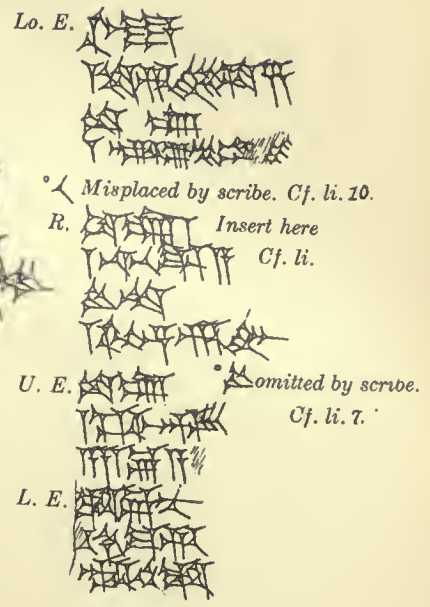
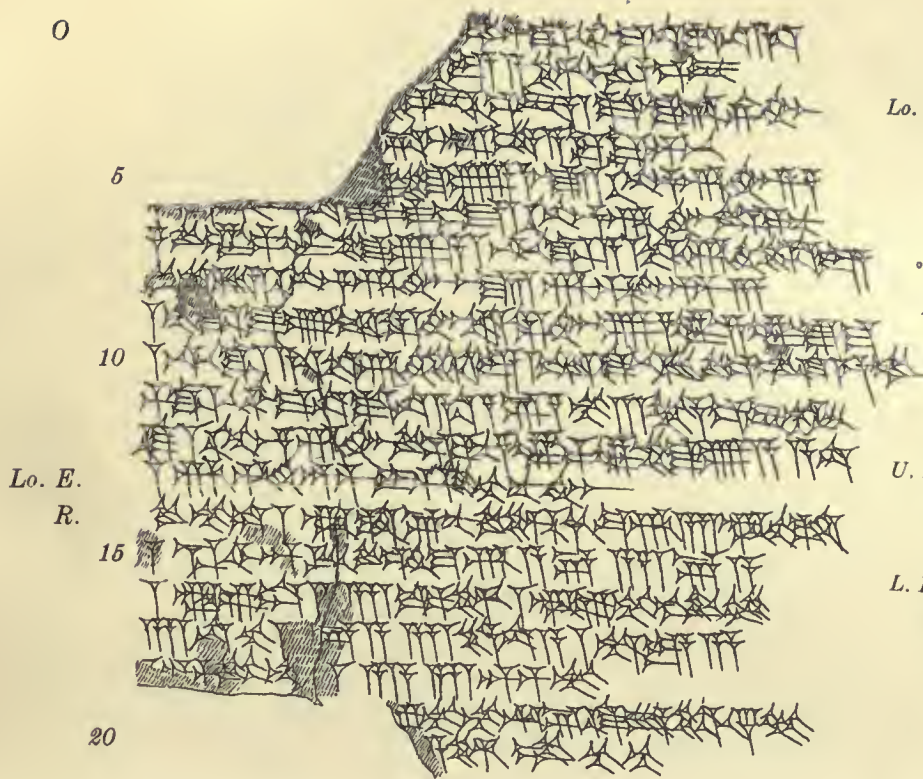
78



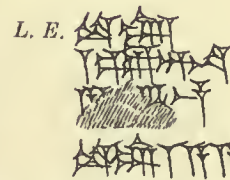
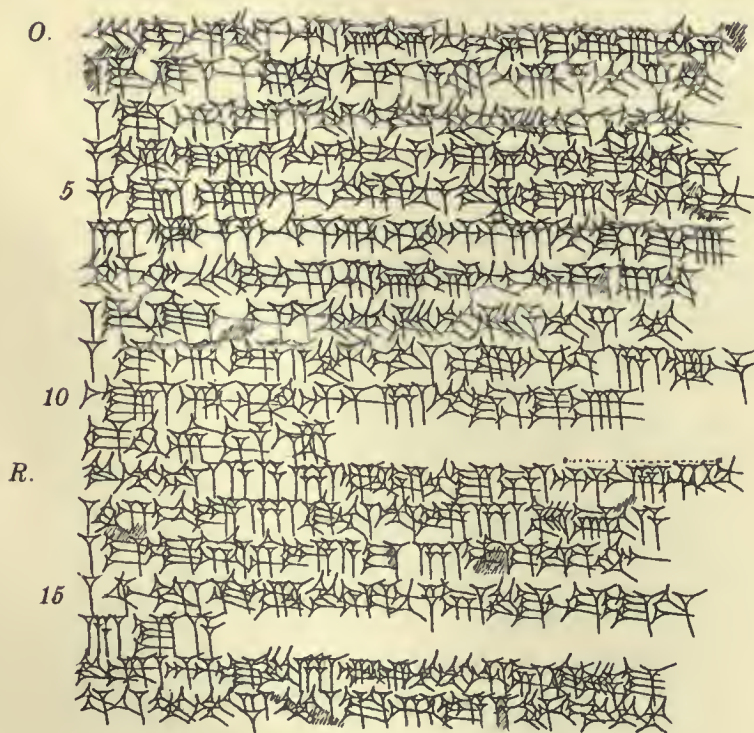
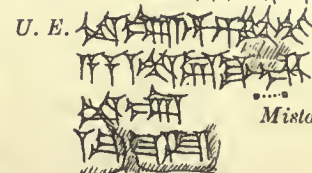
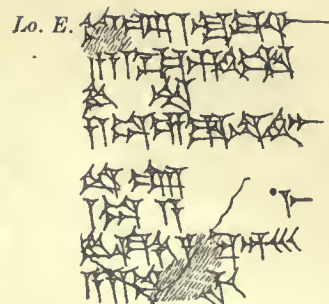
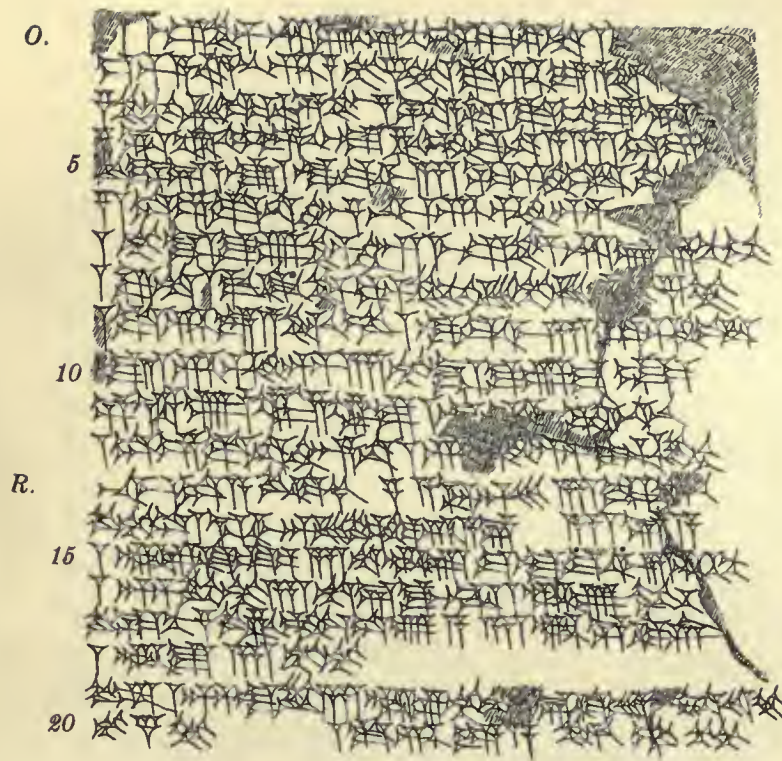
79



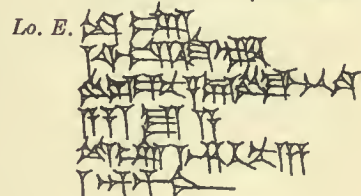




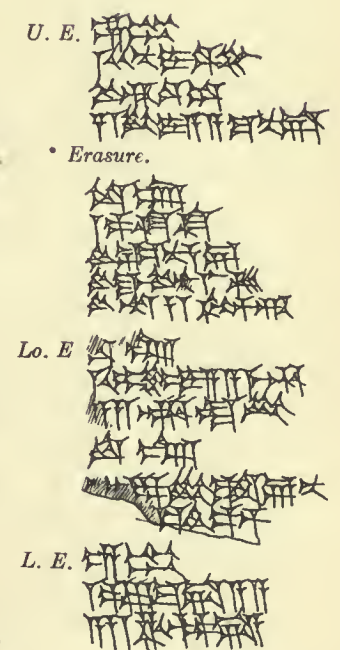
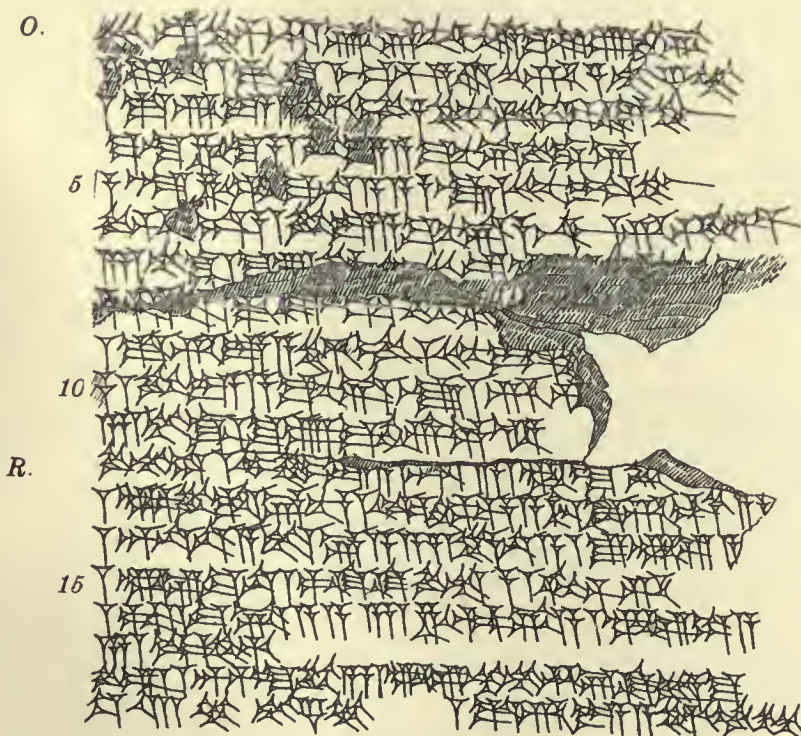
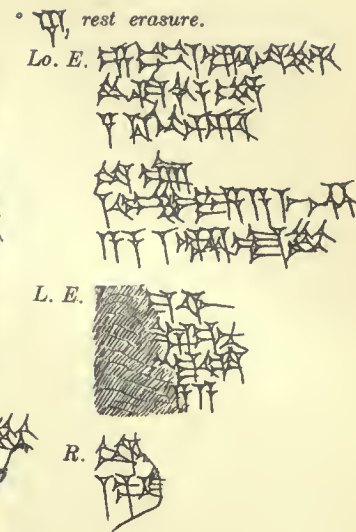
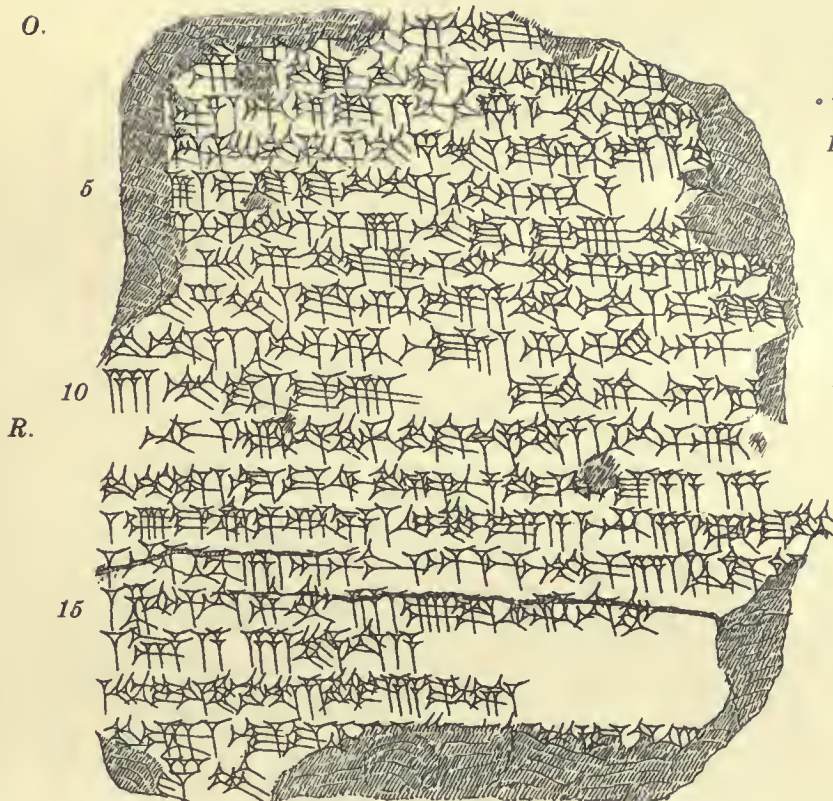




..... The scribe by mistake reversed these names.  
Cf. seals of Lo. E., and 58: Lo. E

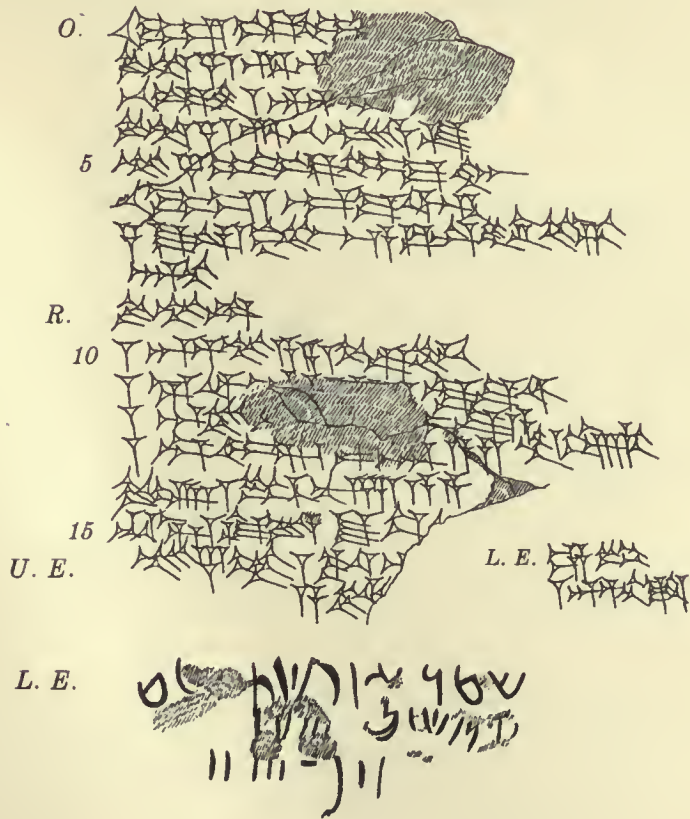
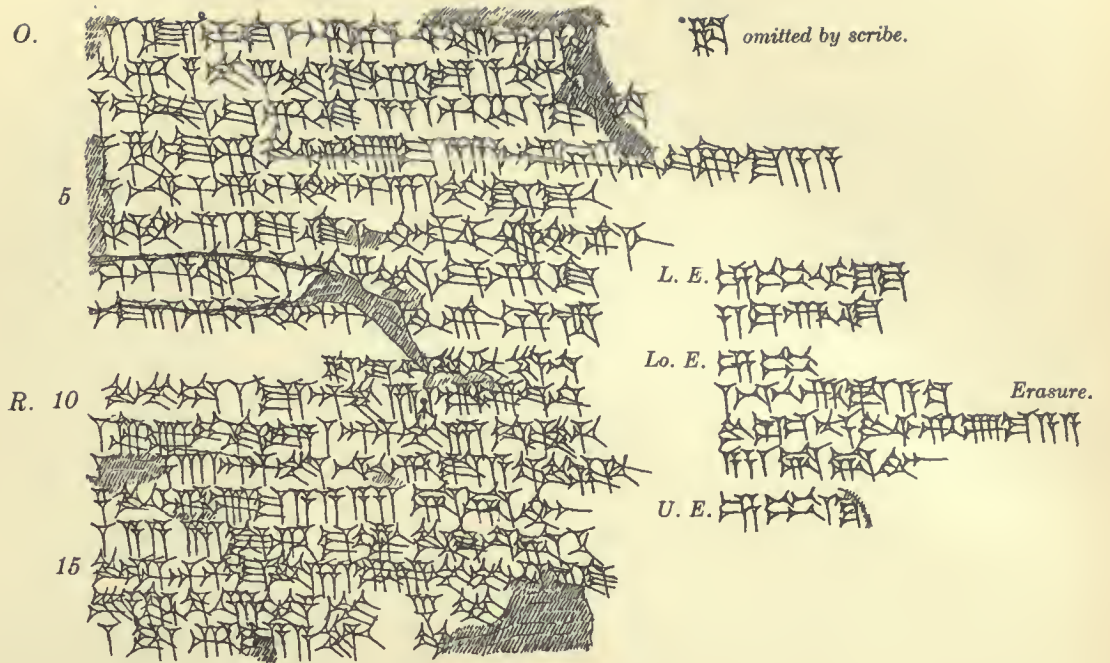




