

EX LIBRIS JAMES HENRY BREASTED

GOUCHER COLLEGE
CUNEIFORM INSCRIPTIONS
VOLUME II

PREFATORY NOTE

Since the Great War evidences of Man's ancient activities have become available in hitherto inaccessible regions in increasing numbers because of the excavations of archaeologists and the interpretations of their discoveries by scholars. Even before the Great War a few universities and colleges in the United States were the fortunate possessors of notable archaeological collections. Yale, Pennsylvania, Harvard, and Chicago have collections of records from Babylon. Three colleges have similar collections: Goucher, with almost 1,000 tablets; Smith, with about 800; and Haverford, with a smaller number. It is important that this wealth of material be made available to scholars everywhere.

The Goucher College Babylonian Collection came into possession of its present owner because Professor A. T. Clay, of Yale University, informed Dr. Raymond Philip Dougherty, Professor of Biblical Literature in Goucher College, of the availability of the tablets. Professor Dougherty communicated with President William W. Guth, who in turn interested the donor of the collection, who was a devoted friend of Goucher College and who was also profoundly interested in all that pertains to the history of Bible Lands. With quick generosity the donor united these interests by presenting to the College the Goucher College Babylonian Collection.

Believing always in the encouragement of research by college teachers, Goucher College has gladly sought to facilitate the studies of its professors. The Professor of Biblical Literature in Goucher College from 1918 to 1926 was Raymond Philip Dougherty, Ph.D. Dr. Dougherty illustrated the Goucher College ideal both through his skill in teaching and through his search for new truth. In 1923 he prepared Volume I of the *Goucher College Cuneiform Inscriptions: Archives from Erech, Time of Nebuchadrezzar and Nabonidus*, published for Goucher College by the Yale University Press in 1923. The great and indefatigable scholarship of Professor Dougherty, now William M. Laffan Professor of Assyriology and Babylonian Literature and Curator of the Babylonian Collection in Yale University, has again been placed at the disposal of Goucher College and of all learning in the preparation of the present volume. On behalf of Goucher College and of all seekers after truth I thank him.

To the American Council of Learned Societies, Goucher College is also indebted. The publication of the second volume of Goucher College Cuneiform Inscriptions has been made possible by a generous grant of that Council. On behalf of Goucher College and of all friends of learning I thank the American Council of Learned Societies.

DAVID ALLAN ROBERTSON,
President.

To

PRESIDENT DAVID ALLAN ROBERTSON
A.B., Litt.D., LL.D.

Whose encouragement and support led
to the publication of this volume

CONTENTS.

	Page
Prefatory Note.	
Abbreviations.	
Introduction.	
General Remarks.....	15
Chronology of Texts.....	15
Transliterations and Translations of Selected Texts.....	17
Name Indices.	
Personal Names.....	37
Names of Places.....	55
Names of Canals and Gates.....	56
Catalogue.....	57
Autographed Texts.....	Plates I—LXV

ABBREVIATIONS.

- AENN* Dougherty, *Archives from Erech, Time of Nebuchadrezzar and Nabonidus*, *GCCI I*.
AJSL *American Journal of Semitic Languages and Literatures*.
BA *Beiträge zur Assyriologie*.
BE *The Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts*.
BIN *Babylonian Inscriptions in the Collection of J. B. Nies*.
GCBC Goucher College Babylonian Collection.
GCCI *Goucher College Cuneiform Inscriptions*.
JAOS *Journal of the American Oriental Society*.
NB Dougherty, *Nabonidus and Belshazzar*, *YOR XV*.
RECC Tremayne, *Records from Erech, Time of Cyrus and Cambyses*, *YBT VII*.
StrNbk Strassmaier, *Inschriften von Nabuchodonosor*.
YBT *Yale Oriental Series, Babylonian Texts*.
YOR *Yale Oriental Series, Researches*.

ARCHIVES FROM ERECH

NEO-BABYLONIAN AND PERSIAN PERIODS

Mr. David Allan Robertson

President of Goucher College

Baltimore, Maryland

(ack'd 26 Sept. 1833, J. H. R.)

ARCHIVES FROM ERECH NEO-BABYLONIAN AND PERSIAN PERIODS

BY

RAYMOND PHILIP DOUGHERTY

WILLIAM M. LAFFAN PROFESSOR OF ASSYRIOLOGY AND BABYLONIAN LITERATURE AND
CURATOR OF THE BABYLONIAN COLLECTION, YALE UNIVERSITY



NEW HAVEN
PUBLISHED FOR GOUCHE COLLEGE BY
YALE UNIVERSITY PRESS
LONDON · HUMPHREY MILFORD · OXFORD UNIVERSITY PRESS
MDCCCCXXXIII

DIRECTOR'S LIBRARY
ORIENTAL INSTITUTE
UNIVERSITY OF CHICAGO

INTRODUCTION.

The autographed texts for this volume were prepared prior to the author's leave of absence from Goucher College in 1925-26 for study and exploration in Palestine and Irâq. Since then the demands of teaching and research in Yale University have made it necessary to postpone the completion of the volume from year to year. The work has been kept in mind, however, as an obligation owed to Goucher College. Not much could be done until the author's report of his archaeological survey among the ruins of southern Babylonia had been written.¹ In April, 1928, the autographed texts were compared with the original tablets at Goucher College. During the summers of 1929 and 1930 large parts of the remaining portion of the work were completed.

COPYRIGHT 1933 BY YALE UNIVERSITY PRESS
PRINTED IN THE UNITED STATES OF AMERICA

All rights reserved. This book may not be reproduced, in whole or in part, in any form (except by reviewers for the public press), without written permission from the publishers.

WAVERLY PRESS, INC.
BALTIMORE, MD., U. S. A.

The four hundred and eight texts now published comprise a group of cuneiform records of considerable variety which came from the archives of the temple Ēanna in Erech. For an indication of the range of these Babylonian inscriptions the catalogue of texts should be consulted. Very many of the documents are brief, but this does not detract from their value as original records upon clay. The smallest ancient notation, however terse and simple, is a definite reflection of past life. Hence it has been thought best to include all examples of cuneiform writing of the Neo-Babylonian and Persian periods and some additional records in the Goucher College Babylonian Collection, aside from those already published in *Archives from Erech, Time of Nebuchadrezzar and Nabonidus*, Volume I of *Goucher College Cuneiform Inscriptions*.

In the following paragraphs the names of the kings whose reigns are represented in these texts are stated in chronological order together with whatever information is considered appropriate for brief classification.

Kandalānu. The identity of this sovereign, who ruled as king of Babylon 647-626 B. C., has been the subject of much discussion. Most Assyriologists favor the view that Ashurbanipal, who was king of Assyria 668-626 B. C., assumed the name Kandalānu as king of Babylon.² Two texts in this volume, Nos. 133 and 367, are dated in the reign of Kandalānu. They therefore belong to the period of Assyrian dominance in Babylonia.

Nabopolassar. This monarch was the founder of the Neo-Babylonian empire. A

¹ "Searching for Ancient Remains in Lower 'Iraq," *The Annual of the American Schools of Oriental Research*, Vol. VII, pp. 1-93.

² See Rogers, *History of Babylonia and Assyria*, Vol. II, p. 483, note 1; Olmstead, *History of Assyria*, p. 477 f.

cuneiform text states that he was king of the Sealand, in all probability before he ascended the throne of Babylon,¹ which he occupied 626/625–605 B. C. In 612 B. C. his army participated in the onslaught which brought about the fall of Nineveh.² Seventy-eight texts in this volume are dated in his reign. They are Nos. 1–75, 262, 341, and 372.

Nebuchadrezzar. The most brilliant reign of the Neo-Babylonian dynasty was that of Nebuchadrezzar II,³ the son of Nabopolassar. His period of rule was forty-three years, 605–562 B. C. Twenty-seven texts in this volume belong to his reign. Six of them, Nos. 195, 325, 337, 348, 383, and 385, refer to him as king in the phraseology which contains the date. The remaining twenty-one, Nos. 135, 136, 145, 147, 149, 151, 169, 189, 199–201, 208, 211, 227, 235, 237, 241, 264, 298, 302, and 320, are to be classed as Nebuchadrezzar texts because of the years in which they are dated, although the king's name is not mentioned in any of these records.⁴

Amēl-Marduk. This king was the son of Nebuchadrezzar and his reign of only two years, 562–560 B. C., was an uneventful one so far as recovered records indicate. His period of rule is represented by twenty texts in this volume, Nos. 76–95.

Neriglissar. As the son-in-law of Nebuchadrezzar Neriglissar reigned four years, 560–556 B. C. Only one text in this volume, No. 134, is dated in his reign.