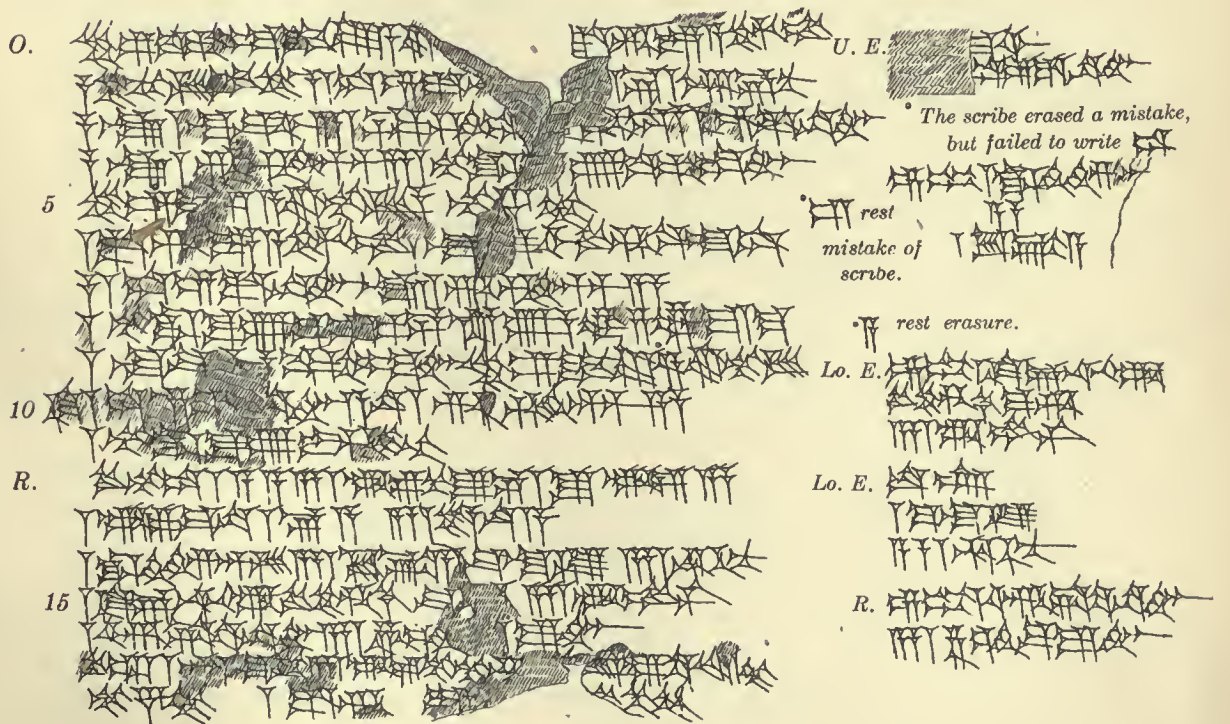
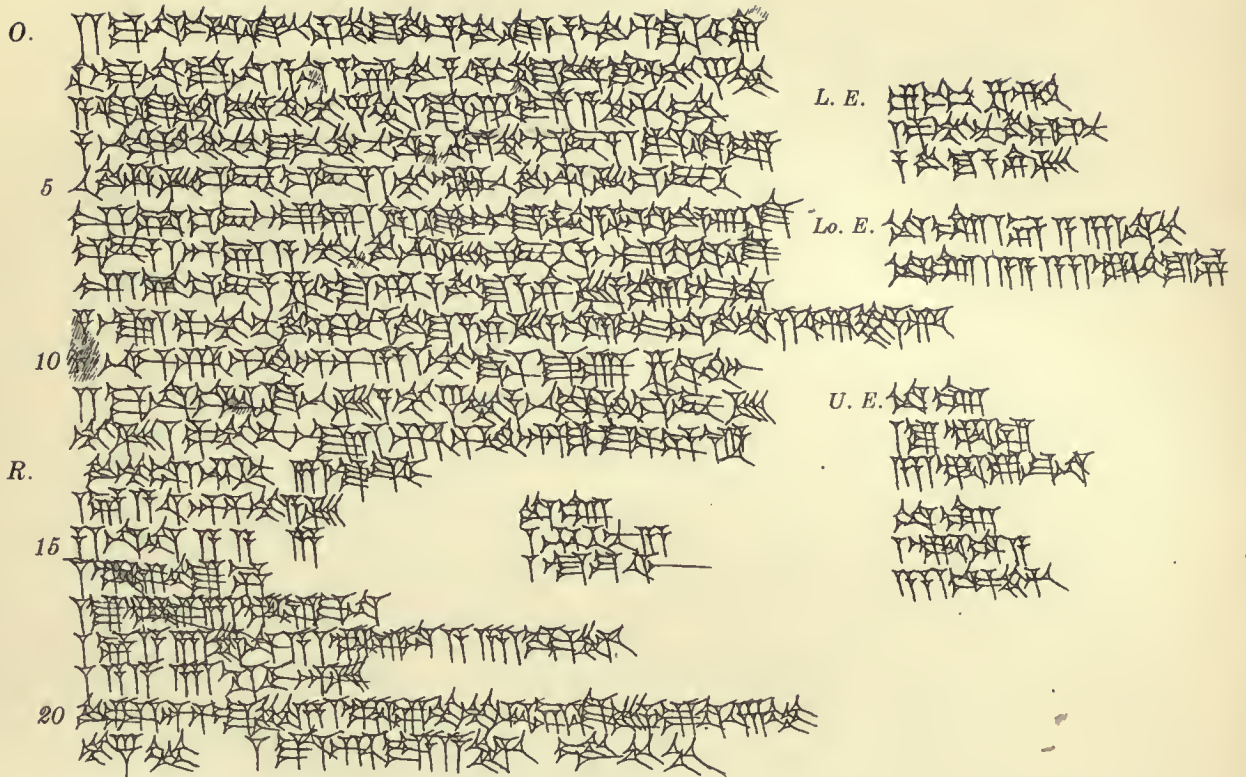




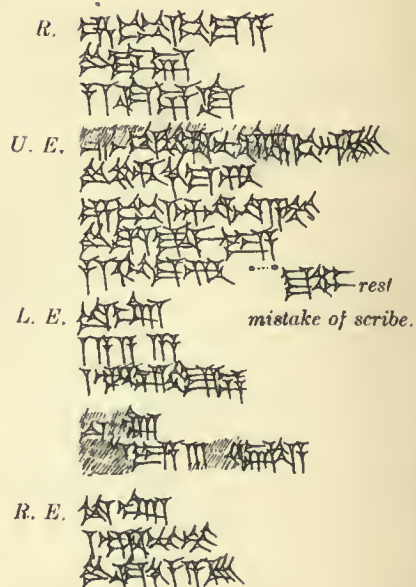
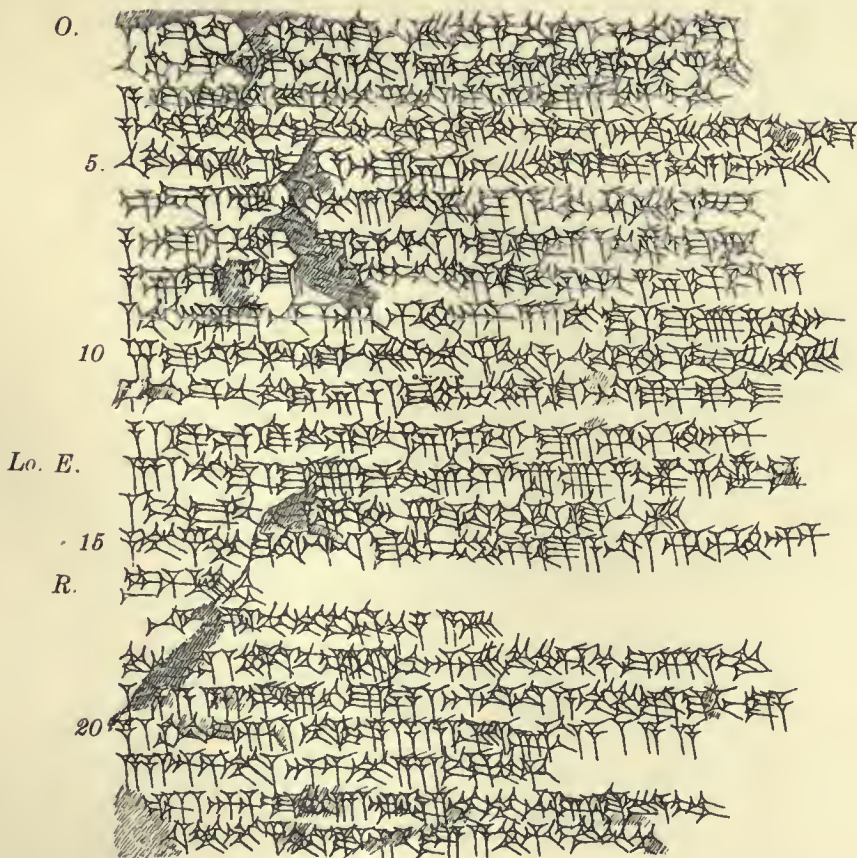
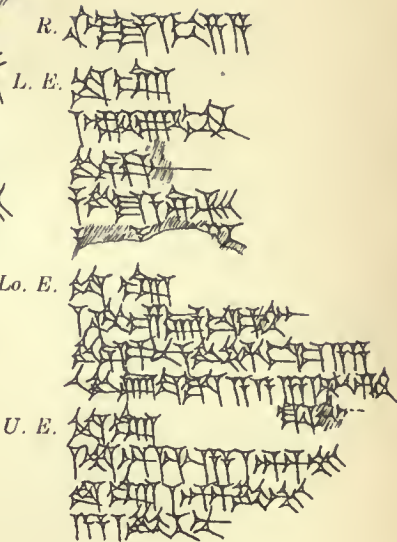
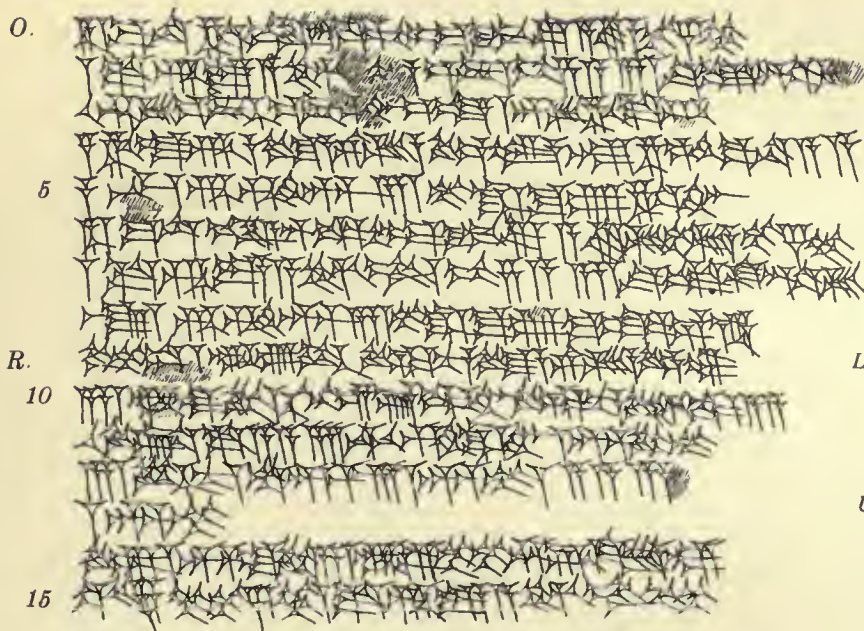




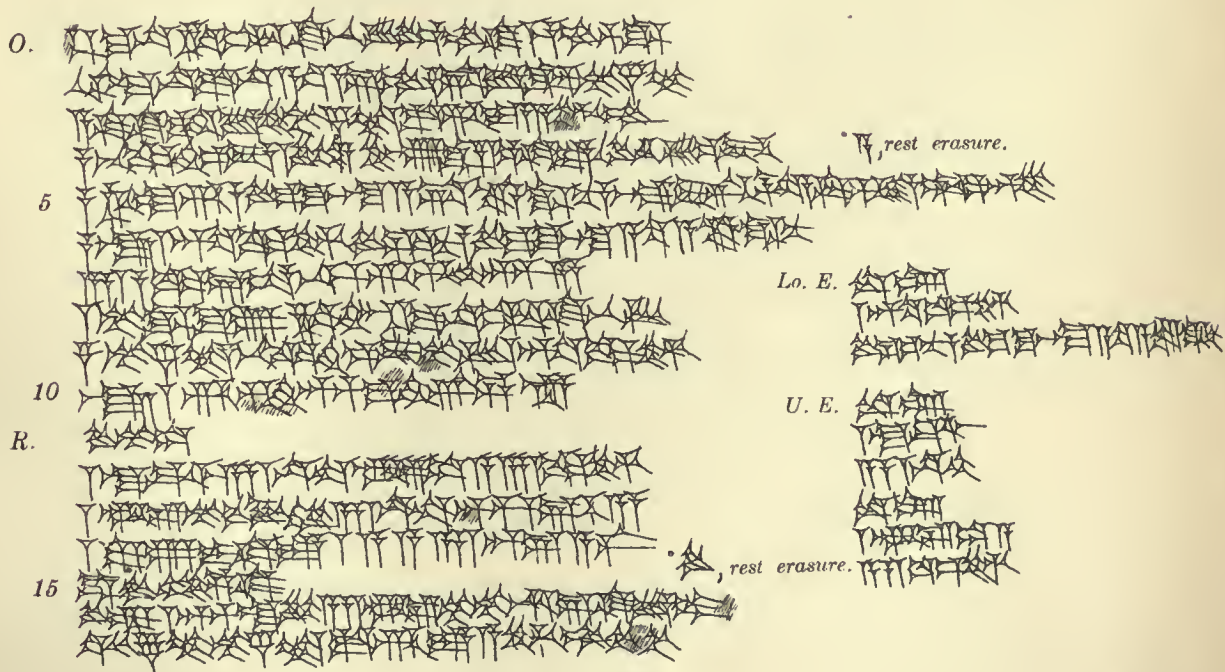
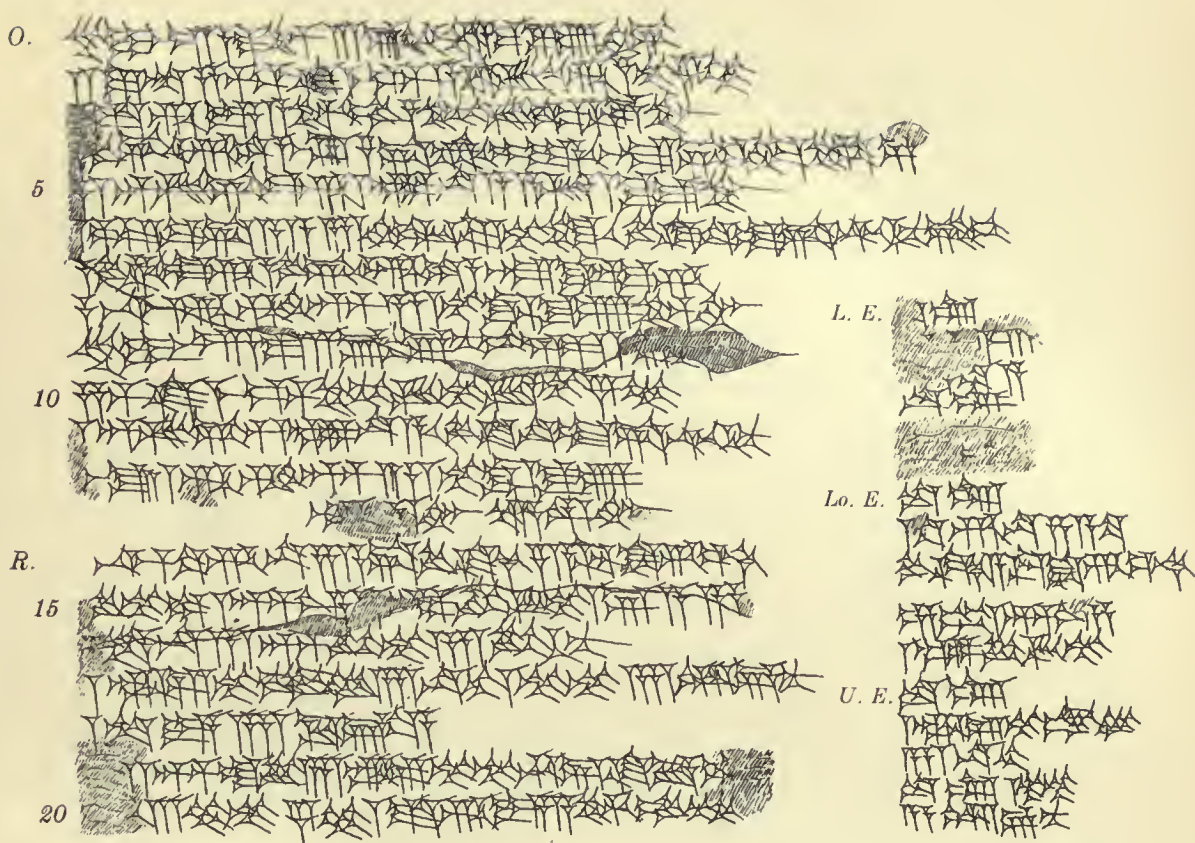






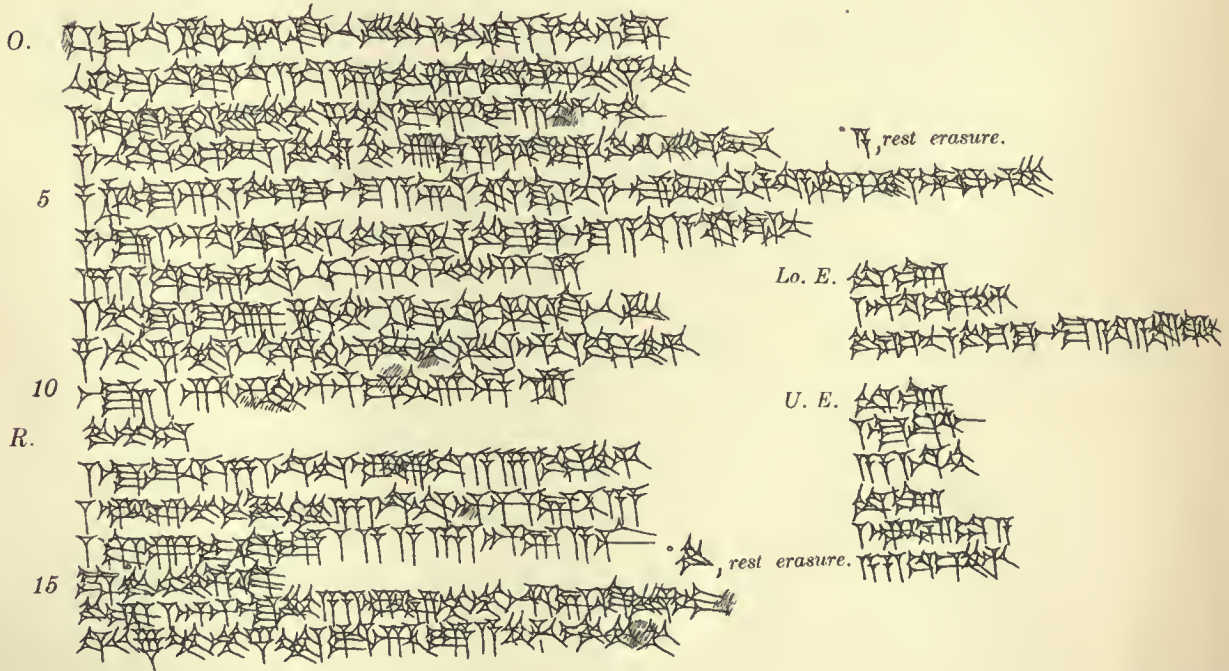
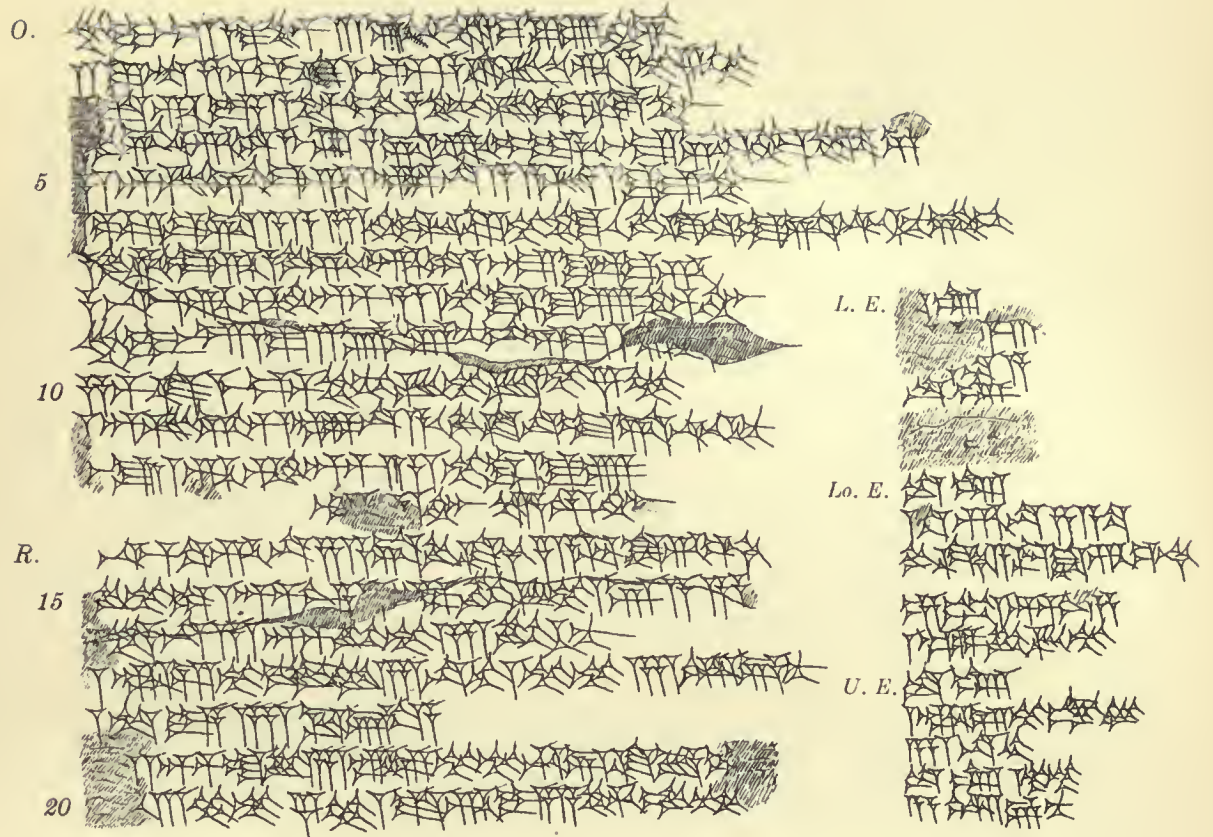














0. [Cuneiform text]

5 [Cuneiform text]

10 [Cuneiform text]

Lo. E. [Cuneiform text]

15 [Cuneiform text]

20 [Cuneiform text]

R. [Cuneiform text] Erasure.

L. E. [Cuneiform text] ff, rest mistake of scribe.

L. E. [Cuneiform text] Omit. mistake of scribe.

U. E. [Cuneiform text] Omit. rest erasure.

0. [Cuneiform text]

5 [Cuneiform text]

10 [Cuneiform text]

Lo. E [Cuneiform text]

R. [Cuneiform text]

15 [Cuneiform text]

20 [Cuneiform text]

U. E. [Cuneiform text]

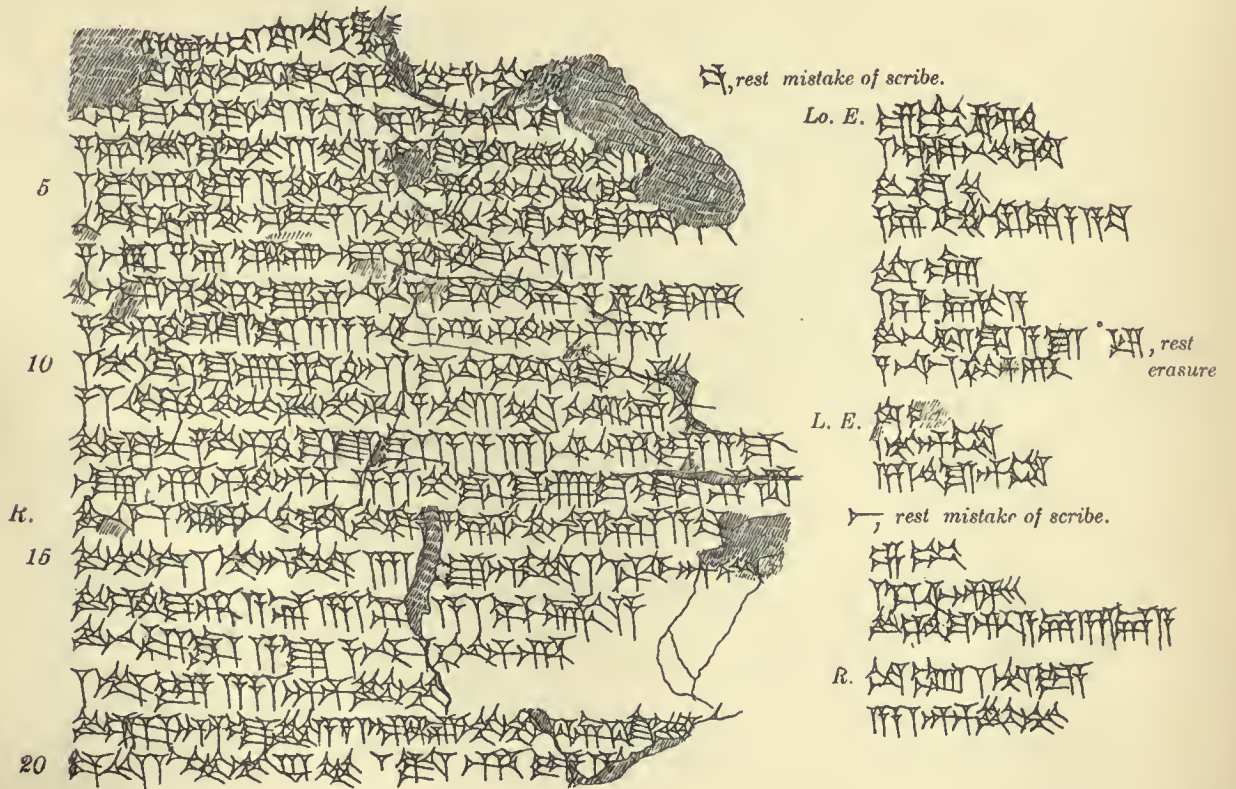
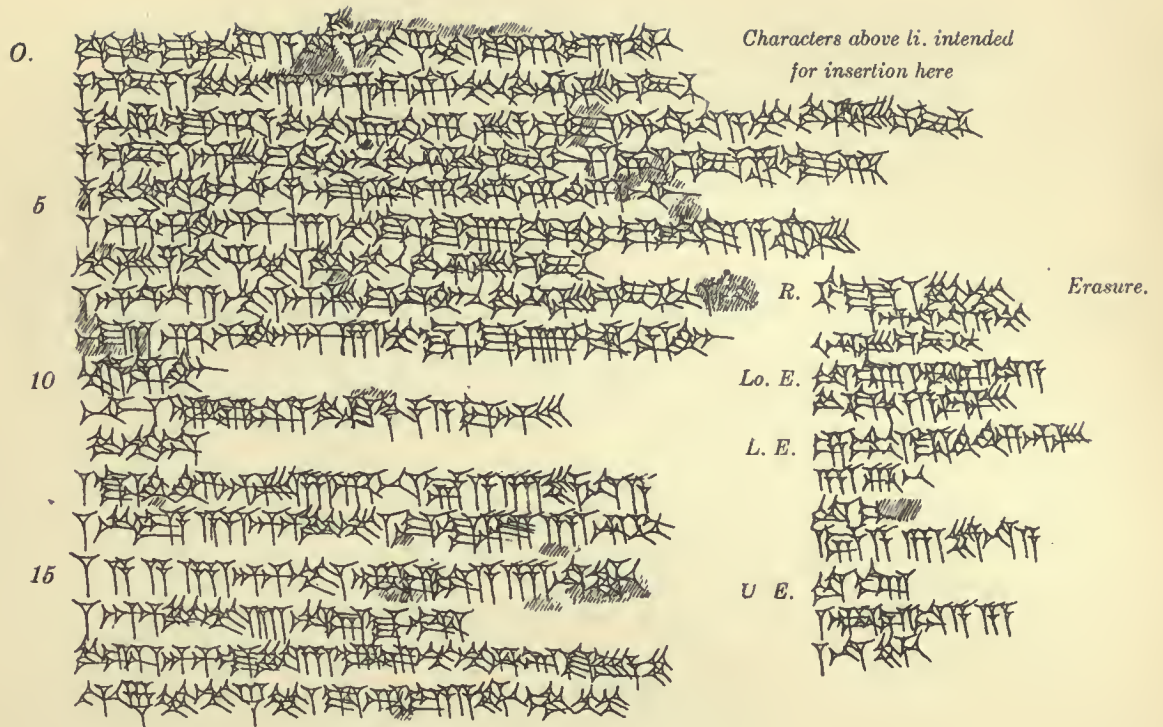
R. E. [Cuneiform text]

Lo. E. [Cuneiform text] rest mistake of scribe.

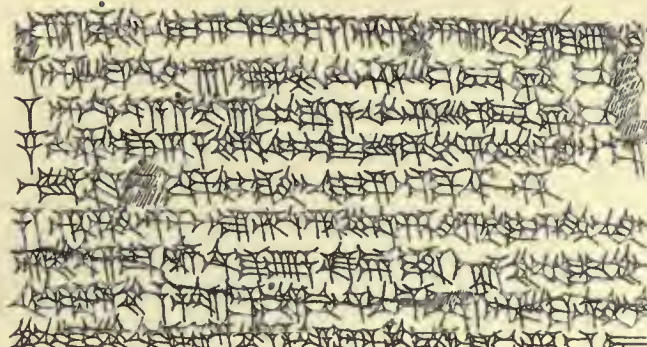
L. E. [Cuneiform text]

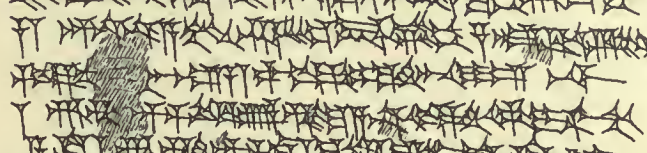
U. E. [Cuneiform text]

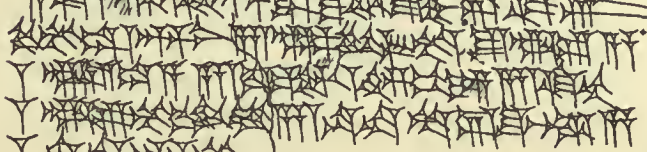


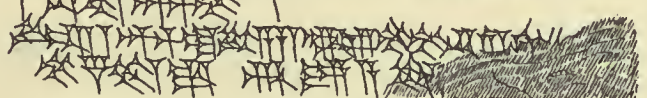





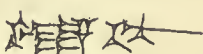
O. 

5 

10 

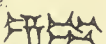
R. 

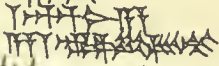
•  rest mistake of scribe.


L. E. 


• Omit, mistake of scribe. Cf. li. 10.

• Erasure.

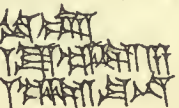
U. E. 

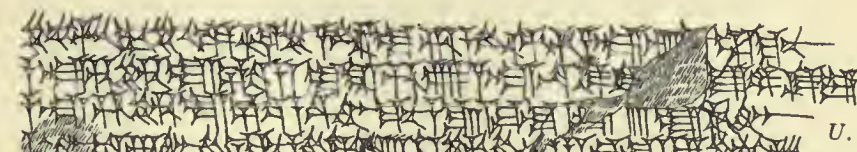



•  rest erasure.


Lo. E. 


\* Scribe failed to write father's name.


 Cf. Lo. E.

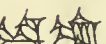
O. 

5 


10 


R. 


15 

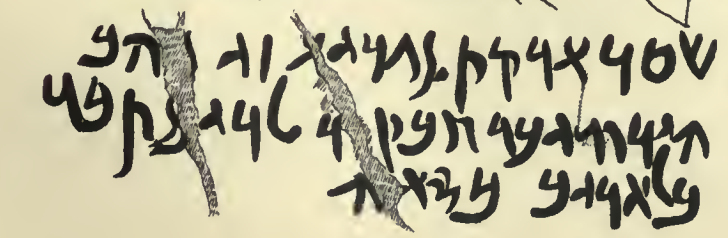
U. E. 

• Erasure.

R. E. 

L. E. 

Lo. E. 

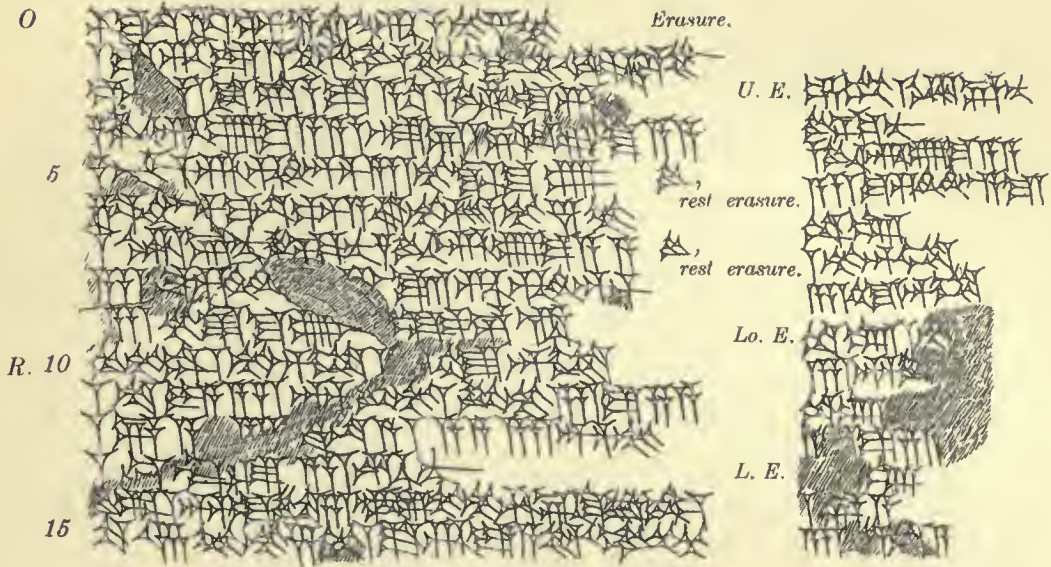
R. 

יהוה ויהוה ויהוה ויהוה ויהוה  
 ויהוה ויהוה ויהוה ויהוה ויהוה  
 ויהוה ויהוה ויהוה ויהוה ויהוה