Cyrus. This ruler, known as Cyrus the Great, captured Babylon in 539 B. C. and brought an end to the Neo-Babylonian empire. He functioned as 'King of Babylon, King of Countries' for a period of ten years, 539–529 B. C.⁵ Seven texts in this volume, Nos. 96–102, come from this dramatic period of Babylonian history.

Cambyses. When Cyrus died his son ascended the throne as Cambyses II and reigned seven years, 529–522 B. C. Twenty-five texts in this volume, Nos. 103–123, 218, 357, 407, and 408, were written while he was exercising kingship.

Barzia. One text, No. 132, belongs to the exceedingly brief reign of an adven-

¹ Thureau-Dangin, *Rituels Accadiens*, pp. 65, 80, 86, lines 46, 47. The cuneiform passage is as follows: *Ki-i pi-i dup-pi'meš ša mādNabū-apla-uṣur šar māt Tam-tim ultu qī-rib Urukki iš-lu-lu-ma*, "According to the tablets which Nabopolassar, the king of the Sealand, plundered from Erech."

² See Gadd, *The Fall of Nineveh*, pp. 13–20.

³ Nebuchadrezzar I was a ruler of the Second Dynasty of Isin and reigned 1150–1110 B. C. See Table 7 in Sidney Smith, *Early History of Assyria*, p. 292. Nebuchadrezzar II of the Neo-Babylonian Dynasty is more commonly known and is usually referred to as Nebuchadrezzar or Nebuchadnezzar. Both forms of the name occur in the Old Testament (*Jeremiah 21:2,7; 22:25*, etc., *2 Chronicles 36:6*, etc.), but the former represents more nearly the Babylonian pronunciation of the name.

⁴ The dates of these twenty-one texts range from the thirty-seventh to the forty-third year. Darius I reigned thirty-six years, 522–486 B. C., and hence it is natural to assume that texts dated in years beyond thirty-six belong to the reign of Nebuchadrezzar. Artaxerxes II reigned forty-five years, 404–359 B. C., but his period is rather late for the type of documents contained in this volume.

⁵ In the first year of Cyrus' reign he was called 'King of Countries,' while Cambyses, his son, was called 'King of Babylon.' See *NB* p. 95.

turer, Gaumâta, who assumed the name of Cambyses' brother and grasped the rulership in 522 B. C. Babylonian tablets record his name as Barzia, but Herodotus calls him Smerdis.¹

Darius. Barzia was soon overthrown by Darius, the son of Hystaspes, who reigned as Darius I for a period of thirty-six years, 522–486 B. C. Eight texts in this volume, Nos. 124–131, appear to belong to his reign, since the reigns of Darius II and Darius III are probably too late for these texts.

Partially Dated Texts. One hundred and thirty-nine texts, aside from the above-mentioned twenty-one Nebuchadrezzar texts, do not mention the kings during whose reigns they were written. There is also scribal failure to indicate the year in some cases, although the day of the month is recorded.

Undated Texts. The catalogue shows that one hundred texts, some of which are letters, are entirely undated. The style of the cuneiform writing in both the partially dated and undated texts classifies them with the other inscriptions of this volume.

The general character of the archives made available in this publication deviates little from that exhibited by the inscriptions contained in the first volume of this series, but the individual texts provide much new material. Commercial and legal contract literature is represented to a large extent. Letters form an interesting part of these records which originated mainly in the sixth century B. C. No. 406 is a short bilingual text. Tablets stamped with seal impressions are Nos. 125, 126, 127, 128, 129, 199, 200, 201, 202, 207, 241, and 271.

TRANSLITERATIONS AND TRANSLATIONS OF SELECTED TEXTS.

Transliterations and translations of two of the texts in this volume have already been published, viz., No. 103, an account of the assumption of responsibility for guarding the temple Ēanna in Erech,² and No. 120, a document stipulating that eighty sheep belonging to the temple Ēanna shall be returned to the temple officials on a certain day for the use of the king.³ The autographed copies of the texts make the inscriptions available to all versed in Assyriology. In order that the contents of typical texts of the group now published for the first time may be placed at the disposal of persons unable to read cuneiform writing the following transliterations and translations, together with explanatory notes, are presented. The system of accentuation used in the first volume of this series is retained. The order of Babylonian months, like

¹ Σμέρδις, etc., Herodotus III, 61 ff. In the Persian version of the inscription of Darius the Great the name occurs as Bardiya. See King and Thompson, *The Sculptures and Inscription of Darius the Great on the Rock of Behistun in Persia*, p. lxiii.

² See Dougherty, *The Shirkūtu of Babylonian Deities*, YOR V-2, p. 23 f.

³ *The Annual of the American Schools of Oriental Research*, Vol. V, pp. 42–45.

that of the months mentioned in the Old Testament, was as follows: 1, *Nisannu* (Nisan); 2, *Ayaru* (Iyyar); 3, *Sîmânu* (Sivan); 4, *Du'ûzu* (Tammuz); 5, *Abu* (Ab); 6, *Ulûlu* (Elul); 7, *Tišrîtu* (Tishri); 8, *Arahsamnu* (Marchesvan); 9, *Kislîmu* (Kislev); 10, *Tebêtu* (Tebet); 11, *Šabâtu* (Shebat); 12, *Addaru* (Adar). Weight was computed as follows: 60 shekels = 1 mina; 60 minas = 1 talent (about 30 kilograms). Commodities such as grain and dates were measured on the following basis: 36 *qa* = 1 *pi*; 5 *pi* = 1 *gur* (or *gurru*). The *nisip* (or *nisippu*) was a common liquid measure.

No. 304. RECEIPT FOR FOURTEEN MEASURES OF OIL.

This brief record of the cuneiform scribe provides an interesting view of a commonplace transaction which took place in the city of Erech or in its vicinity almost 2500 years ago. The storehouse of the temple contained supplies of all sorts of commodities, and one of these was oil. As the daily business of the temple was being attended to, a Babylonian by the name of Nanâ-ah-iddin, the son of Nabû-êtir, applied for oil or was entitled to it. While the oil was being dispensed to him, the scribe with clay tablet in hand scratched a mark on the tablet for each measure of oil as it was poured out.¹ This record was made on the side which became the reverse of the tablet. Then the scribe wrote the cuneiform record and this made the transaction official.

*14 ni-sip ša šamni
"Na-na-a-ah-iddin
apil-šu ša "Nabû-êtir mařir(-ir)
(Fourteen marks)*

*5 arab Du'ûzu úmu 9^{kam}
šattu 1^{kam}*

Fourteen measures of oil²
Nanâ-ah-iddin,
the son of Nabû-êtir, received.
(Fourteen marks)
The ninth day of the month Tammuz,
the first year.

No. 237. IRON PLACED AT THE DISPOSAL OF AN INDIVIDUAL.

The interests of a Babylonian temple were wide enough to include the control of common as well as precious metals. Whenever it was necessary a certain amount of a metal was granted to an individual for use in a way sanctioned even if not specifically mentioned by the temple authorities. This is an example of the degree in which all the activities of a Babylonian community centered in its temple. The following text, dated in the reign of Nebuchadrezzar,³ is a simple notation of the giving of iron to a man for work the nature of which is not indicated.

*3 1/2 ma-na parzilli
a-na dul-lu
ina pâni*

Three and one-half minas of iron
for work
(are) at the disposal of

¹ No. 306 seems to be a record of similar character, but its full import cannot be determined.

² Babylonian *šamnu*, as indicated by the ideogram *NI-GIS*, denotes vegetable oil.

³ The year forty-two and the character of the writing determine this chronological setting.

*"Ibni-^dInnina
5 apil ^{md}Bêl-upahhir(-ir)
arab Addaru úmu 7^{kam}
šattu 42^{kam}*

Ibni-Innina,
the son of Bêl-upahhir.
The seventh day of the month Adar,
the forty-second year.

No. 243. RECORD CONCERNING BRICKS BELONGING TO THE TEMPLE.

An industry which the temple in Erech supported was that of brickmaking.¹ The sundried brick was known as *libittu*, the kilnburnt brick as *agurru*. Brickkilns were maintained in the vicinity of each important city, and those who administered the affairs of the temple and the community made sure that a sufficient store of bricks was always on hand. Evidences of the remains of brickkilns have been found in the environs of Warka, the ruins of ancient Erech.²

*1500
a-gur-ru ul-tu
bit makkuri ša É-an-na
ša "Gi-mil-lu
5 a-na ^{md}Nabû-ah-iddin
id-di-nu
arab Šabâtu úmu 20^{kam}
šattu 16^{kam}*

Fifteen hundred
kilnburnt briks from
the storehouse of Éanna
which Gimillu
to Nabû-ah-iddin
gave.
The twentieth day of the month Shebat,
the sixteenth year.

No. 56. DATES PLACED AT THE DISPOSAL OF A BREWER.

There are numerous texts which indicate that the temple in Erech distributed fermented liquors of various kinds to those who were on its pay-roll. The date palm contributed to the production of a drink known as *šikaru*, 'date-wine.' Dates were eaten extensively by the Babylonians and the temple's supply of this product of the land must have been enormous. The text which follows shows that the temple dispensed dates for the brewing of date-wine.

*2 gur suluppi
a-na ši-kar
ina pâni "E-zu-u-pa-ḥir
"bappiru
5 arab Du'ûzu úmu^{kam}
šattu 20^{pa-a} "Nabu-apla-usur
šar Bâbili^{ki}*

Two *gur* of dates
for date-wine
(are) at the disposal of Ezú-upahir,
the brewer.
The day of the month Tammuz,
the twentieth year of Nabopolassar,
the king of Babylon.

No. 81. RECORD CONCERNING CEREMONIAL SALT.

Various articles, because they were connected with feast days or were presented as ceremonial offerings, were regarded as sacred. It is interesting to note that salt had its

¹ Cf. No. 385 and *AEN* No. 355, p. 37.

² *The Annual of the American Schools of Oriental Research*, Vol. VII, p. 20 f.

place in ritualistic observances, at any rate so far as certain deities were concerned.¹ The text under consideration records the fact that a large quantity of ceremonial salt was brought by Ina-ṣillia for a certain month of the year.

<i>1 1/2 bilat tābtī^{zun} sattukki ša^{arab} Sīmāni ša^d Uṣur-amāt-su 5 ^mIna-ṣilli-a išši(GIŠ) arab Sīmānu ūmu 6^{kam} šattu 1^{kam} Amēl-d Marduk šar Bābiliⁱ</i>	One and one-half talents of salt, the fixed offering of the month Sivan of the god Uṣur-amātsu, Ina-ṣillia brought. The sixth day of the month Sivan, the first year of Amēl-Marduk, the king of Babylon.
---	--

Nos. 143 and 144. TWO BRIEF TEXTS ORDERING PAYMENTS.

In the transaction of temple business it was often necessary to issue orders for the delivery of some commodity or of a certain amount of pay to individuals entitled to reward for service, etc. Such orders must have been numerous, but those which have come to light are comparatively few in number. It is possible that many of them were not preserved. Hence the two examples presented here possess real significance. No. 143, which is undated, indicates that an amount of silver was owed Balāṭ and that he received twenty minas of wool as part payment. No. 144, which is partially dated, is a simple order to pay two shekels of silver to Nergal-asharid. One is reminded of the modern bank check.

No. 143

*20 ma-na šipātē^{zun}
ina kaspi-šu a-na
^mBa-laṭ i-din*

Twenty minas of wool
out of his silver to
Balāṭ give.

No. 144

*2 šiqlē kaspi
a-na^m Nergal-a-ša-rid
i-din
arab Ayaru ūmu 1^{kam}
5 šattu 9^{kam}*

Two shekels of silver
to Nergal-asharid
give.
The first day of the month Iyyar,
the ninth year.

¹ Cf. No. 287 and AENN Nos. 67 and 173. In No. 287:1-7 the text reads thus: *1 1/2 bilat tābtī^{zun} gi-nu-ú ša^{arab} Du'āzi ša bit^d Uṣur-amāt-su ^mIna-ṣilli-a it-la-ši 30 ma-na gi-nu-ú ša^{arab} Du'āzi ša^d Gu-la u^d Nusku^m Nabū-mukin-apli išši(GIŠ), 'One and one-half talents of salt, the appointed offering of the month Tammuz of the temple of Uṣur-amātsu, Ina-ṣillia brought. Thirty minas, the appointed offering of the month Tammuz of the gods Gula and Nusku, Nabū-mukin-apli brought.' This passage and the main text of No. 81 reveal an interesting parallel between *sattukki* and *gi-nu*. It should also be noted that GIŠ may be read *ittaši* as well as *išši*. See the discussion of GIŠ = našū, AENN, p. 20 f.*

Nos. 126, 127, and 128. THREE LETTERS ORDERING PAYMENTS.

More formal and more carefully dated records ordering payments were also made. Written in the form of letters they were probably of greater official value. Two of the following letters, Nos. 126 and 127, were sent to Taddannu by persons not named,¹ and one, No. 128, was sent by Bēl-iddina to Hamaširu.² All are dated in the reign of Darius. The salutations of the letters vary somewhat in phraseology and there is divergence in the writing of the name Darius. Each of these three letters is sealed.

No. 126

*A-na^m Tad-dan-nu ahi-i-ni
^dBēl u^d Nabū šu-lum u balāṭu
ša ahi-i-ni
ša ahi-i-ni³ liq-bu-ú
1 gur suluppi ina kurummātē^{zun}-šu
5 a-na^m Na-na-a-iddina(-na)
ša kurummātē^{zun} šarri i-din*

*arab Ayaru
ūmu 3^{kam} šattu 12^{kam}
^mDa-ri-'-muš šar Bābiliⁱ
šar mātāti*

No. 127

*A-na^m Tad-dan-nu
ahi-i-ni ilāni^{mes} šu-lum-ka
liq-bu-ú
2 gur ina kurummātē^{zun}-šu a-na
5 ^mNa-ṣi-ru
2 gur ina kurummātē^{zun}-šu
a-na^m Ma-na-ki-ia
^hMU bīt ḥi-ri-e^h šatammi
arab Addaru ūmu^{kam}
10 šattu 11^{kam} ^mDa-ri-ia-a-muš
šar Bābiliⁱ šar mātāti*

No. 128

*[Duppū] ^mBēl-iddina(-na)
[a]-na^m Ha-ma-ṣi-ru
ahi-ia^d Bēl u^d Nabū šu-lum
u balāṭu*

¹ No. 125 is also a letter which was sent to Taddannu. In the main it contains orders to give dates to two water-drawers and a weaver.

² No. 130 is also a letter which was sent to Hamaširu. It contains an order with reference to barley.

³ Dittography on the part of the cuneiform scribe was responsible for the *ša ahi-i-ni* of this line.

⁴ It may be that the translation should be 'of the administrator.'

ahi-ia liq-bu-ú
 5 2 gur ŠE-BAR i-na maš-šar-ti-ia
 a-na "Ba-la-tu
 apil "Im-bi-ia i-din
 arab Du'úzu úmu 8^{kam}
 šattu 22^{kam} "Da-a-ri-iá-muš
 10 šar Bábili^{ki} šar mâtâti

of my brother decree!
 Two *gur* of barley¹ out of my *maššartu*²
 to Balâtu,
 the son of Imbâia, give.
 The eighth day of the month Tammuz,
 the twenty-second year of Darius,
 the king of Babylon, the king of countries.

No. 135. FOUR SOLDIERS EQUIPPED FOR JOURNEYING TO TYRE.

There is evidence that vestments, garments, and accouterments belonged to the paraphernalia of the temple in Erech. Vestments were loaned to other temples as occasion required. The text here translated indicates that the temple possessed military equipment for the use of those whom it sent upon distant missions. That soldiers were dispatched from a city of Babylonia, presumably Erech, to Tyre in the forty-second year of Nebuchadrezzar's reign harmonizes with what is known concerning the conquest of Tyre by Nebuchadrezzar.³

¹ For the value *uṭṭatu* for ŠE-BAR see Sidney Smith, *Babylonian Historical Texts*, p. 149, and Ebeling, *Neubabylonische Briefe aus Uruk*, 1. Heft, p. 2. Smith translates 'corn,' but Ebeling translates 'Gerste' = 'barley.'

² This is a technical term the meaning of which is not yet clear. See San Nicolò and Ungnad, *Neubabylonische Rechts- und Verwaltungsurkunden*, Band I, 1. Heft, p. 90, note 4, for the suggested derivation of *maššartu* from *našāru*, 'to reduce,' 'to take away.' Hence the meaning 'reduction,' 'diminution,' may be ascribed tentatively to *maššartu*.