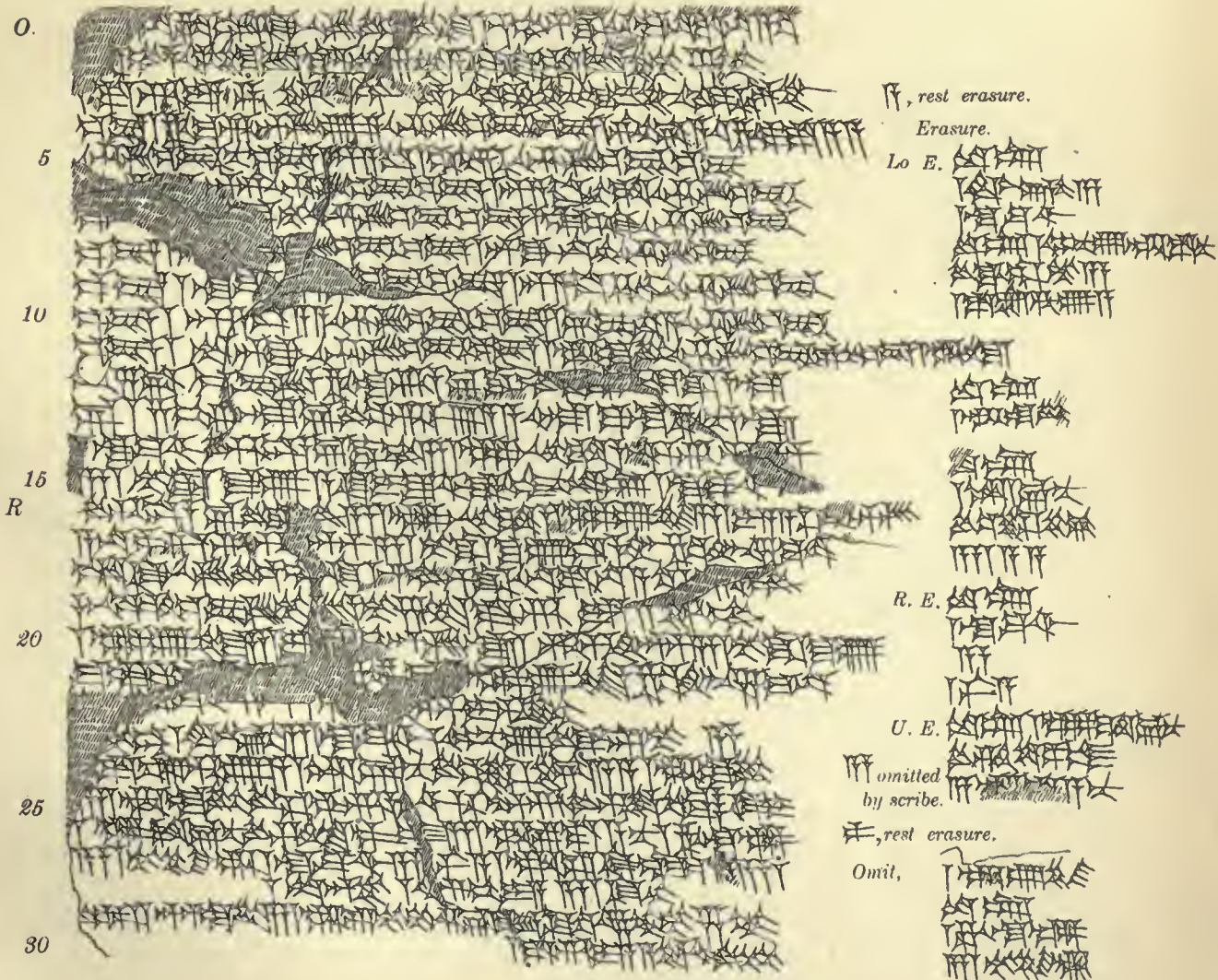




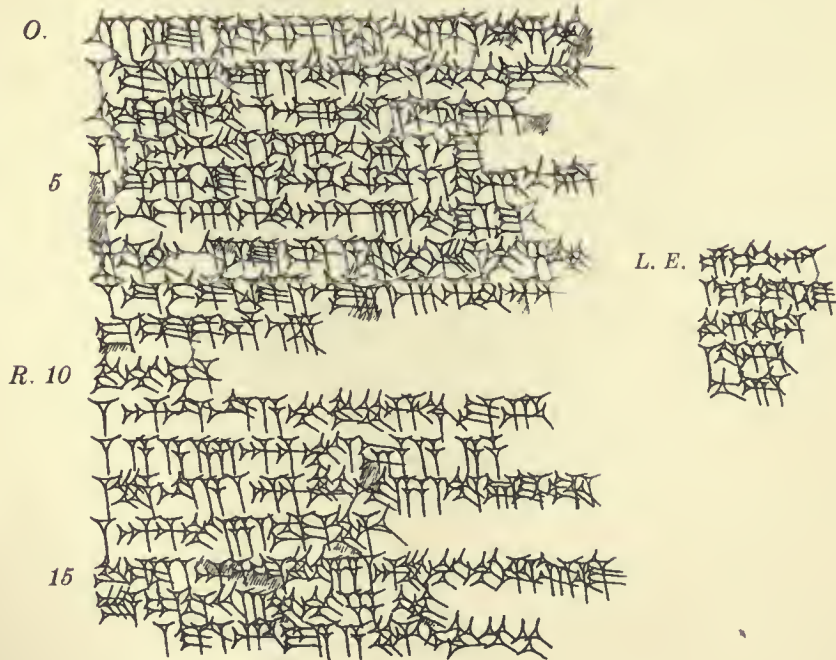
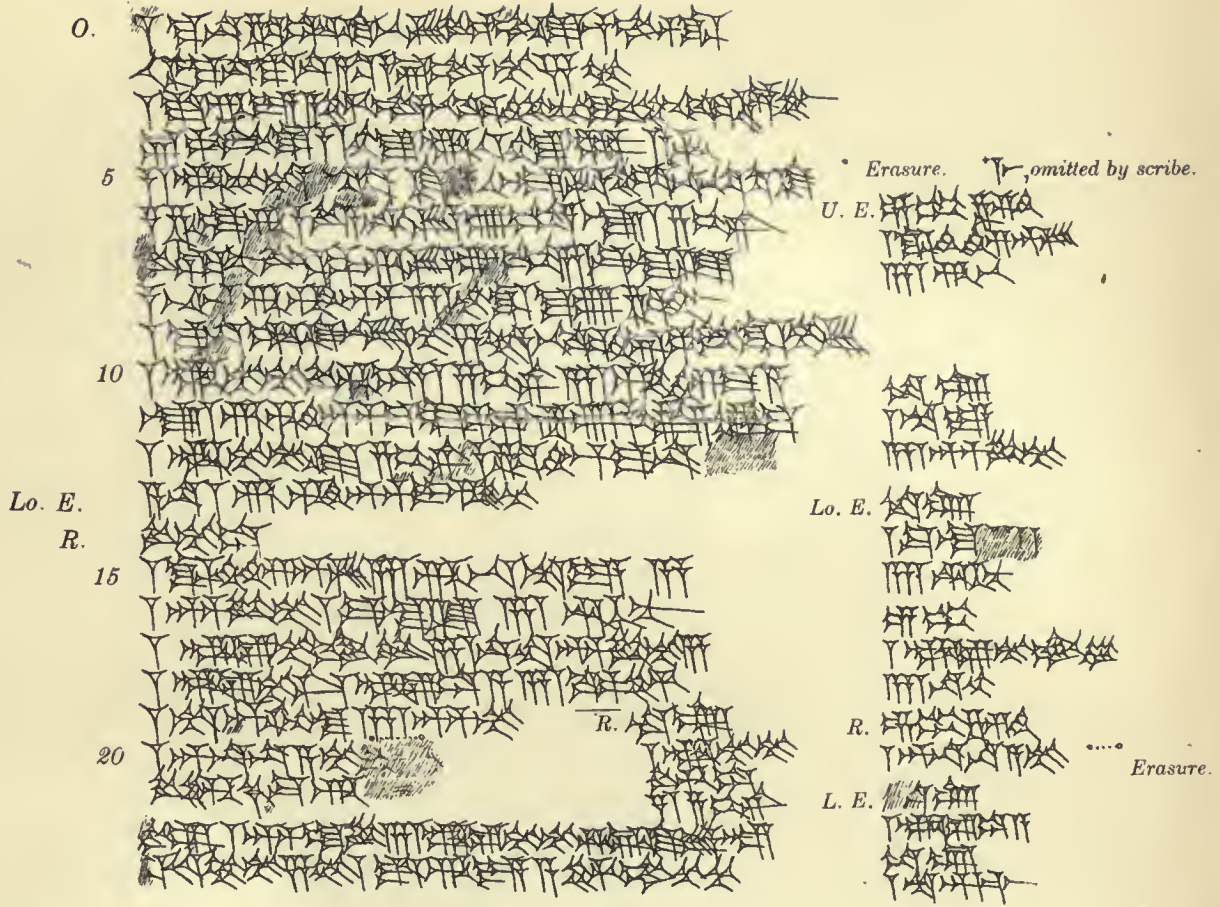
100



101

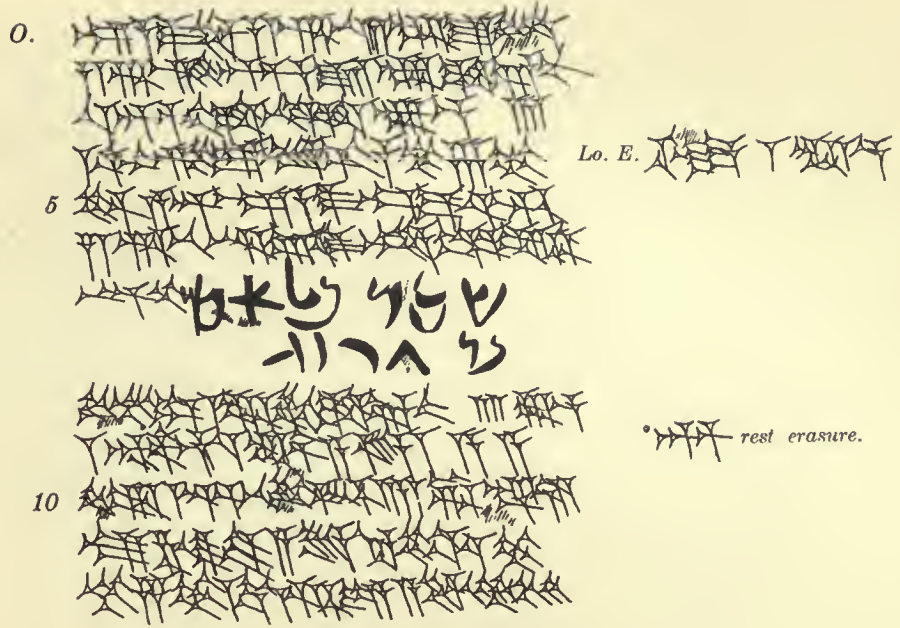




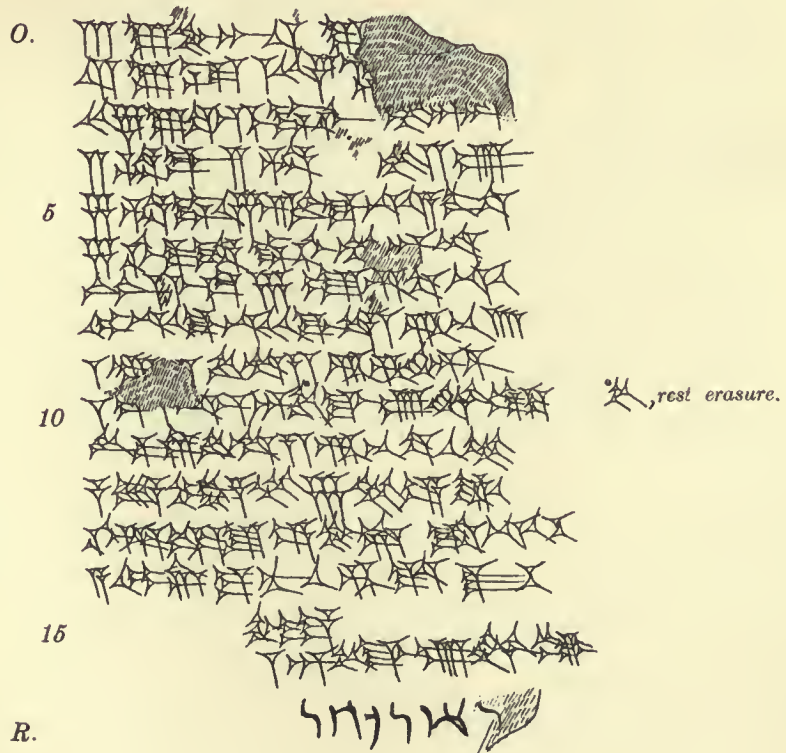




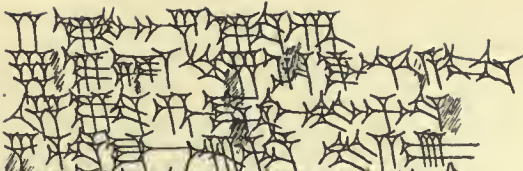
104

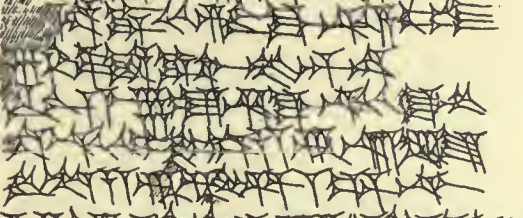



105

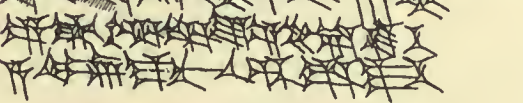


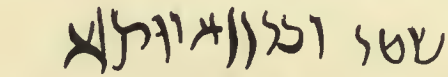


O. 

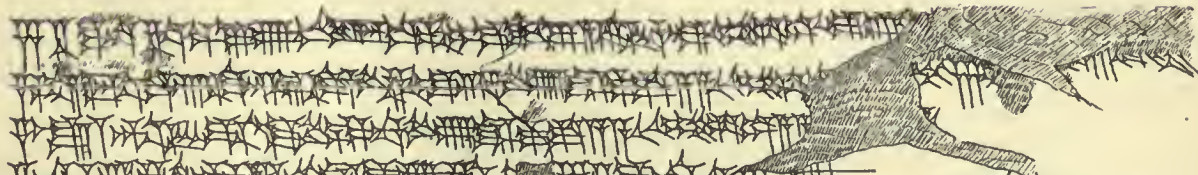
5 


Lo. E. 10 

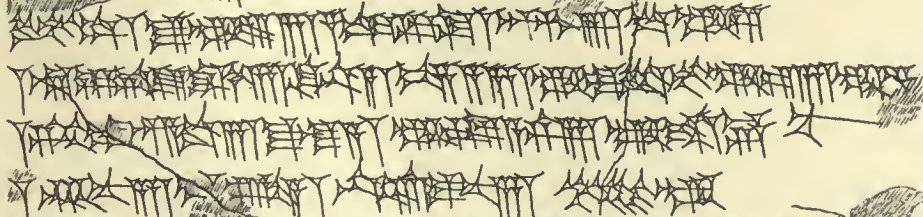
R. 

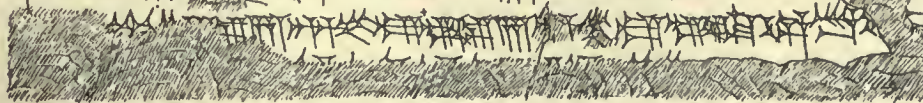
R. 

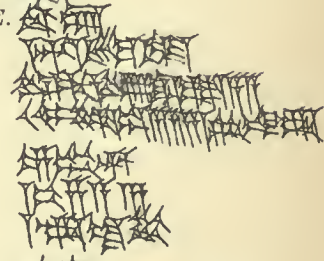
R. 

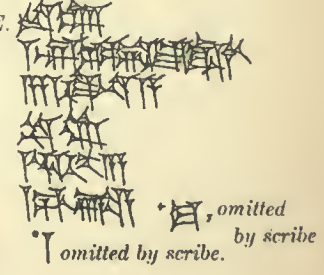
O 



5 

R. 

10 

Lo. E. 

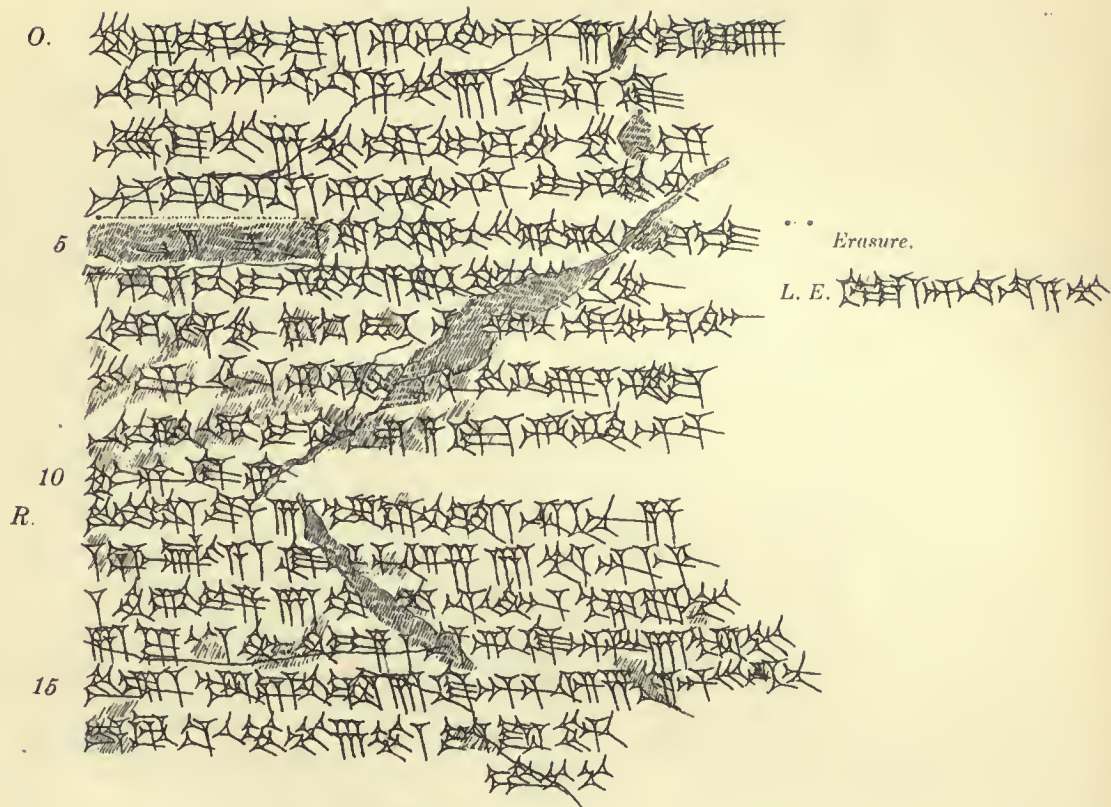
L. E. 

 , omitted by scribe.  
 omitted by scribe.