³ Menander Ephesius wrote as follows: 'Ἐπὶ Ιθωβάλον τῷ βασιλεῖ ἐπολιόρκησε Ναβουχοδονόσορος τὴν Τύρον ἐπ' ἑτη τρισκαίδεκα, the Latin version of which is: *Ithobalo apud Tyrios regnante Nabuchodonosorus Tyrum obsedit per annos XII*, i.e., 'Nebuchadrezzar besieged Tyre for thirteen years in the time of Ithobal, the king (of Tyre).' Cf. Carolus Müllerus, *Fragmentsa Historicorum Graecorum*, Vol. IV, p. 447; Josephus, *Contra Apionem* I, 21. This beleaguerment of Tyre seems to have occurred 586-573 B. C., i.e., for thirteen years beginning with the twentieth year of Nebuchadrezzar's reign, although Josephus, *Contra Apionem* I, 21, says it was begun in the seventh year. Cuneiform historical inscriptions, thus far available, are silent with regard to this long military operation of Nebuchadrezzar. Prior to the publication of tablets in the Goucher College Babylonian Collection, extremely indirect evidence existed with reference to Babylonian control of the city of Tyre during the latter part of Nebuchadrezzar's reign. There is a somewhat dubious reference to the city of Tyre in a cuneiform text dated in the thirty-fifth year of Nebuchadrezzar's reign. The text is a record of silver which was exchanged for sesame and given to *Ar-ba-a*, 'Arabians.' See *StrNbk* 287. In *Records of the Past*, New Series, Vol. IV, p. 99 f., Professor Theo. G. Pinches discusses a cuneiform text, dated in the fortieth year of Nebuchadrezzar's reign and recorded in the city of Tyre, which places an obligation upon *Mil-ki-i-di-ri* *bēl pihāti ša* *ki-di-is*, 'Milki-idiri, the governor of the city of Kadesh.' See also *The Journal of the Transactions of the Victoria Institute*, Vol. XLIX, p. 128 f. The implications of this text are more clear. A Babylonian official document originating in the city of Tyre involves the governor of Kadesh. Hence Babylonian jurisdiction was organized in the city of Tyre and in other parts of Phoenicia in the fortieth year of Nebuchadrezzar's reign. The slight information thus provided has been increased by three texts published in Volume I of *Goucher College Cuneiform Inscriptions*. A Goucher text, AENN No. 94, dated at Tyre in the forty-first year of Nebuchadrezzar's reign, refers in line 11 f. to Enlil-shâpik-zêri, the *GU-EN-NA* = *šandabakku*, as one of the witnesses. For the value *GU-EN-NA* = *šandabakku* see under the name *Gula-shum-lishir* in BE VIII, p. 48. Cf. also BE XVII, p. 134. The *šandabakku* was a Babylonian official, but his exact status has not been revealed. This does not detract, however, from the importance of the text that reveals the functioning of a Babylonian official in the city of Tyre in the forty-first year of Nebuchadrezzar's reign. Babylonian conquest of Tyre is presupposed by such a situation.

4 ^{subd}t *KUR-RA*^{me}
 4 ^{subd}t *sir-a-am*
 a-na 4 ^hsâbê^{me}
 ša it-li ^hIna-esht-éṭir²

Four *KUR-RA*¹ garments (and)
 four coats of mail
 to four soldiers,
 who with Ina-esht-éṭir²

Another Goucher text, AENN No. 151, dated in the reign of Nebuchadrezzar although the year is obliterated, shows that Nebuchadrezzar went with his soldiers to Tyre. It may be surmised that this occurred when the city was being besieged. The text in question is a receipt for flour which was given to two men who were in charge of 'the sustenance of the king and the soldiers who were sent with him to the land of Tyre.' A third Goucher text, AENN No. 169, dated in the forty-second year of Nebuchadrezzar's reign, is a receipt for dates which comprised the sustenance of Babylonian military officials (equivalent to Roman military *decuriones*) in the city of Tyre. These three Goucher texts supplement in excellent fashion the statement made by Menander Ephesius that Nebuchadrezzar besieged Tyre for thirteen years. They prove that the siege ended in victory for the Babylonians. For a discussion of this whole question by Eckhard Unger see *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. XLIV (1926), pp. 314-317. Text No. 135, the Goucher text translated above, is a fourth cuneiform document throwing light upon the subjection of the land of Tyre to Babylonian rule at the close of Nebuchadrezzar's reign. These four texts belonging to Goucher College may be looked upon as exceedingly important because they illumine an otherwise dim period of Babylonian history. Ezekiel 29:18 has been interpreted as signifying that Nebuchadrezzar's investment of Tyre was entirely unsuccessful. It must be admitted that Menander's statement appears to support this view. Positive affirmation that Tyre did not yield to Nebuchadrezzar can be ascribed to neither Menander nor Ezekiel. The former asserts nothing beyond the fact that the Babylonian king besieged Tyre for thirteen years. The passage in Ezekiel indicates that Nebuchadrezzar and his army received no reward for the arduous campaign conducted against Tyre. This may mean that the city when captured yielded no booty worthy of the prolonged military operations which were necessary to reduce it to submission. The movable wealth of Tyre might have been taken away in ships to Egypt, with which land Tyre was affiliated. Is it not suggestive that the writer of Ezekiel 29:19,20 provides some support for this hypothesis by acknowledging that the scant returns obtained by the Babylonians at Tyre should be made good by spoil taken from Egypt. Thus the harmonization of the statements of Menander Ephesius and Ezekiel 29:18 with the cuneiform information furnished mainly by Goucher tablets is not impossible. Comparison should be made with Ezekiel 26:7-14, although Professor C. C. Torrey, it must be admitted, holds that this passage refers to the 'capture and destruction of Tyre by Alexander the Great.' He regards the words 'Nebuchadrezzar, king of Babylon' in verse 7 as 'a later addition to the text.' See Torrey, *Pseudo-Ezekiel and the Original Prophecy*, YOR XVIII, p. 94.

¹ No Semitic equivalent has thus far been found for ^{subd}t *KUR-RA*. Since *KUR-RA* = *šadû*, 'mountain,' the translation 'mountain garment' may be suggested. It is probable that the clothing worn in the highlands was of tougher and hence stronger fabric than that worn in the lowlands. See AENN No. 161, p. 36.

² The name *Ina-esht-éṭir* occurs very frequently in Neo-Babylonian texts, and there are a few occurrences of it in Assyrian texts. It is most interesting that a text dated in the twenty-first year of Nebuchadrezzar's reign contains a reference to *Ina-esht-éṭir*, the son of Nâdin, the merchant of the king. See *StrNbk* 127:1,2. The same man with the same father (without the title *merchant*) is referred to in a text dated in the thirty-eighth year of Nebuchadrezzar's reign. See *StrNbk* 334:21. In Nies and Keiser, *Historical, Religious and Economic Texts and Antiquities*, BIN II, No. 133:2, there is a reference to *Ina-esht-éṭir*, the scribe (*h̄si-pir*). This text is dated in the third year of Nabonidus' reign, about ten years after the date of the text recording the journey of an *Ina-esht-éṭir* to the land of Tyre accompanied by four soldiers. It may be that there was need for a Babylonian scribe at Tyre and that one was sent with a military escort. On the other hand, the *Ina-esht-éṭir*, who was the king's merchant, may have been ordered from Erech to Tyre. Various Babylonian officials performed their duties during extended periods of years. See JAOS XLVIII, pp. 109-128, where the meaning of *h̄si-piru* is discussed. Some possibility exists, therefore, that a merchant of the king was in active service from the twenty-first to the forty-second year of Nebuchadrezzar's reign. There is also some likelihood that a scribe who functioned in the third year of Nabonidus' reign was in office ten years earlier. It is not easy to identify with exactness the *Ina-esht-éṭir* who went to Tyre in the forty-second year of Nebuchadrezzar's reign, but the suggestions which have been made should be borne in mind.

5 *a-na*^{māt} *Šur-ri*
*il-līk na-dan*¹
arab *Nisannu* *ūmu* *12^{kam}*
šattu *42^{kam}*

to the land of Tyre
went, were given.
The twelfth day of the month Nisan,
the forty-second year.

No. 68. REPORT CONCERNING SACRIFICIAL ANIMALS.

Animals destined for the fixed offerings, which were maintained in connection with the sacrificial ceremonies of the temple, accumulated rapidly and a strict accounting of them was required. Such animals were often placed at the temporary disposal of an outside individual. This text is a typical record revealing the fact that ninety-one sheep had been entrusted to Nergal-shum-ibni. He had returned eighty-six of them, but five were still in his care at the time this report was written.

I-na *91* *immerē* *sattukkē^{me}*
ša^m *Balāt-su* *amēl* *šip-ti*
ina *qāt*^{māt} *Nergal-šum-ibni*
apil-šu *ša*^m *Nad-na-a* *iš-pu-ra*
5 *86* *immerē^{me}* *ina* *lib-bi* *maḥir(-ir)*
u *5* *ina* *pāni*^{māt} *Nergal-šum-ibni*
ri-hi-u
arab *Tebētu* *ūmu* *19^{kam}*
šattu *20^{kam}*
10 *“Nabū-apla-uṣur*
šar Bābili^{ki}

Out of ninety-one sheep of the fixed offering,
which Balātsu, the man of the tax,
from Nergal-shum-ibni,
the son of Nadnā, sent for,
eighty-six sheep of them have been received
and five remain at the disposal of
Nergal-shum-ibni.
The nineteenth day of the month Tebet,
the twentieth year
of Nabopolassar,
the king of Babylon.

No. 29. RECEIPT FOR THE HIDES OF SACRIFICED ANIMALS.

Traffic in animal hides was extensive in ancient Babylonia. Ordinary leather was made from many hides. Skins of superior quality were used as writing material by those scribes who were accustomed to place records upon parchment. See *JAOS* XLVIII, pp. 109–135.

14 *maškē^{me}* *ša* *immerē* *šattukkē^{me}*
m̄Šuma-a *apil-šu* *ša*^m *Amēl-na-qit-tú*
h̄r̄’ū *sattukkē^{me}*
maḥir(-ir)
5 *arab* *Kislimu* *ūmu* *29^{kam}*
[i] *šattu*] *15^{kam}* *“Nabū-apla-uṣur*
šar Bābili^{ki}

Fourteen hides of sheep of the fixed offering
Shumā, the son of Amēl-naqittu,
the shepherd of animals of the fixed
offering, received.
The twenty-ninth day of the month Kislev,
the fifteenth year of Nabopolassar,
the king of Babylon.

¹ The form *na-dan* is unexpected, for the form which usually occurs is *na-din*, i.e., the permansive of the verb *nadānu*, ‘to give.’ The form *na-dan* may be best explained as a mistake of the scribe for *na-din*. For examples of the use of *na-din* in such contexts see *AENN* No. 228:7, 11, 14, p. 27, and No. 294:7, p. 35.

No. 86. RECORD CONCERNING THE REVENUE OF A PRINCE.

This short inscription provides information concerning a prince called Kinā, who gave twelve and one-half shekels of silver to the ‘basket,’ which other texts indicate was used frequently for the collection of funds and food supplies for the king.¹ The messenger of the prince was the conveyor of the contribution.

12 1/2 *šiqlē* *kaspi* *ir-bi*

ša^m *Ki-na-a* *hašaridu*
ša *ina* *“Du”-i-il*
māt *Nabū-zér-līšir* *h̄mār* *šipri-šu*
5 *a-na*ⁱ *gu-up-pu*
it-ta-suk
arab *Kislimu* *ūmu* *7^{kam}*
šattu *1^{kam}*
Amēl-^dMarduk
10 *šar Bābili^{ki}*

Twelve and one-half shekels of silver, the
income
of Kinā, the prince,
which in the city of Du'il
Nabū-zér-līshir, his messenger,
for the basket
deposited.
The seventh day of the month Kisley,
the first year
of Amēl-Marduk,
the king of Babylon.

Nos. 136, 149, and 168. THREE DOCUMENTS CONCERNING FLOUR.

Flour was a common article of food among the Babylonians. There is no explanation in these texts as to the nature of the flour referred to, but it is likely that it was barley flour, since barley seems to have been the grain which was grown and consumed most extensively in ancient Mesopotamia. Many other grains were cultivated by the Babylonians. No. 136 is an itemized receipt for flour. No. 149 states that flour was given to three men who were sent for the tithe of Neriglissar. No. 168 records the fact that flour was given to those who performed work in the feast house.

No. 136

1 *pi* *24* *qa* *qi-mu* *ša* *a-na*
māt *Marduk-zér-ibni*
apil *“Ta-qiš-^dGu-la*
12 *qa* *ša* *a-na* *šābē^{me}*
5 *ša* *suluppa* *i-zab-bil*
id-di-nu *napharu* *2 pi*
māt *Nabū-kāśir* *ma-hi-ir*
arab *Tišritu* *ūmu* *13^{kam}*
šattu *38^{kam}*

One *pi*, 24 *qa* of flour which to
Marduk-zér-ibni,
the son of Taqish-Gula, (and)
twelve *qa* which to the soldiers,
who bring dates,
they gave; a total of two *pi*
Nabū-kāśir received.
The twelfth day of the month Tishri,
the thirty-eighth year.

No. 149

18 *qa* *qi-me* *har-ru* . . .
a-na^{māt} *Bēl-na-din-apli*
māt *Šamaš-šum-iddin*

Eighteen *qa* of flour
for Bēl-nādin-apli,
Shamash-shum-iddin,

¹ See *The Annual of the American Schools of Oriental Research*, Vol. V, pp. 24–29.

*u "Ibni-dInnina
5 ša a-na eli kaspi
es-ru-ú ša
m^dNergal-šar-uṣur
a-na m^dPu-qu-du
šap-ru "Ina-ṣil-dNergal
10 ma-ḥi-ir
arab Abu úmu 10^{kam}
šattu 41^{kam}*

and Ibni-Innina,
who for the silver
(which is) the tithe of
Neriglissar¹
to the land of Puqudu
were sent, Ina-ṣil-Nergal
received.
The tenth day of the month Ab,
the forty-first year.

No. 168

*Ul-tu úmi 17^{kam}
ša arab Šabāṭi a-di úmi 22^{kam}
ša ú-mu 12 qa q̄imi(ZID-DA)
ina q̄imi(ZID-DA) ša ul-tu
5 su-ú-qu
šu-bu-ul-lu
a-na šâbēmēš
ša dul-lu ina b̄it a-ki-tum
ip-pu-šú
10 arab Šabāṭu úmu 23^{kam}
šattu 36^{kam}*

From the fourteenth day
of the month Shebat to the twenty-second day
daily twelve *qa* of flour,
out of the flour which from
the street (market)
has been brought,
to the soldiers
who perform work in the feast house
(have been given).
The twenty-third day of the month Shebat,
the thirty-sixth year.

No. 65. TEXT REFERRING TO THE JUDGMENT GATE OF THE CITY.

There are Biblical references to the fact that city gates were the seats of justice.² Judicial matters were settled in the gatherings at city gates presumably because of the publicity which was attainable where people were accustomed to congregate. The following text shows that this practice was not unknown among the Babylonians.

*4 pi ŠE-BAR kurummatēzun
sa arab [Ayari arab Sîmâni] arab Du'âzi
arab Abi arab Ulâli u arab Tišrîti
m^dNa-na-a-šum-uṣur
5 h̄atû ša abulli di-i-nu a-bil
arab Tišrîtu úmu 17^{kam}
šattu 19^{kam}
dNabû-apla-uṣur
šar Bâbili^{ki}*

Four *pi* of barley, the sustenance
of the months Iyyar, Sivan, Tammuz,
Ab, Elul, and Tishri,
Nanâ-shum-uṣur,
the keeper of the city gate of
judgment, received (or took away).
The month Tishri, the seventeenth day,
the nineteenth year
of Nabopolassar,
the king of Babylon.

¹ Since this text is dated in the forty-first year of Nebuchadrezzar's reign, it is evident that the Neriglissar mentioned should be identified with the person by that name who was the son-in-law of Nebuchadrezzar and who became king of Babylon after Amâl-Marduk, Nebuchadrezzar's son, had reigned two years. No. 211:12 of this volume refers to the *h̄mâr ṣipri*, 'messenger,' of Neriglissar, and the text in question is dated in the forty-second year of Nebuchadrezzar's reign.

² E.g., Deuteronomy 16:18, 21:19, 25:7, etc.

No. 282. REPORT CONCERNING FOUR MEN WHO SERVED THE KING AND AN OFFICIAL.

Although this text is brief it provides information concerning a number of things. Four men are named as soldiers or workmen who measured the sustenance of the king for the month Nisan. In addition they brought provisions for the governor. The context indicates that each of the four men belonged to another man or was in his employ. This suggests that the four owners or employers contributed the men to the government for the service which they performed. It is even possible that this contribution of labor to the king was obligatory rather than voluntary.

[^{m^d}N]abû-ahēmēš-ušallim ša "Eri-ba
^{m^d}Nabû-ah-éreš-(eš) ša "Na-din
^{m^d}Amēl-dNa-na-a ša ^{m^d}Na-na-a-éreš
^{m^d}Mu-še-en-ša-a-a ša "Šú-ma-a
5 napharu 4 šâbēmēš ša kurummat ša[rri]
ša arab Nisanni
in-du-du u si-di-tú
a-na ^hqi-i-pi iš-šú-u
arab Addaru úmu 24^{kam}

Nabû-ahē-ushallim of Ériba,
Nabû-ah-éresh of Nâdin,
Amêl-Nanâ of Nanâ-éresh,
Mushenshâ of Shumâ,
a total of four soldiers who the sustenance of
the king of the month Nisan
measured and provisions
for the governor brought.
The twenty-fourth day of the month Adar.

No. 315. LIST CONTAINING THE NAMES OF TEN MEN.

This text bears some resemblance to No. 282 in that it names ten men, nine of whom were connected in some way with the man whose name appears first on the tablet.¹ The purpose of this list is not indicated. See Nos. 215, 245, 286, 334, and 338.