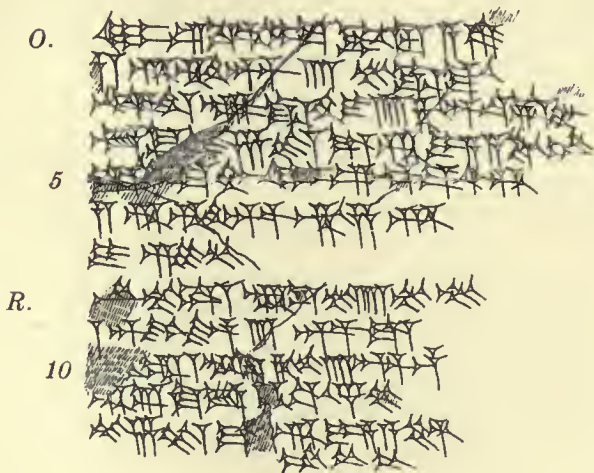




108



109

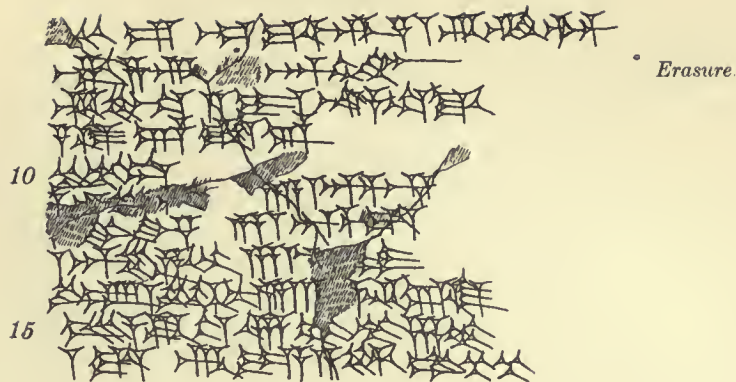


110

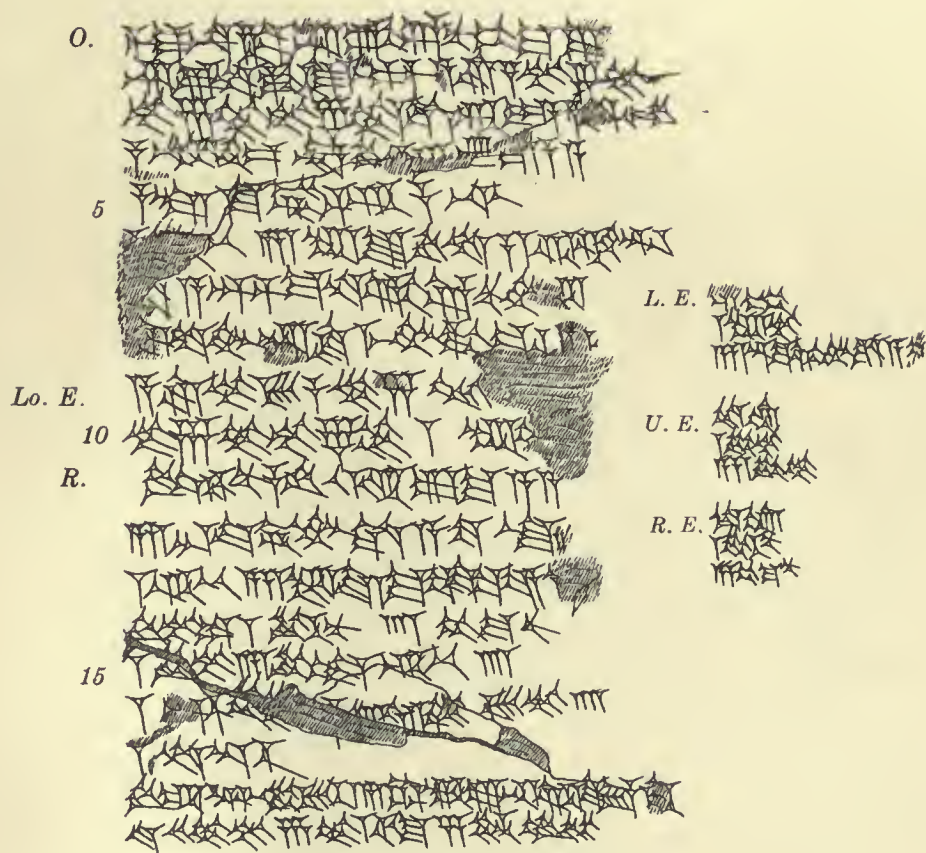




Continued



111

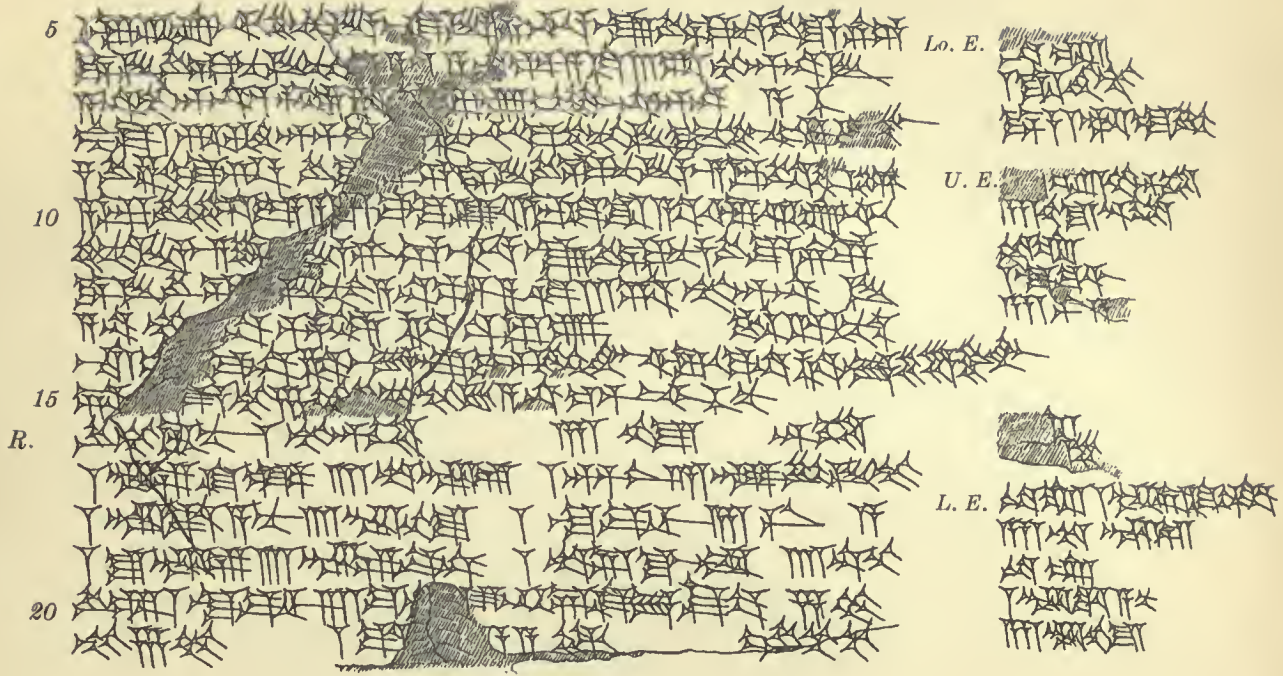


112

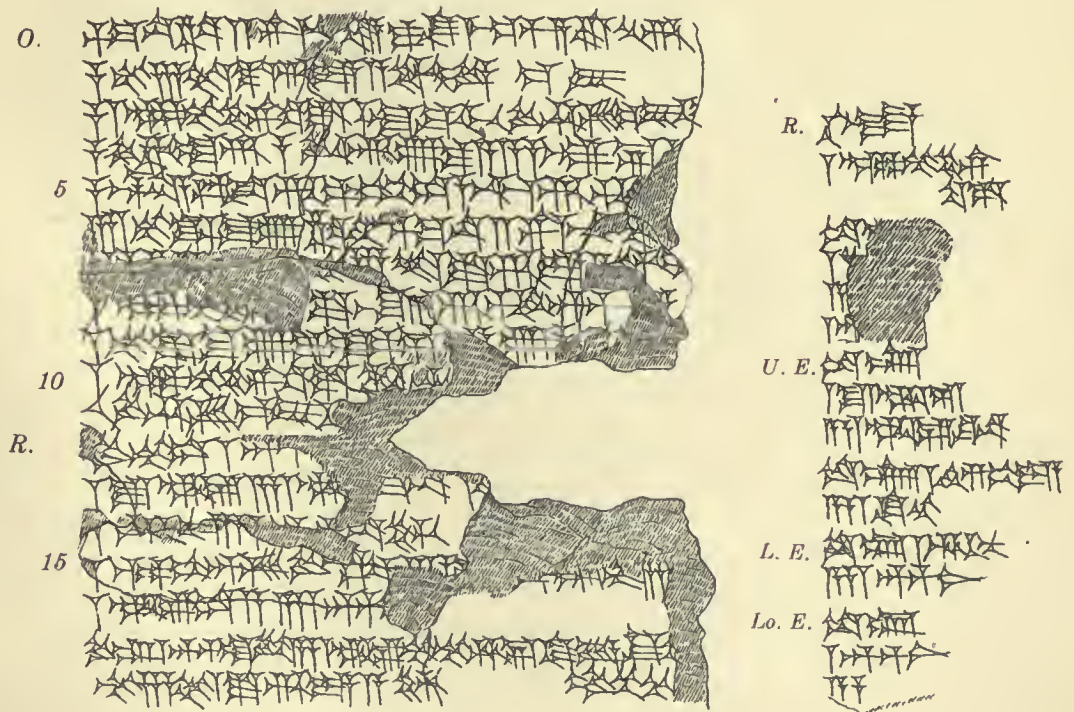




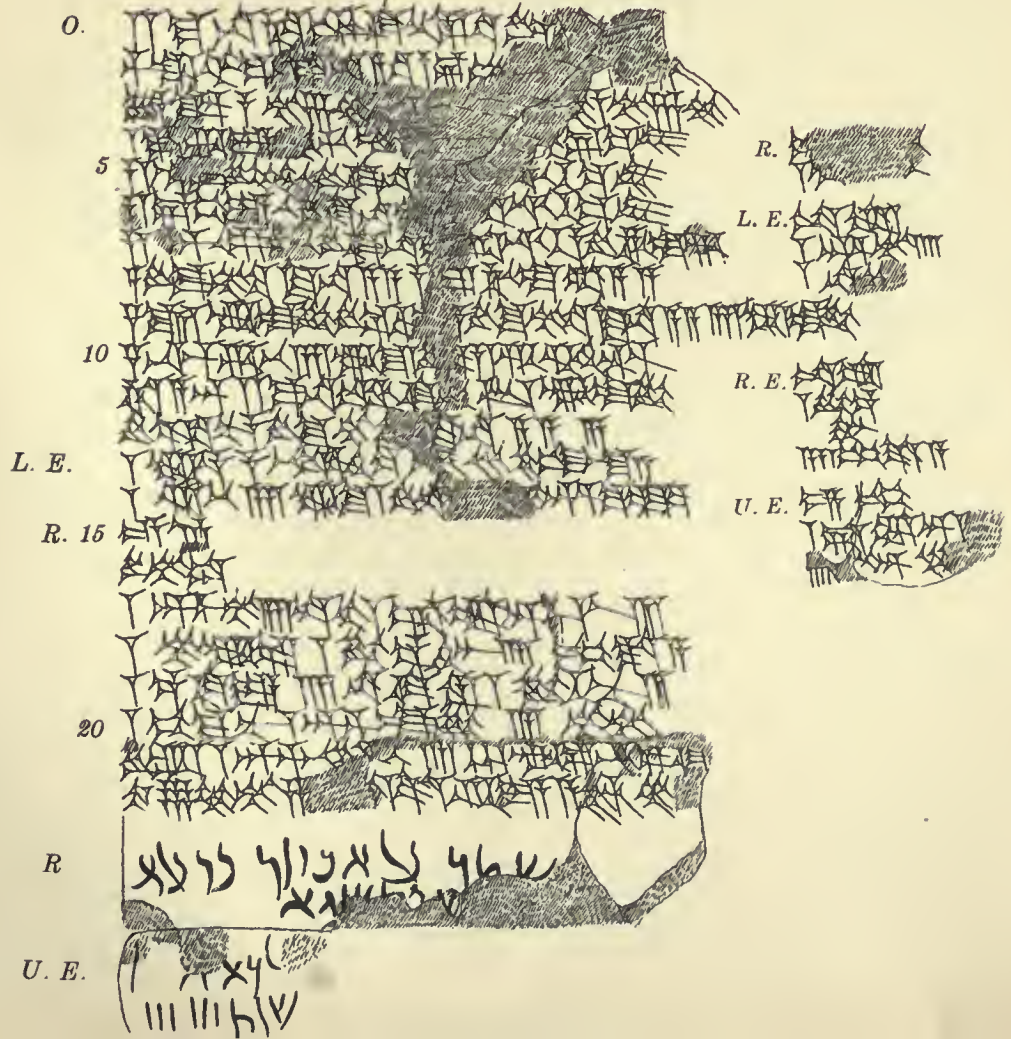
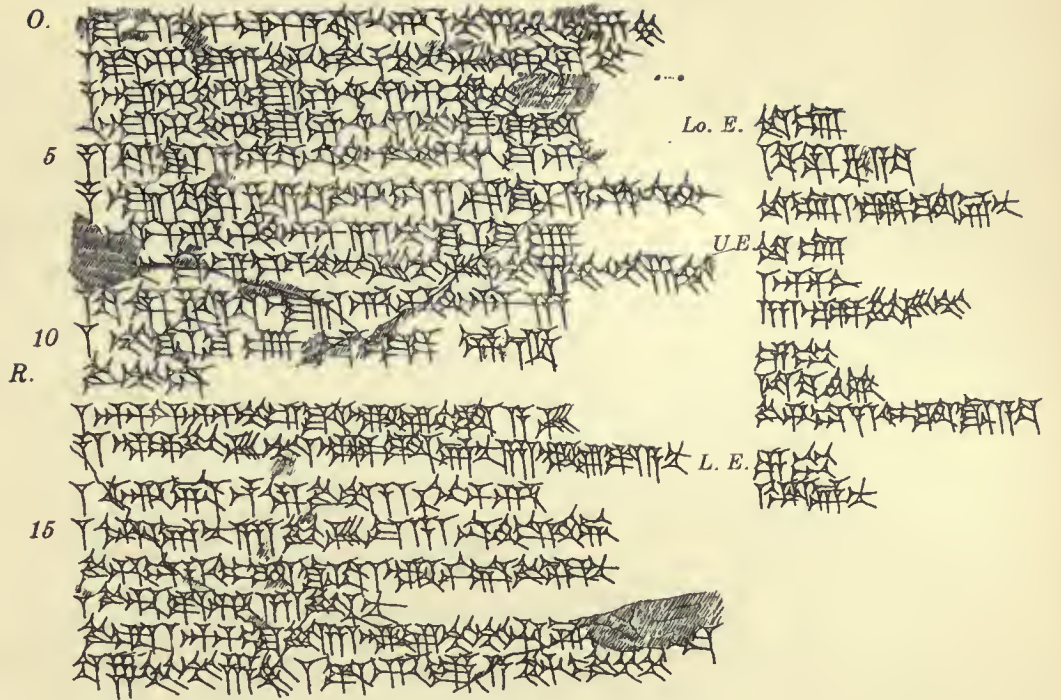
Continued



113

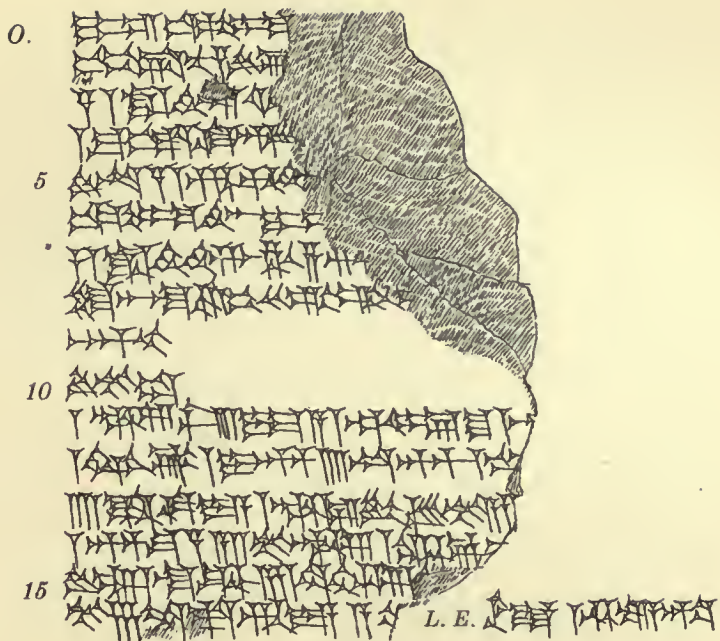




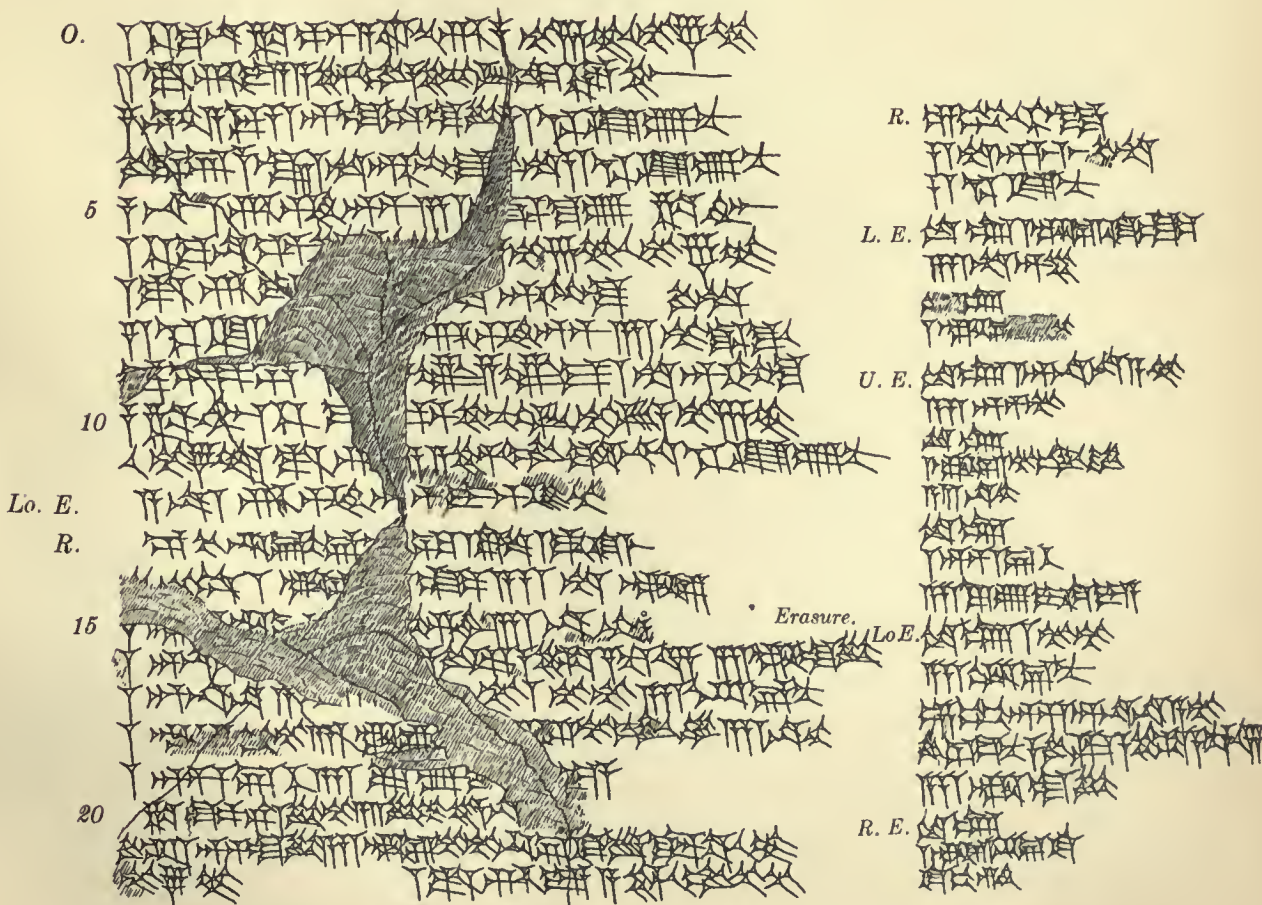
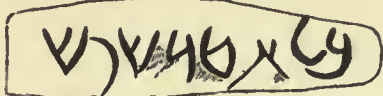








Lo. E.



R.

L. E.

U. E.

R. E.

Lo. E.  
R.

Erasure.

Lo. E.

R. E.





Omit, mistake of scribe.


R. E.

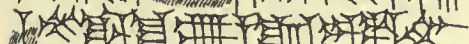

omitted by scribe.

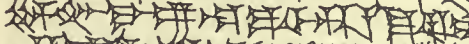
U. E.


R.




0.  Erasure.

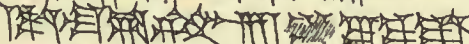

 L.E. 


5 

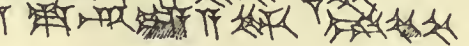
10 


Lo. E.

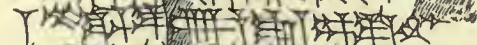
R.  U. E.

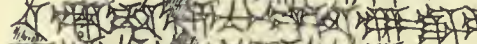
 



15 


20 

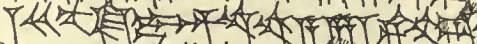

0 

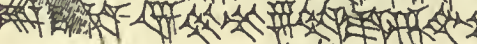




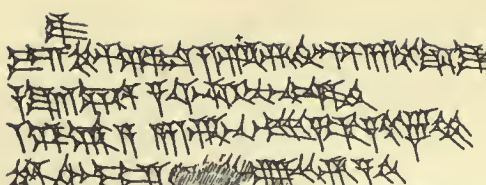

5  L. E.   
rest erasure

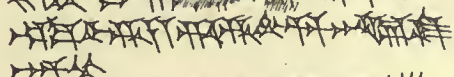


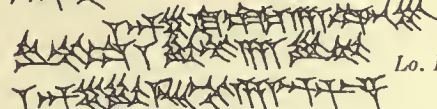
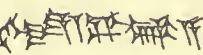
10  

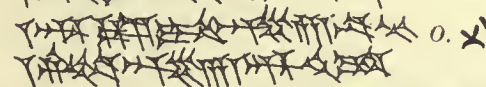
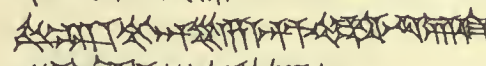

15 

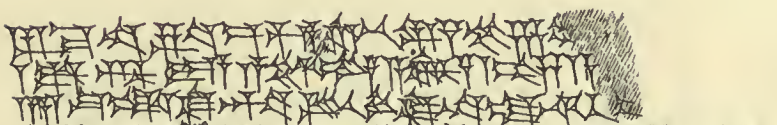



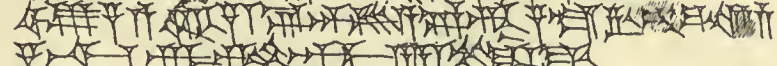

0.  Characters above li. intended for insertion here  
 \*  rest, mistake of scribe.

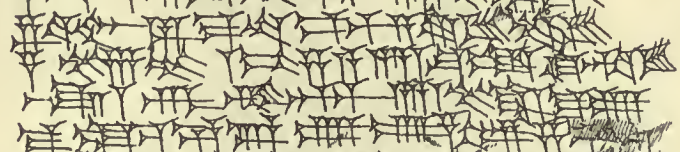
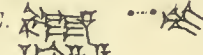

5 

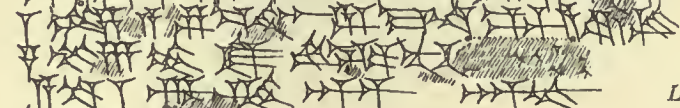
R.  Lo. E. 