^{m^d}Innina(-na)-šum-uṣur apil "Ša-rid
^{m^d}Itti-È-an-na-pu-di-ia ša "Balâṭ-su
^{m^d}Na-na-a-karâbi apil "Šuma-a
^{m^d}Šamaš-iddin ^haškâpu
5 ^{m^d}Na-na-a-ab-iddin apil "Ar-rab
^{m^d}Itti-È-an-na-pu-di-iá ša "Zérû-tú
^{m^d}Nergal-iddin apil ^{m^d}Na-na-a-éreš
^{m^d}Nabû-šum-ukîn apil "Bél-šu-nu
10 ^{m^d}Ki-nu-na-a-a apil "Nad-na-a
^{m^d}Šamaš-ēriba apil ^{m^d}Bél-šum-iškun(-un)
napharu 10 ša ^{m^d}Innina(-na)-šum-uṣur

Innina-shum-uṣur, son of Sharid,
Itti-Èanna-pudia of Balâṭsu,
Nanâ-karâbi, son of Shumâ,
Shamash-iddin, the shoemaker,
Nanâ-ah-iddin, son of Arrab,
Itti-Èanna-pudia of Zérûtu,
Nergal-iddin, son of Nanâ-éresh,
Nabû-shum-ukîn, son of Bélshunu,
Kinunâ, son of Nadnâ,
Shamash-ēriba, son of Bél-shum-ishkun,
a total of 10 of Innina-shum-uṣur.

¹ In this text, line 11, the connection is indicated by *ša* 'belonging to.' In No. 215, line 12, it is indicated by *ina pâni*, 'at the disposal of.' In line 11 of Nos. 245, 286, 334, and 338, it is indicated by *ša qât*, 'entrusted to.' All these texts are lists of ten men. Each list may represent a squad of ten men under the command or direction of one of their number who is mentioned first in the list. Such groups of ten men may be compared with the Roman military *decuriae*. Each *decuria* was under the supervision of a *decurio*. See Müller, *Handbuch der klassischen Altertumswissenschaft*, Vol. IV-2, pp. 232, 255, for the assertion that in the Roman army each *turma* contained thirty men officered by three *decuriones*. There is no indication that the groups of ten persons mentioned in the cuneiform lists which have been described were in reality *ḥâbē*, 'soldiers,' but this is not impossible, as the term *ḥâbē* was applied to workmen of different types as well as to those trained for military service. See Dougherty, *The Shirkûtu of Babylonian Deities*, YOR V-2, p. 49.

No. 123. RECORD OF THE UNPAID PART OF A DEBT.

Important obligations assumed by Babylonians were made official by means of legal contracts explicitly worded, fully attested, and carefully written by cuneiform scribes. An example of such a document is the one that follows.¹ The translation is a sufficient explanation of its contents.

*3 siqlē kaspi ri-hi-it šim
imēri ša "Ardi-ia apil-šu ša ^{md}Nabū-bāni-
abi
apil "Ri-mut-^dĒa ina muh-hi
"Apla-a apil-šu ša ^{md}Nabū-balāt-su-iqbi
5 apil ^{md}Ēa-ilu-u-tu-ibni ūmu 20^{kam}
ša ^{arab}Nisan ni i-nam-din
"mu-kin-nu "Gi-mil-lu apil-šu ša
"A-ḥu-lap-^dIštar apil "Kuri-i
^{md}Nabū-bēl-šu-nu apil-šu ša ^{md}Ištar-šum-
ēreš
10 apil ^{md}Ēa-ilu-u-tu-ibni ^hdupšarru²
^{md}Šamaš-mukin-apli apil-šu ša "Na-din
apil "Ba-bu-tu
Uruk^{kī} ^{arab}Nisan ūmu 12^{kam}
šattu 5^{kam} ^mKam-bu-zī-ia
šar Bābili^{kī} šar mātāti*

Three shekels of silver, the rest of the price of a donkey belonging to Ardia, the son of Nabū-bāni-ahi,
son of Rimūt-Ēa, charged against Aplā, the son of Nabū-balāt-su-iqbi,
son of Ēa-ilūtu-ibni, on the twentieth day of the month Nisan he shall pay.
Witnesses: Gimillu, the son of Ahulāp-Ishtar, son of Kurī;
Nabū-bēlshunu, the son of Ishtar-shum-ēresh,
son of Ēa-ilūtu-ibni.³ The scribe:
Shamash-mukin-apli, the son of Nādin, son of Babūtu.
Erech. The twelfth day of the month Nisan, the fifth year of Cambyses,
the king of Babylon, the king of countries.

No. 98. RECEIPT FOR DATES AND SILVER.

This text is more involved in its phraseology. Essentially it is a statement that Bānia, at the command of Kalbā, received dates from those owed by Aplā, in addition to sixteen and one-half shekels of silver, the price of an ox.

*35 gur suluppi e-lat
16 1/2 siqlē kaspi šim alpi
"Bani-iá apil-šu ša "Kal-ba-a
ina ri-e-ḥi suluppi
5 ša ina muh-hi "Apla-a apil-šu ša
"Šamaš-zér-iqīša(-ša) ina na-aš-par-ti
ša "Kal-ba-a apil-šu ša "Iqīša(-ša) ma-ḥi-ir
"mu-kin-nu ^{md}Ēa-ana-bīti-šu
10. apil-šu ša "Ša-^dNabū-ša-lim
"Muk-ka-a apil-šu ša ^{md}Nabū-tad-dan-ni-
usur*

Thirty-five *gur* of dates, in addition sixteen and one-half shekels of silver, the price of an ox,
Bānia, the son of Kalbā,
out of the remainder of the dates
which are charged against Aplā, the son of Shamash-zér-iqīša, at the command of Kalbā, the son of Iqīša, received.
Witnesses: Ēa-ana-bītišu,
the son of Sha-Nabū-shalim;
Mukkā, the son of Nabū-taddanni-usur.

¹ See *AENN* No. 269, p. 30.

² The word for 'scribe' is read *tupšarru* by some due to Hebrew **תַּפְסֵר**.

³ The name Ēa-ilūtu-ibni means 'The god Ēa has created godhood.' This indicates the preeminent position occupied by Ēa in the Babylonian pantheon. See Dougherty, *The Sealand of Ancient Arabia*, *YOR* XIX, pp. 178 ff.

*^hdupšarru "Ardi-^dGu-la apil-šu ša
^{md}Nabū-ētir ^{d1}NIG-GIŠ-KŪR-DA-AN
^{arab}Nisan ūmu 20^{kam} šattu 3^{kam}
15 "Ku-raš šar Bābili^{kī} u mātāti*

The scribe: Ardi-Gula, the son of Nabū-ētir. The city *NIG-GIŠ-KŪR-DA-AN*. The twentieth day of the month Nisan, the third year of Cyrus, the king of Babylon, the king of countries.

No. 101. TWO GOLDSMITHS RESTRAINED FROM A CERTAIN PROCEDURE.

In this document two important temple officials make a statement concerning two goldsmiths who belonged to the class of consecrated servants known as *"PA-KAB-DU"* or *širkūtu*.¹ It is indicated that the goldsmiths were not to use a certain kind of silver in their work. Remissness with regard to this order would result in the guilt of a sin against the king. Evidently more than one grade of silver was possessed by Babylonians and the temple took care as to the use to which the different grades were put.

*[^m] ^dŠamaš-a-na-bīti-šu apil-ši ša "Amēl- Shamash-ana-bītishu, the son of Amēl-Nabū,
"Nabū
..... apil-šu ša ^{md}Bēl-ētir the son of Bēl-ētir,
"kudimmēmēš ^dPA-KAB-DU^{mēš} the goldsmiths, members of the *širkūtu*,
ša "Ni-din-ti-^dBēl ^hšatammu Ē-an-na concerning whom Nidinti-Bēl, the administrator of Ēanna,²
5 apil-šu ša ^{md}Nabū-mukin-zēri apil "Dabibi the son of Nabū-mukin-zēri, son of Dabibi,
u ^{md}Nabū-ah-iddin ^hrēš šarri ^hbēl pi- and Nabū-ah-iddin, the chief officer of the
[qit-ti] king, the chief overseer of
Ē-an-na iq-bi-ū-niš-šu-nu-tu
um-ma ki-i kaspa ša gi-na
tap-te-qa-an-na hi-ti ša šar[ri]
10 ta-zab-bil-la'
"mu-kin-nu "Lu-uṣ-ana-nūr-^d[Marduk] as follows: "If silver *ša gina*²
apil-šu ša ^{md}Nabū-ahēmēš-uballīt(-it) apil you fabricate, the guilt of a sin against
[^mDa-bi-bi] the king you will bear."
"m"Šamaš-damāqu apil-šu ša "Ina-eši-[ētir] Witnesses: Lūṣ-ana-nūr-Marduk,
"h"dupšarru^m Pir'- apil-šu ša "Ē-an-na-[šum- the son of Nabū-ahē-uballīt, son of [Dabibi];
ibni]
15 Uruk^{kī} ^{arab}Šabāṭu ūmu 3^{kam} šattu 4^{kam} Shamash-damāqu, the son of Ina-eshtī-[ētir].
The scribe; Pir', the son of Ēanna-[shum-
ibni].
Erech. The third day of the month Shebat,
the fourth year of
Cyrus, the king of Babylon, the king of
countries.*

No. 111. RECORD OF A DEBT OWED BY TWO BROTHERS.