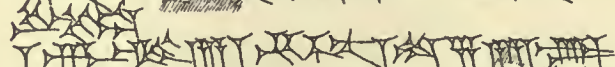
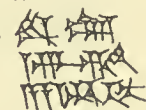
10  O. x7797 76V  
  


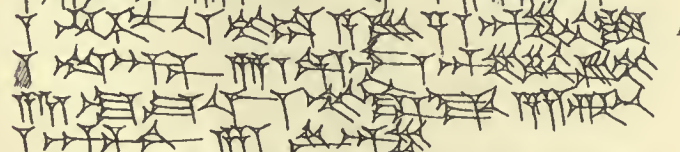
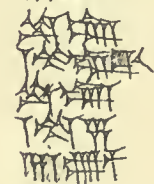
0.   rest erasure.

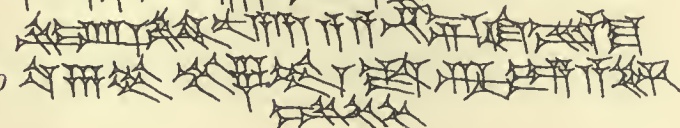
5   rest erasure.

10  U. E.   rest erasure.

15  Erasure.

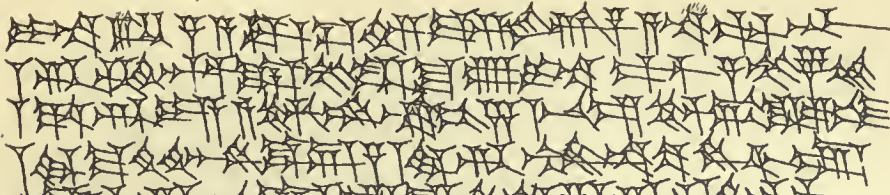
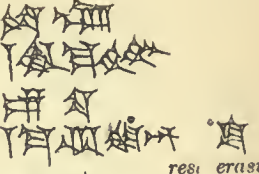

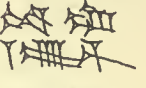
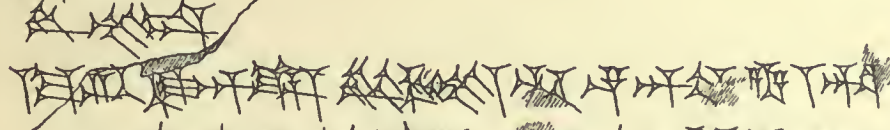
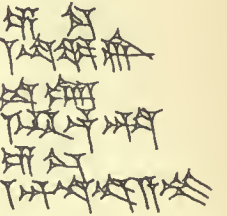
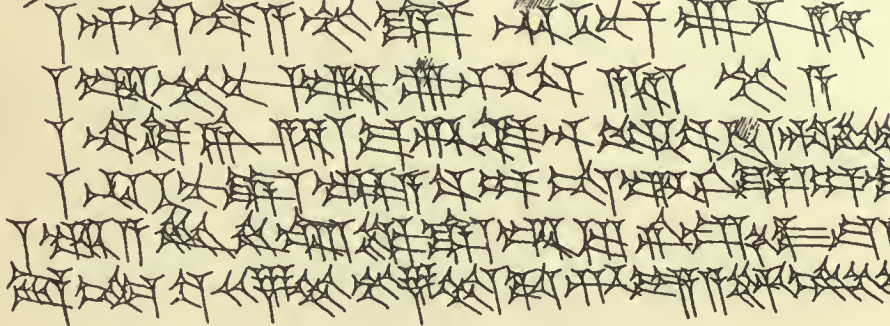
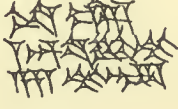
R.  Lo. E. 

20  L. E. 

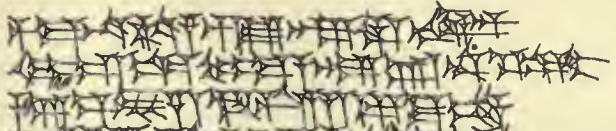

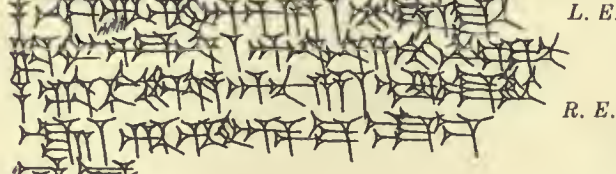
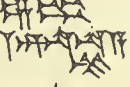
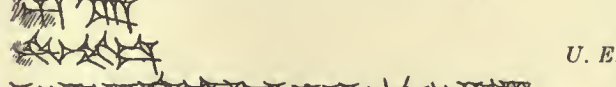
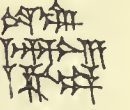
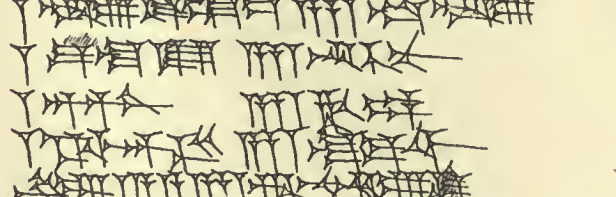
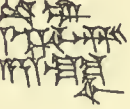
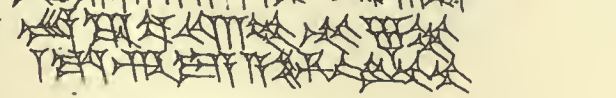
20 





0.  L. E.   
 5.  U. E.   
 R.  Lo. E.   
 10.  O. 

*res: erasure*

0.   *rest mistake of scribe.*  
 5.  L. E.   
 R.  R. E.   
 10.  U. E.   
 15. 



0.

5

10

Lo E.

R. 15

20

R.

L. E.

• T rest erasure.

• Omit. mistake of scribe.

U. E.

• omitted by scribe.

• omitted by scribe.

Lo. E.

R.

0.

5

10

15

• T rest erasure.

L. E.

U. E.

Lo. E.

• T rest mistake of scribe.

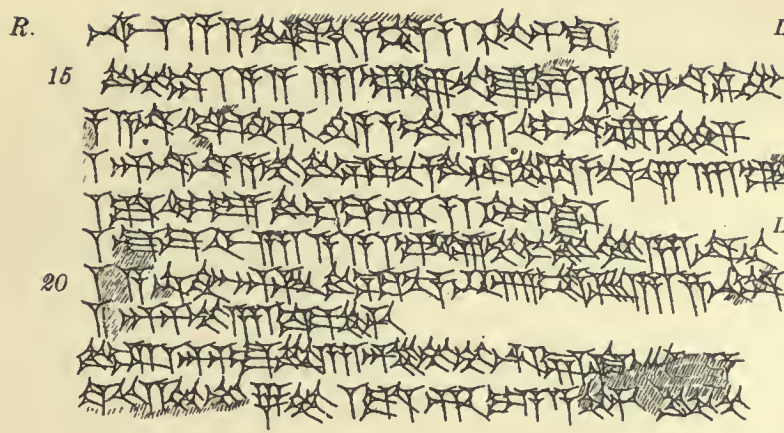
R.

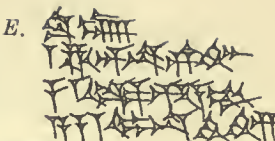





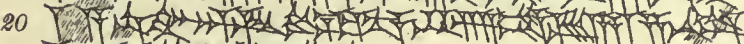


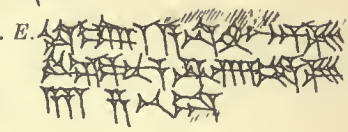
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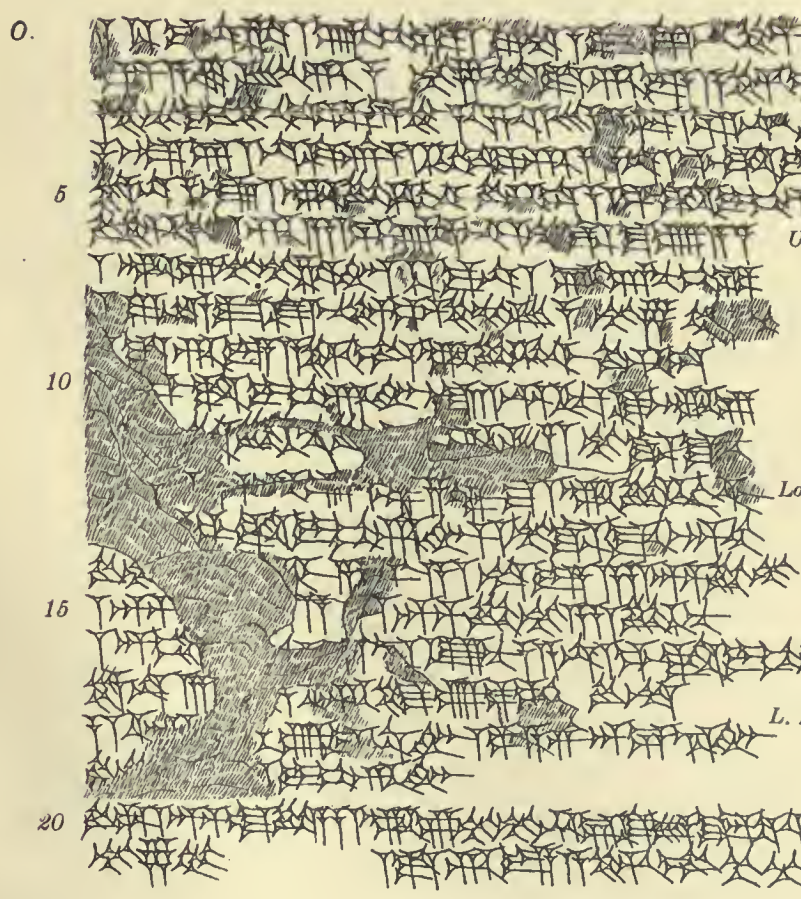
R. 


L. E. 


15 


20 


Lo. E. 

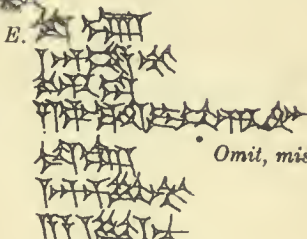
O. 


5 


10 

15 

20 

U. E. 

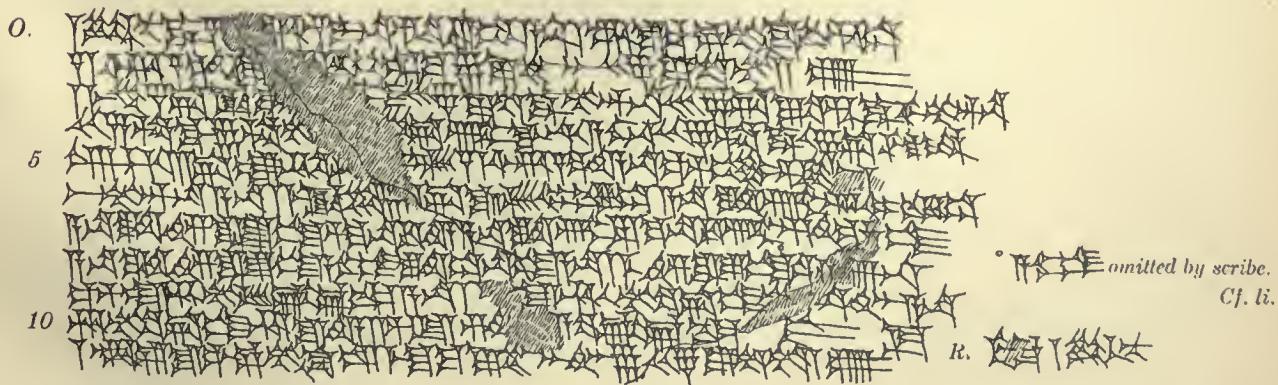
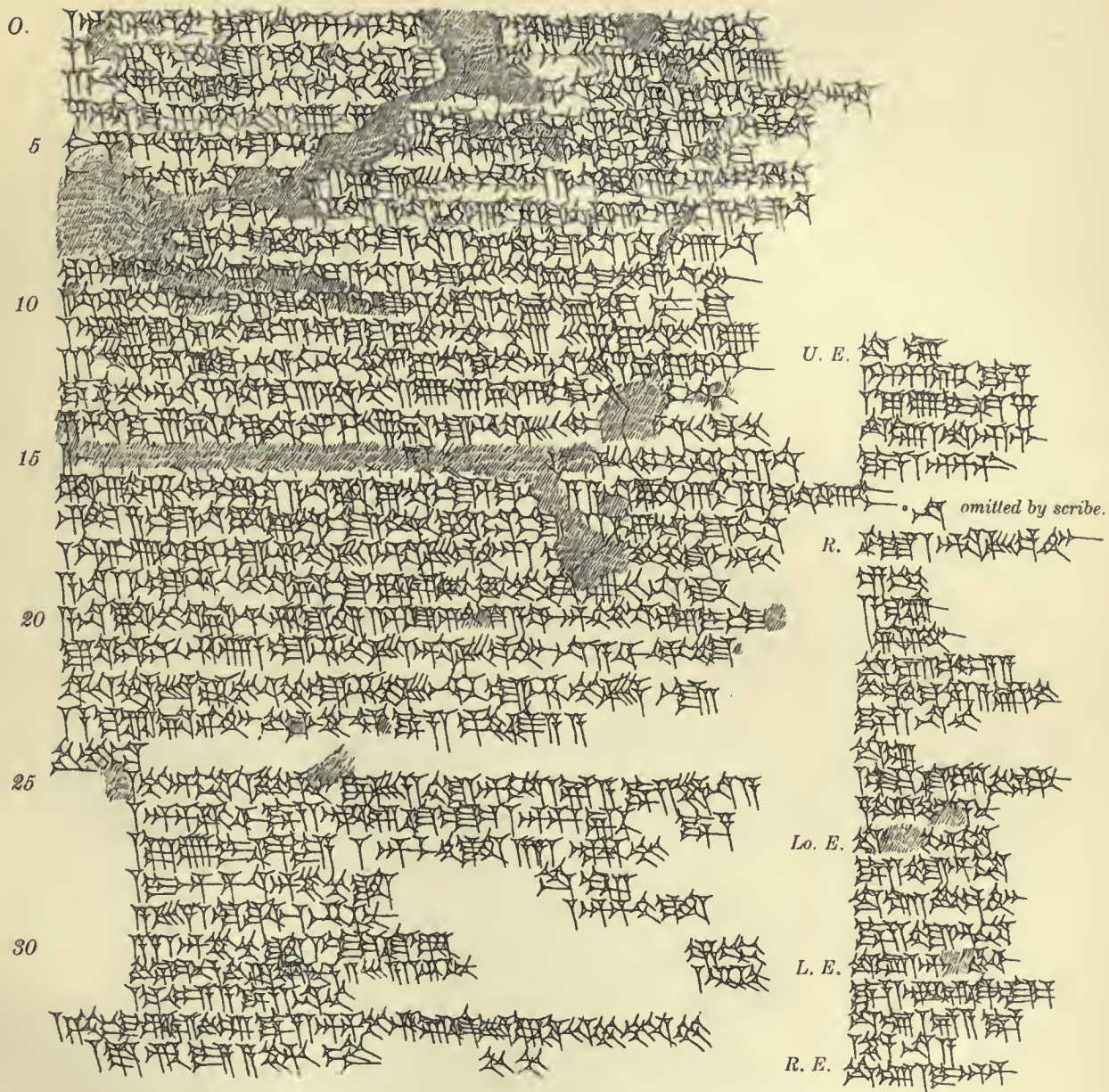
Lo. E. 

L. E. 

Omit, mistake of scribe.

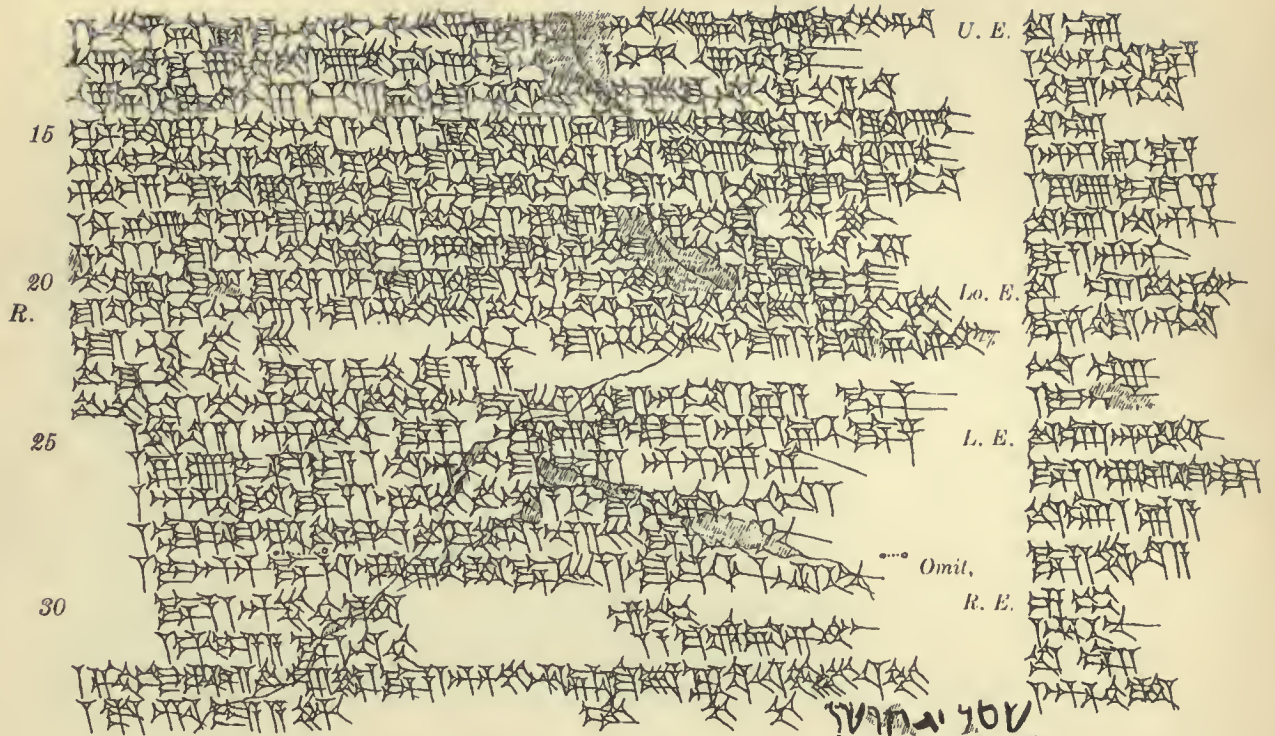






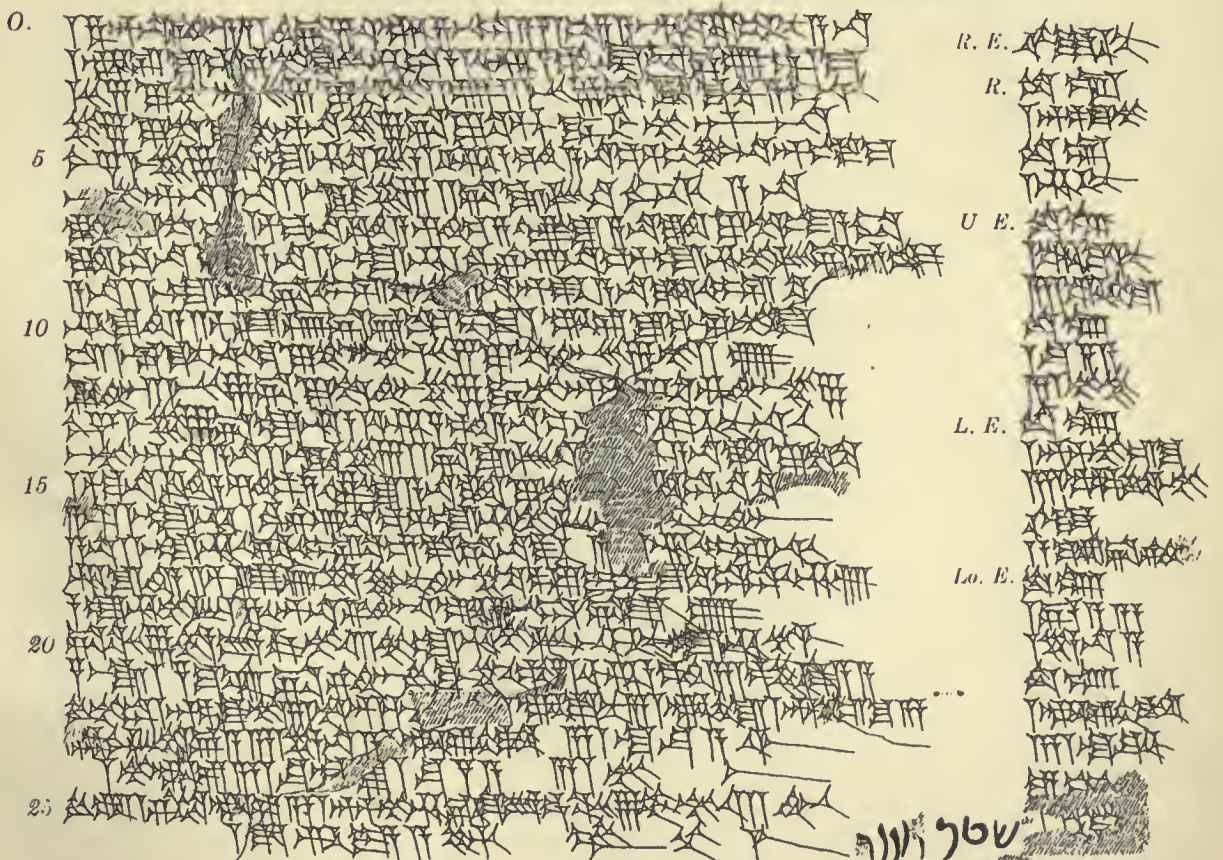


Continued



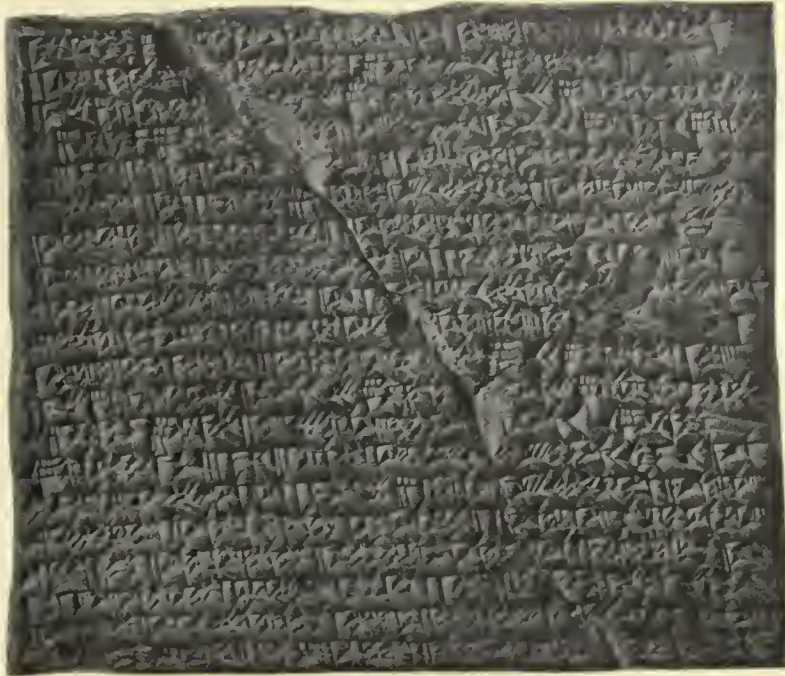
132

שטר 107  
שטר 108

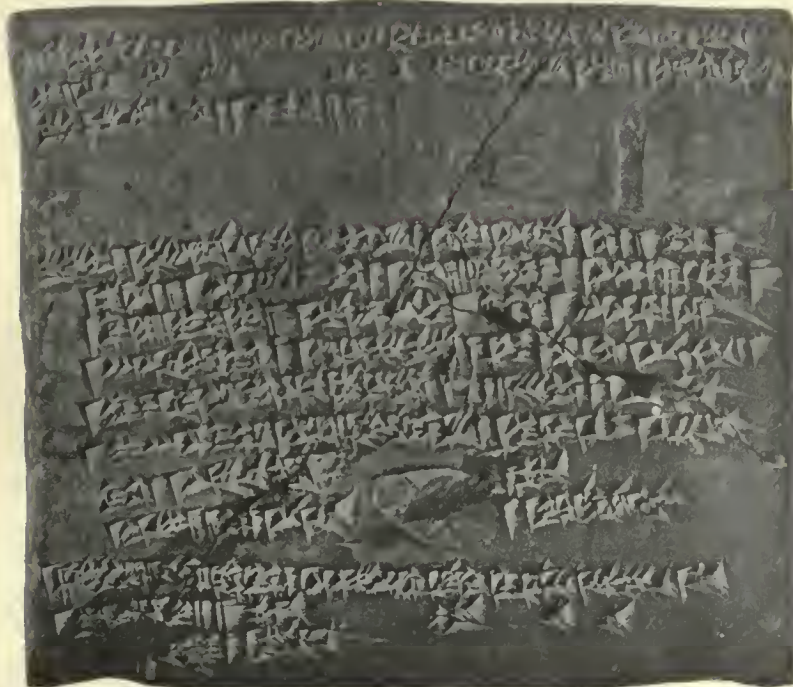


שטר 109  
שטר 110





OBVERSE.

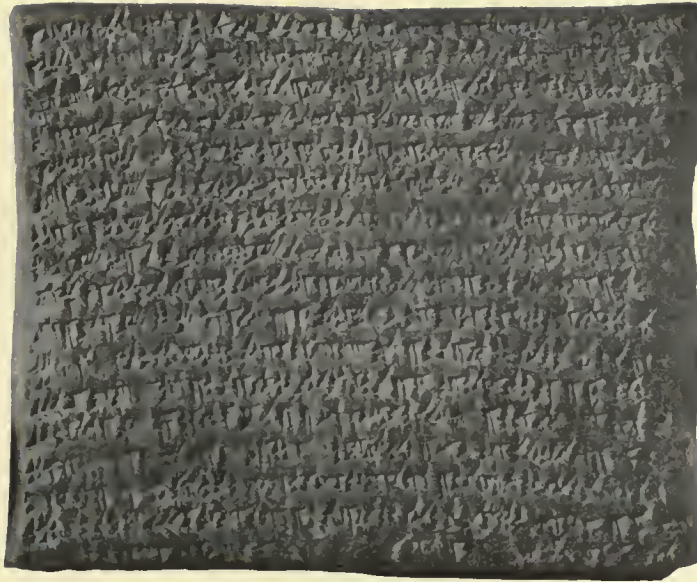


REVERSE.

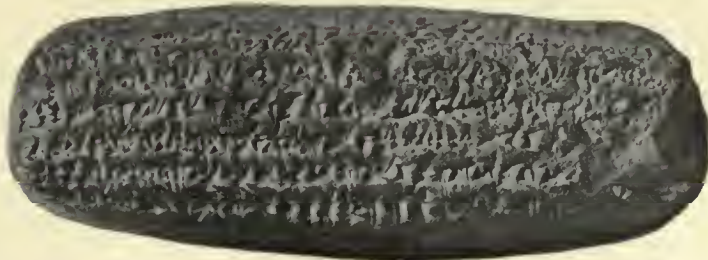
1

LEASE OF SHEEP AND GOATS.

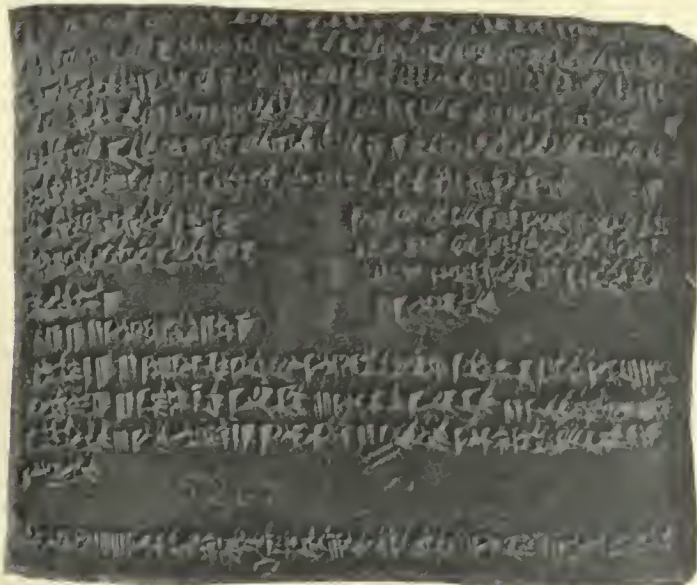




OBVERSE.



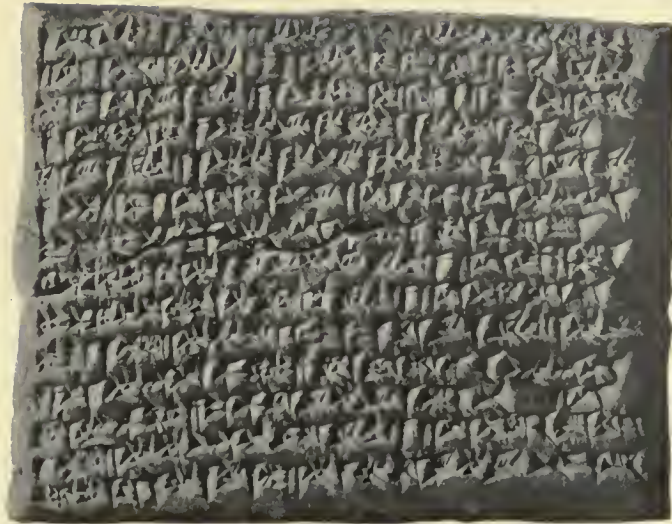
LOWER EDGE.



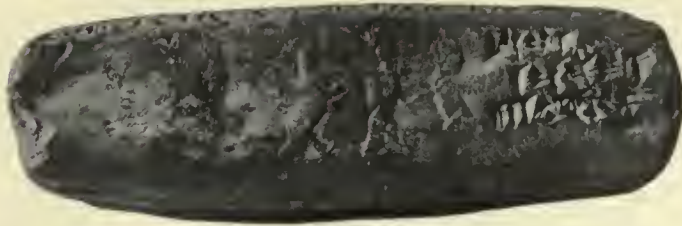
REVERSE.



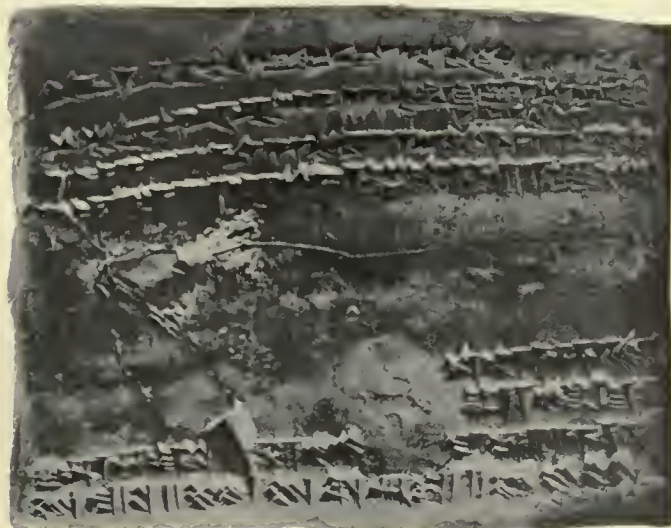




OBVERSE.

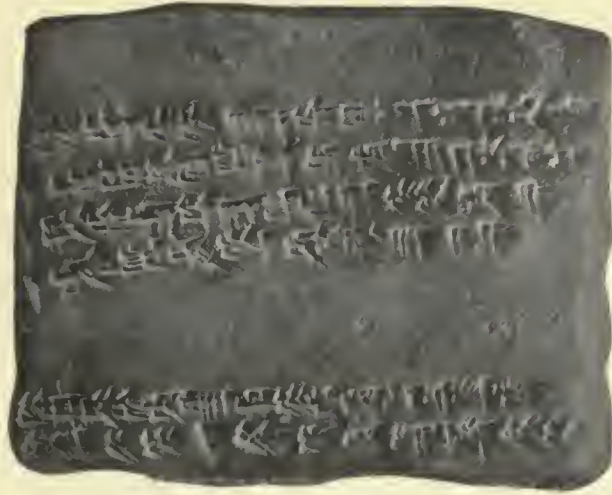


LOWER EDGE.



REVERSE.





4



5

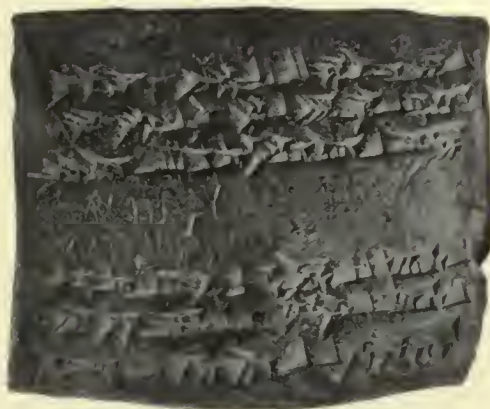
TABLETS WITH ARAMAIC ENDORSEMENTS.

- 4. RECEIPT FOR THE RENT OF FIEF LANDS.
- 5. THREE YEARS' LEASE OF CERTAIN LANDS.

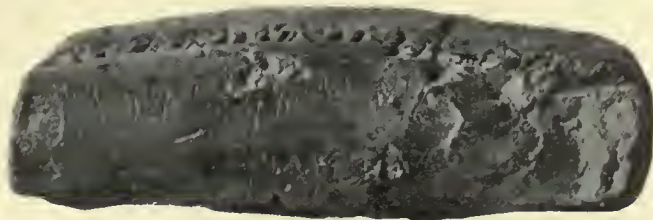




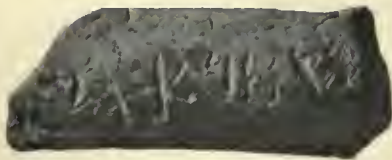
6



7



8



9



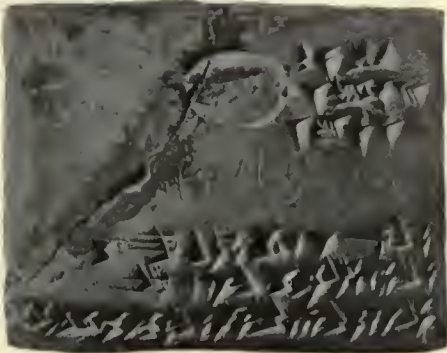
10

TABLETS WITH INCISED ARAMAIC ENDORSEMENTS.

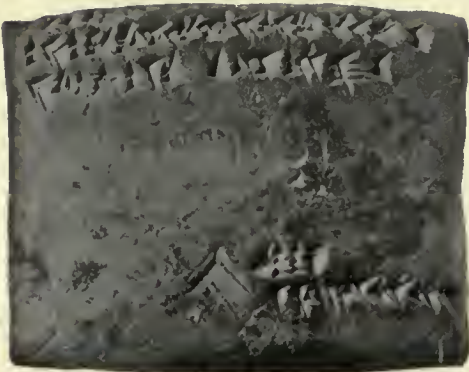




11



12

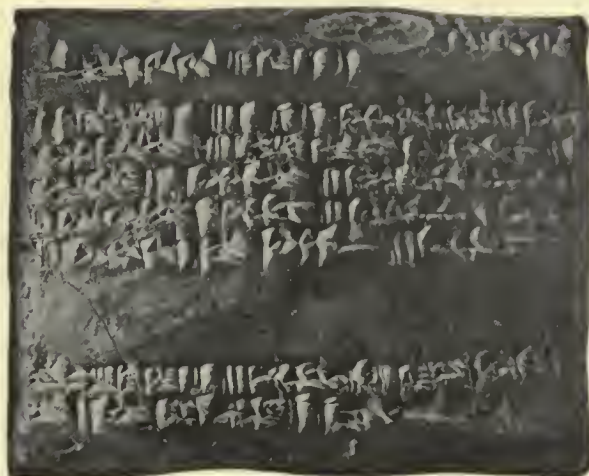


13

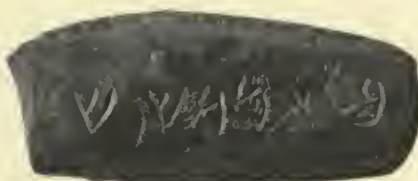
SHEEP AND GOAT LEASES WITH INCISED ARAMAIC ENDORSEMENTS.



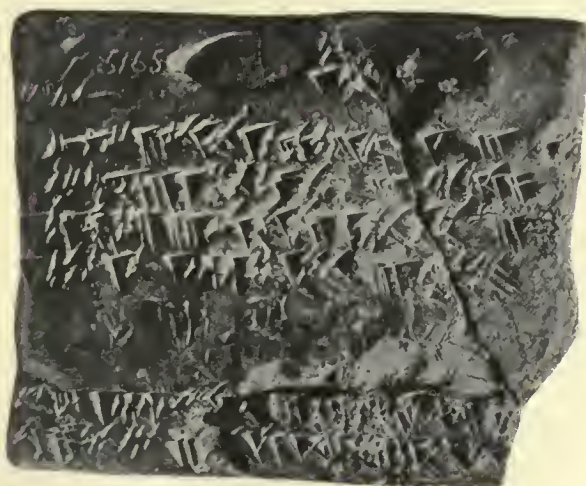




14



15



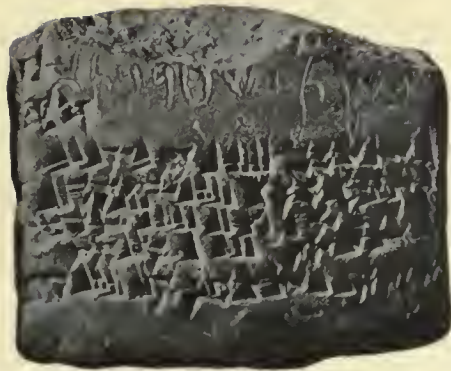
16.