In Babylonian practice an obligation resting upon two persons or upon two groups was made effective by means of a clause in the contract stating that the two 'bear one

¹ See Dougherty, *The Shirkūtu of Babylonian Deities*, *YOR*, V-2.

² The term *ša gina* probably refers to the fact that the silver was of standard weight or worth. See *BA* IV, p. 546 f. Apparently the above text prohibits goldsmiths from using the best quality of silver for the manufacture of objects such as utensils or articles of adornment.

responsibility.' The evident purpose of this stipulation was to hold one party for the debt if the other defaulted. In the following record 'one responsibility' is placed upon Aplâ and Gimillu, the sons of Shulâ.

1 *ma-na kaspi šim 140 ka-si-ia*
ša ina ^aŠi-li-iḥ-tum makkûr ^dInnina Uruk^{kī}
u ^dNa-na-a ina muḥ-bi ^mAp-la-a u Gi-mil-lu
aplēme ša ^mŠú-la-a apil ^mArdi-^dĒ-a ki-i

5 *pi-i ú-il-tim mi-riš-tum a-na Ē-an-na i-nam-di' ištēn(-en) pu-ut šanî(-i) na-šū-ú e-lat ú-il-tim mah-ri-tum*
ša ina muḥ-bi-šu-nu ina nazāzi ša ^mdNabû-ah-iddin ^hrēš šarri

10 ^hbēl pi-qit-tum Ē-an-na ^hmukinnu ^mLa-a-ba-ši-^dMarduk apil-šu ša ^mBani-ia
apil ^mAn-da-ḥar ^mdSin-ibni apil-šu ša ^mdNa-na-a-ēreš
^mdŠamaš-mukin-apli dupšarru apil-šu ša ^mNa-din apil ^mE-gi-bi
^aMaš-kan-ili ši-i-hi ša ^dBēlit ša Uruk^{kī}

15 *arab Šabāṭu ûmu 23 ^{kam} šattu rēštû šarrûti ^mKam-bu-zî-iá šar Bâbili^{kī}[šar mât]dti*

One mina of silver, the price of one hundred and forty cassia,¹
 which (are) in the city of Shiliḥtum,
 the property of Innina of Erech
 and Nanâ, charged against Aplâ and Gimillu,
 the sons of Shulâ, the son of Ardi-Ēa. According
 to the contract *mirištum*² to Ēanna
 they shall give (?). One responsibility the two
 bear.
 In addition the former contract
 which is resting upon them.
 In the presence of Nabû-ah-iddin, the chief
 officer of the king,
 the chief overseer of Ēanna.
 Witnesses: Lâbâshi-Marduk, the son of
 Bânia,
 son of Andahar; Sin-ibni, the son of Nanâ-
 êresh.
 Shamash-mukin-apli, the scribe, the son of
 Nâdin, son of Egibi.
 The city of Mashkan-ili, the *šîhu*³ of the
 Bêlit of Erech.
 The twenty-third day of the accession year of
 Cambyses, the king of Babylon, the king of
 countries.

No. 100. SHIP BELONGING TO A BABYLONIAN RENTED BY THE TEMPLE.

Although the interests of a Babylonian temple were exceedingly extensive and diverse there was opportunity for private enterprise on the part of Babylonian citizens.

¹ It may be that the text refers to one hundred and forty times a standard quantity of cassia, the Greek *καστα* or *καστα*. The possibility that 140 *ka-si-ia* means 'one hundred and forty cassia plants or shrubs' should be taken into account.

² *Mērištū* from the root *erēšu*, 'to desire,' means 'wish,' 'desire.' *Mērištū* from *erēšu*, 'to plant,' means 'planting,' 'cultivated land.' A third root *erēšu* means 'to smell,' 'to give forth an odor.' Available sources do not indicate that a form *mirištū* from *erēšu*, 'to smell,' has thus far been found. A noun *erišu*, 'odor,' 'aroma,' is known. It may be that *mirištū*, if it is connected with the root *erēšu*, 'to smell,' denotes 'that which gives forth an odor,' hence 'an aromatic substance,' or 'spice.' The occurrence of the word *mirištū* in a text referring to cassia suggests this interpretation of its meaning, because of the similarity of cassia to cinnamon, but final proof cannot be claimed.

³ See Dougherty, *The Shirkûtu of Babylonian Deities*, YOR V-2, p. 46, note 45.

This record indicates that a ship owned by Ina-ṣil-Bêl was placed at the disposal of Nergal-ah-iddin who rented it to the temple for a certain amount of silver and some barley as sustenance for a month.¹ The text concludes with a statement that Nergal-ah-iddin had received the silver from the treasury of the temple.

ⁱelippi ša ^mIna-ṣil-^dBêl apil-šu ša ^mKidin-^dMarduk
ša ina pa-ni ^mdNergal-ah-iddin apil-šu ša ^mdAmurrû-iddin a-na arhi 3 šiqlē kaspi
ù 1 pi 24 qa ŠE-BAR kurummatt^{zun}-su a-na i-di-šu
5 a-na makkûr Ē-an-na id-din kaspa-ám 3 šiqlē i-di ⁱelippi-šu
^mdNergal-ah-iddin ul-tu makkûr Ē-an-na e-[tir]
^hmukinnu ^mdMarduk-šum-ibni . . .
10 ^mdBêl-ah-ubash(-i)apil ^mAmēl-^dĒa ^mdBêl-su-pi-e-mu-ḥur apil-šu ša ^mItti-^dŠamaš-balâṭu
apil ^mdBêl-apla-uşur ^hdupšarru ^mGi-mil-lu apil-šu ša ^mdIn-nin-zér-iddin
Uruk^{kī} arab Sîmânu ûmu 25^{kam}
15 šattu 7^{kam} ^mKur-āš šar Bâbili^{kī} šar mâtâti

No. 344. A DEBT OF SILVER TO BE PAID WITH BARLEY.

At times it was stipulated in Babylonian contracts that if a debt of silver or gold was not discharged by a certain time it should be paid by means of some commodity such as grain or dates. This text indicates that Nabû-shum-lîshir had borrowed a certain amount of silver from Sin-iddin, a temple official. He agreed to return the silver in the month Sivan. If he failed to do this he was under obligation to deliver a certain quantity of barley according to the temple's standard measure.

3 šiqlē 2-ta qâtâti^{me} kaspi ina kaspi ša ^mdSin-iddin ^hqi-i-pi makkûr ^dBêlit ša Uruk^{kī}
u ^dNa-na-a ina eli ^mdNabû-šum-lîshir

¹ Cf. text No. 107 in this volume.

Three and two-thirds shekels of silver out of the silver
 of Sin-iddin, the keeper of the property of the
 Bêlit of Erech
 and Nanâ, charged against Nabû-shum-lîshir,

apil-šu ša ^{md}Marduk-nâṣir apil ^mKu-ri-i
 5 ina ^{arab}Sîmâni i-nam-din ki-i ina ^{arab}Sî-
 mâni
 lá id-dan-nu 7 gur 1 pi 24 qa ŠE-BAR
 ina ma-ši-ḥu ša ^dBélit ša Uruk^{ki}
 i-nam-din e-lat ú-il-tim^{me}
 maly-ri-e-ti

the son of Marduk-nâṣir, son of Kuri,
 in the month Sivan he shall pay. If in the
 month Sivan
 he does not pay, 7 gur, 1 pi, 24 qa of barley
 in the measure of the Bélit of Erech
 he shall pay. In addition the
 former documents (or contracts).

(The rest of the tablet is in a fragmentary condition)

No. 408. A TYPICAL EXAMPLE OF SURETYSHIP.

Suretyship was an established principle of Babylonian temple law.¹ In this text Mushézib-Marduk became responsible for the return of Bânia on the sixth day of the month Marchesvan. It is probable that the temple had some claim upon Bânia. If Mushézib-Marduk should fail to present Bânia at the specified time, a fine of a certain quantity of dates was to be required of him.