TABLETS WITH ENDORSEMENTS IN ARAMAIC.

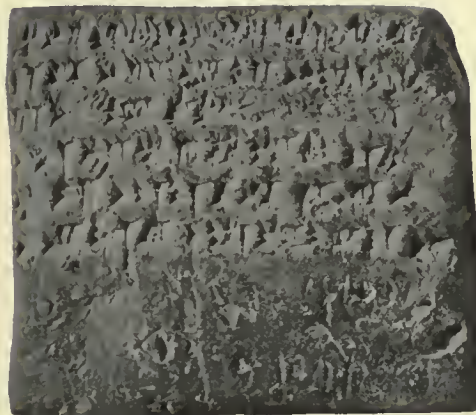
NO. 14 IS WRITTEN WITH BLACK FLUID.

NOS. 15 AND 16 ARE INCISED.

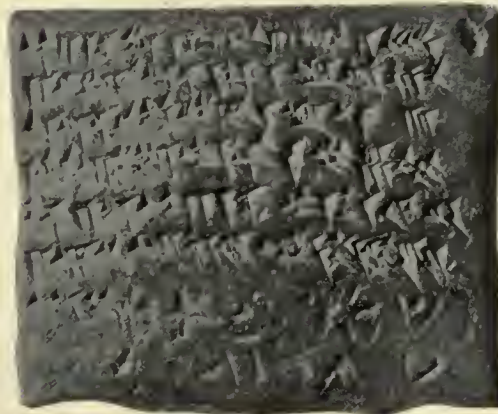




17



18

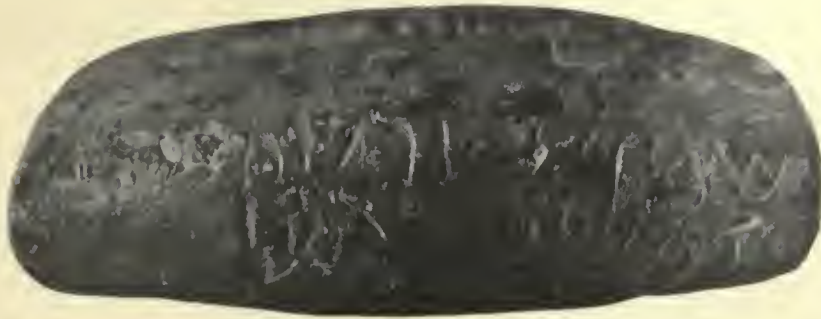


19

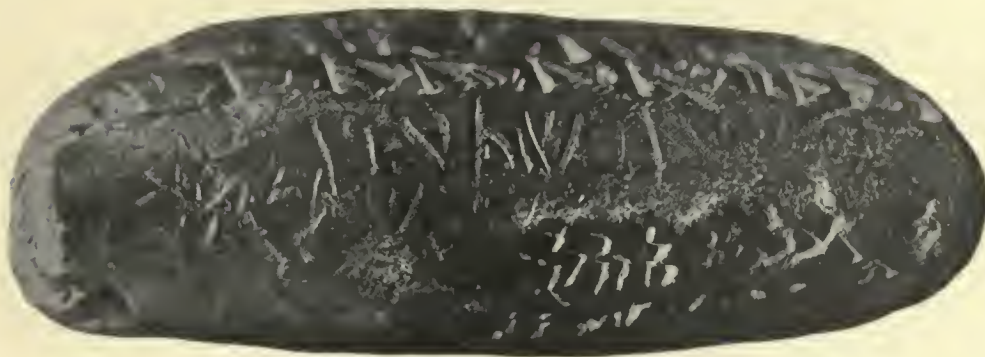
TABLETS WITH INCISED ARAMAIC ENDORSEMENTS.

- 17. RECEIPT FOR THE RENT OF A HOUSE.
- 18. RECORD OF A DEBT.
- 19. PROMISSORY NOTE.





20

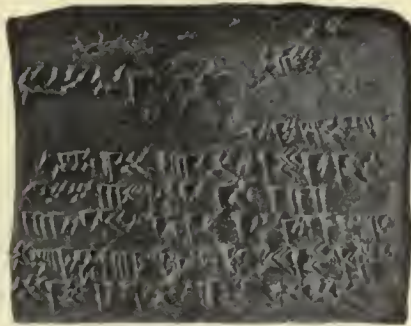


21

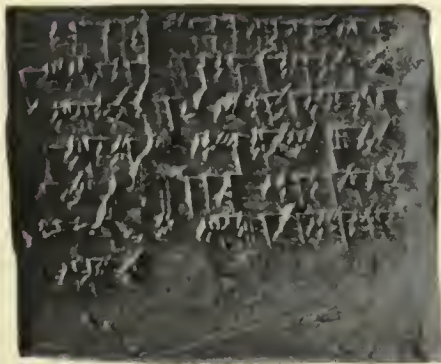
TABLETS WITH INCISED ARAMAIC ENDORSEMENTS, CONTAINING THE NAME  
OF THE GOD NINIB.

(ENLARGED.)





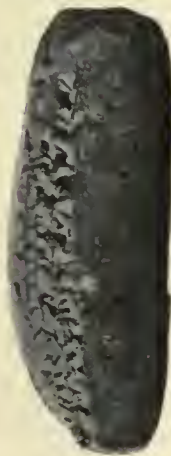
22



23



24



25

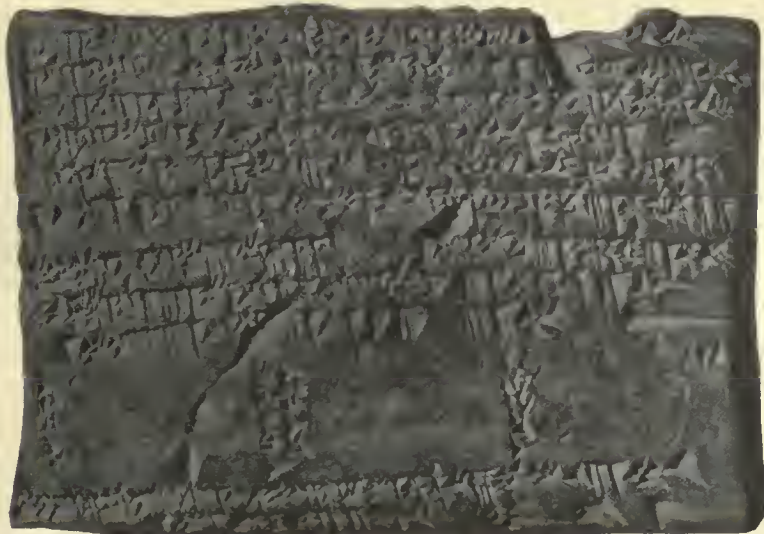


26

TABLETS WITH ENDORSEMENTS IN ARAMAIC.



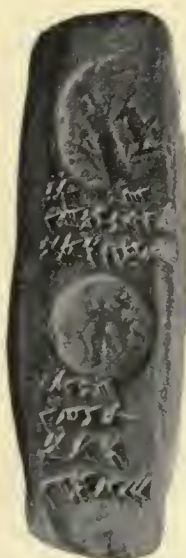




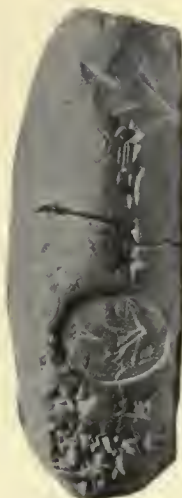
27

ONE YEAR'S LEASE OF SHEEP.  
REVERSE CONTAINS ARAMAIC ENDORSEMENT.

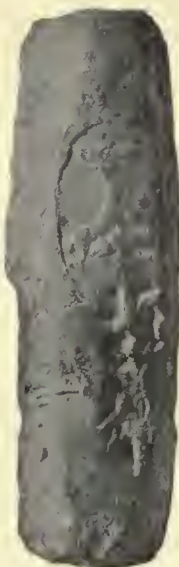




28



29



30



31



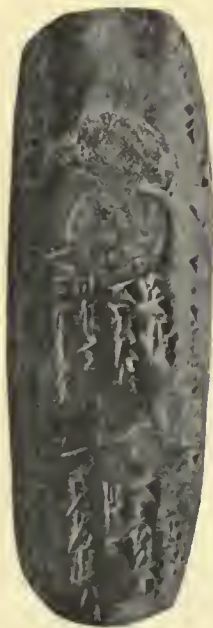
32



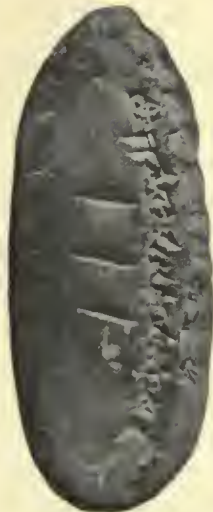
33

TABLETS WITH SEAL IMPRESSIONS AND THUMB-NAIL MARKS.





34



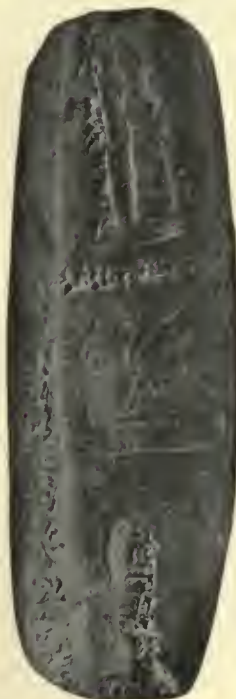
35



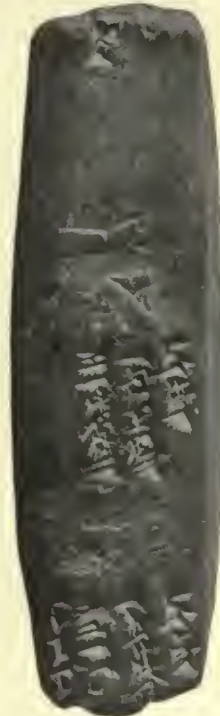
36



37



38



39

TABLETS WITH SEAL IMPRESSIONS AND THUMB-NAIL MARKS.





42



41



40

BABYLONIAN WINE JARS.







43



44

MODERN BABYLONIAN WATER WHEELS.





45



46

MODERN BABYLONIAN WATER WHEELS.





47



48

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



and in other  
plates

## 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 *hSHAB* the tablet has *hrè'û*.  
1 : 14. Instead of *ZU miqittu* the tablet has *immerumiqittu*.  
7 : 17. Instead of *a-DI-i* the tablet has *a-ki-i*.  
10 : 21. Instead of *i-NA-ep-shu* the tablet has *i-te-ep-shu*.  
12 : 8. Scribe omitted *amelu* before *ki-ri-ki-c-ti*.  
16 : 6. Instead of *ni-DU-qu* the tablet has *ni-ish-qu*.  
18 : 13. Instead of reading *Ish-DU-bu-UA-tu'* read *Ish-ta-bu-za-na'*.  
20 : 9 end. Instead of reading *EN-SHAM-DU* the tablet has *EN-NUN-tum*.  
24 : 7. Read *e-lat*; rest is mistake of scribe.  
25 : 10. "The last perpend. li." can scarcely be regarded as a "mistake of scribe," considering that he wrote *DUR* in a similar way. Cf. 34 : 3, 11.  
26 : 4. The fourth character is *shu*. 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. *m* before *Ka-şir*.  
29 : 24. *MESII* omitted by scribe after *MU-AN-NA*.  
35 : 17. *MAN* omitted by scribe. It should read *um-man-nu*.  
35 : 17. Instead of *is<sup>u</sup>ER*, tablet reads *is<sup>u</sup>nar<sup>u</sup>tabu*.  
35 : 22. Omit *GUR* between 200 and 50. Cf. l. 14. It is a mistake of the scribe.  
36 : 3. Transpose *sha* and the determ. *m*. It should read *umSha-Nabû-shû*.  
44 : 24. Text is correct. Name is to be read *Bêl-shum-lil-bir*.  
48 : U.E. Determ. *m* omitted before *Murashû*.  
51 : 5 end. Tablet contains *aluNinib-a-shab-shu-ig-bi*.  
53 : 18. The sign *KIRRU*D 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. *li* is correct. Cf. 65 : 11.  
59 : 11. Fourth character is to be read *li*. Cf. li. 1, and 65 : 11.  
60 : 8 end. The sign on the tablet is *kun=shu-kun*, and not *BAR-NUN*. Cf. Pl. VI.  
65 : 7. *bi* is omitted by scribe. Read *ina kud lib-bi-shu*.  
70 : 1 end. *kan* is omitted by scribe.  
70 : 8. *h* omitted by copyist before *SAP<sup>l</sup>*, which is read *IR<sup>pl</sup>*, Vol. IX, p. 75.  
76 : 6. Tablet contains *sha ina pâni*.  
82 : 7. Instead of *DIR* tablet has *KAR*. Read *Bêl-êtir*.  
82 : 11 end. Tablet reads *u sha ina pâni*.  
102 : 16. Instead of *GISH* read *bar = hush-ta-ar-bar-ri*.  
108. Instead of *AD* tablet has *BIL*. Cf. Sign List, 88, variant.  
26<sup>a</sup> : 8. Tablet reads 1600 instead of 1500.  
32<sup>a</sup> : 2. Instead of *a-DI-i* read *a-ki-i*. It is a mistake of the scribe.

### VOL. X.

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

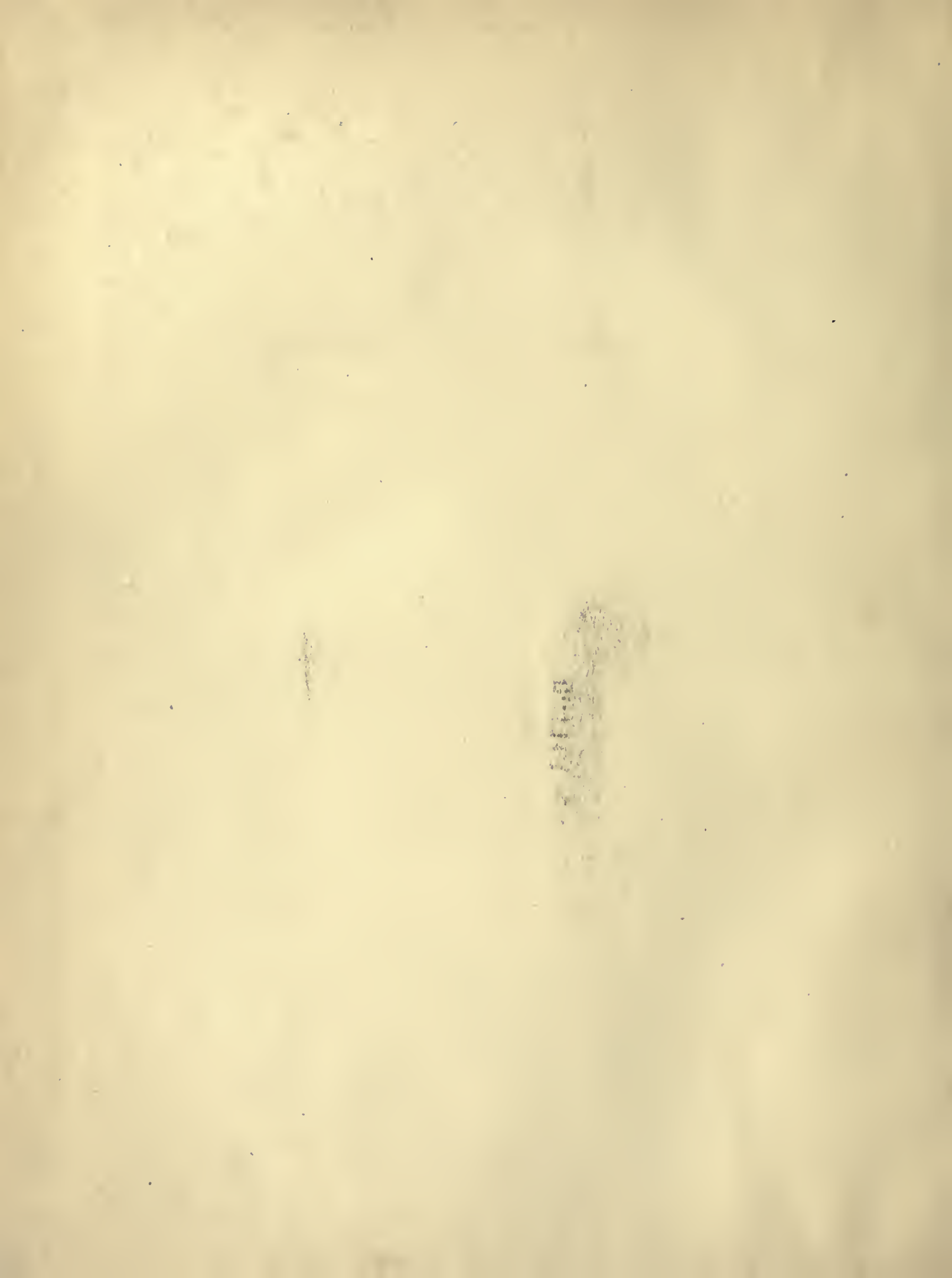
- P. 8, li. 19, read (7) instead of (7)7.  
P. 14, li. 20, read *KIRRU*D instead of *KIR-RUD*.

CORRECTIONS AND ADDITIONS—CONTINUED.

- P. 19 li. 11, read *ardia* instead of *ardîia*.
- P. 24, note, li. 5, read גִּרְר.
- P. 24, note, li. 16. As suggested by the Editor, cf. Heb. גִּר and Aram. גִּרִּא instead of גִּרֵּע.
- P. 28, li. 21, read ו instead of (ז)ר.
- Pp. 29 and 37, instead of [?] in גִּרִּיזִיכִר read גִּר. I left it open as the Editor at first desired to read *abu* for *AD*, cf. p. 71.
- P. 40, notes, li. 3, omit King, *Letters and Inscriptions of Hammurabi*, Vol. III, p. 36.
- P. 40, notes, li. 7, read אֲנִישָׁת instead of אֲנִרְשָׁת.
- P. 58, read *Na-tu-e-el*.
- P. 60, notes, li. 2, add the names *Na-ah-dE-si*’, and *Pu-ad-dE-si* or *Pa-ad-an-E-si*. Cf. Const. Ni. 560. Sign List, No. 252, read *eqlu* instead of *eklu*.
- Pl. 21, li. 9, scribe omitted *ul* before *i-shal-la*.
- Pl. 33, li. 14, omit *ul*, mistake of scribe; read *ra-shu-us-su*.
- Pl. 36, li. 4 end, read 58 gur. Cf. li. 1. 9.
- Pl. 63, li. 1, omit *eqlu* (dittography by scribe).
- Pl. 67, li. 2, *na* omitted. Read *na-da-na-a-tu*.
- Pl. 122, li. 9, omit *u* (dittography by scribe).
- Pl. 129, li. 1, *dan-nu* omitted by scribe after *karpatu*. Cf. li. 7.







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