Pu-ut ^mBani-ia apil-šu ša ^{md}In-nin....
^mMu-še-zib-^dMarduk apil-šu ša ^{md}Nabû-
 zér-lîšir
 apil ^mIddina(-na) ^dPapsukkal ina qât
 ^mNa-din
 apil-šu ša ^{md}Bêl-ahêmeš-iqîša(-ša) apil ^mE-
 gi-bi
 5 na-ši úmu 6^{kam} ša ^{arab}Arahsamni
 ib-ba-ka-ši-im-ma ina É-an-na
 a-na ^mNa-din ^hsang^{t2} ša[É]-an-na
 i-nam-din ki-i lá i-tab-ka
 suluppi
 10 a-na ^dBélit ša Uruk^{ki} i-[nam-din]
^hmu-kin-nu ^dIli'-^dMarduk apil-šu
 ša ^{md}Nabû-šum-ukîn apil ^mE-^{ti}-ru
^mQud-a-a apil-šu ša ^{md}Marduk-šum-iddin
 apil ^{md}Bêl-apla-uṣur
^{md}Marduk-šâpik-zêri apil-šu ša ^mBalâṭu
 15 apil ^mMi-ṣir-a-a
^hdupšarru ^mLu-ṣa-ana-nûr-^dMarduk apil-
 šu
 ša ^{md}Nabû-ahêmeš-uballit apil ^mDa-bi-bi
 of Nabû-ahê-uballit, son of Dabibi.

The responsibility of Bânia, the son of Innin.....
 Mushézib-Marduk, the son of Nabû-zér-
 lîšir,
 son of Iddina-Papsukkal, from Nâdin,
 the son of Bêl-ahê-iqîša, son of Egibi,
 bears. On the sixth day of the month Mar-
 chesvan
 he shall bring him and in Éanna
 to Nâdin, the priest of Éanna,
 he shall give (him). If he does not
 bring (him).....of dates
 to the Bélit of Erech he shall give.
 Witnesses: Ili'-Marduk, the son
 of Nabû-shum-ukîn, son of Étiru;
 Quddâ, the son of Marduk-shum-iddin, son
 of Bêl-apla-uṣur;
 Marduk-šâpik-zêri, the son of
 Balâṭu, son of Miṣirâ.
 The scribe: Lûṣa-ana-nûr-Marduk, the son

¹ See article on *The Babylonian Principle of Suretyship as administered by Temple Law*, *AJSL* Vol. XLVI, pp. 73-103.

² The ideogram ^hSANGU represented 'scribe' as well as 'priest.' See *AJSL* Vol. XLVI, p. 95, note to line 5 of RECC 157.

^dMaš-ka-nu-ili ^{arab}Arahsamnu

[úmu] 20^{kam} šattu 2^{kam} ^mKam-bu-[zi]-ia

20 šar Bâbili^{ki} šar mâtâti

No. 113. A FATHER OBLIGATES HIMSELF TO BRING HIS SON TO THE TEMPLE.

It was the custom of Babylonians to pay tithes. Even kings and princes were not remiss in this respect. This text records the assumption of responsibility by Ina-eshî-êtir to bring Shum-ibni, his son, to a temple official because of an unpaid remainder of the tithe on dates. It is not clear whether the debt rested upon the father or upon the son. The reference in lines 11 and 12 to other remainders due from Ina-eshî-êtir suggests that he may have been the delinquent one with regard to the tithe on dates, but this is by no means certain.

A-di úmi 1^{kam} ša ^{arab}Addari šattu 1^{kam}
^mKam-bu-z[i-ia]

šar Bâbili^{ki} šar mâtâti ^mIna-eši-êtir(-ir)

mâri-šu ša ^{md}Na-na-a-éreš ^mŠum-ib-ni
 mâri-šu

ša ri-e-ḥu ša suluppi ša eš-ru-ú

5 ša ina muh-ḥi-šu ib-ba-kam-ma a-na ^{md}Na-
 bû-ab-iddin
 h̄rēš šarri ^hbêl pi-qit-tum É-an-na

i-nam-din ki-i lá i-tab-ku

ri-e-ḥu ša suluppi

[ša]^dInnina Uruk^{ki} ša ina muh-ḥi

10 ^mIna-eši-êtir a-na makkûr É-an-
 na

i-nam-din e-lat ri-ha-a-nu mahrêti^{meš}

ša ina muh-ḥi ^mIna-eši-êtir

^hmu-kin-nu ^mArdi-^dMarduk mâri-šu ša
^mZêri-ia

mâr ^mE-gi-bi ^{md}Šamaš-mukîn-apli mâri-
 šu ša

15 ^{md}Dayân-ahêmeš-iddin mâr ^mŠi-gu-[ú-a]
^mLa-a-ba-ši-^dMarduk mâri-šu ša ^mArdi-

^dBêl
^hdupšarru ^{md}Marduk-nâṣir mâri-šu ša

^{md}Dayân-a[^he^{meš}-iddin]

mâr ^mŠi-gu-ú-a Uruk^{ki} ^{arab}Ulâlu

úmu 7^{kam} šattu 1^{kam} ^mKam-bu-z[i-ia]

20 šar Bâbili^{ki} šar mâtâti

The city of Mashkanu-ili, the month Mar-
 chesvan,
 the twentieth day, the second year of Cambyses,
 the king of Babylon, the king of countries.

By the first day of the month Adar, the first
 year of Cambyses,

the king of Babylon, the king of countries,
 Ina-eshî-êtir,

the son of Nanâ-éresh, Shum-ibni, his son,

with reference to the remainder of the dates
 of the tithe

which are resting upon him shall bring and to
 Nabû-ab-iddin,

the chief officer of the king, the chief guardian
 of Éanna,

shall give. If he does not bring (him)
 the remainder of the dates

of Innina of Erech which are resting
 upon..... Ina-eshî-êtir to the treasury
 of Éanna

shall give. In addition the former remainders
 which are charged against Ina-eshî-êtir.

Witnesses: Ardi-Marduk, the son of Zêria,

son of Egibi: Shamash-mukîn-apli, the son of

Dayân-abê-iddin, son of Shigûa;
 Lâbâshi-Marduk, the son of Ardi-Bêl.

The scribe: Marduk-nâṣir, the son of Dayân-
 abê-iddin,
 son of Shigûa. Erech. The month Elul,
 the seventh day, the first year of Cambyses,
 the king of Babylon, the king of countries.

No. 195. RECORD CONCERNING A WOMAN MARKED WITH A STAR.

Much light has already been thrown upon a class of dedicated servants called *širkūtu*.¹ The star mark was used to designate members of the order devoted in a special way to the goddess Ishtar in the temple of Erech. This text records the testimony of Nabû-mushētiq-urra that Hussâ, who was marked with a star, was his sister. We may conclude, therefore, that Hussâ belonged to the *širkūtu* connected with Ishtar.

^{md}*In-nin-šum-uṣur apil-šu*
ša ^{md}*In-nin-zér-ušabši(-ši)*
^{mb}*Ba-la-ṭu apil* ^m*Ibna-a*
^{md}*Gu-la-zér-ibni apil-šu*
5 *ša* ^m*Šum-ukin apil* ^m*Amēl-i*
^{md}*Sin-ibni apil* ^m*Šamaš-damāqu*
. ^h*mâr bâni*
[*ša ina pâni*] -*šu-nu* ^{md}*Nabû-mušētiq-urra*
apil ^{md}*Šamaš-êreš iq-bu-ú*
10 *um-ma* ^m*Hu-us-sa-a*
ša kak-kab-ti šin-di-ti
*a-ḥa-ta-a ši-i taḥ-bi-tu*²
lā ba-še-e Uruk^{ki} arab
[*âmu*] 15^{kam} *šattu* 40^{kam}
15 [*Nabû*] -*kudurri-uṣur šar Bâbili*^{ki}

No. 102. A COMMAND GIVEN TO FOUR MEN WITH REGARD TO BOWMEN.

Babylonian temples maintained armed forces for purposes of protection. It seems that temples had to be guarded from depredations, due no doubt to the great wealth contained in them. In addition outside interests of the sacred centers of communities had to be preserved with all care. The following text provides for the regular functioning of the bowmen of shepherds.

^h*Qi-pa-a-nu* ^h*mâr bâni*
^{md}*Nabû-mukîn-zéri* ^h*šatammu* ^m*Ê-an-na*
apil-šu ^m*Na-di-nu apil* ^m*Da-[bi-bi]*
^h*reš šarri* ^h*bél pi-qi-*
tum ^m*Ê-an-na*
a-na ^m*Iqîsha(-ša)* *apil-šu* ^m*Na-na-a-*
êreš(-eš)
5 ^{md}*Šamaš-zér-iqîsha(-ša)* *apil-šu* ^m*In-*
nin-šum-uṣur ^m*Ib-na-a*

¹ See Dougherty, *The Shirkūtu of Babylonian Deities*, YOR V-2.

² The word *taḥ-bi-tu* is evidently a form from *habâtu*, 'to plunder,' 'to rob.' Comparison should be made with the following forms: *taktîmu* from *katâmu*, *talbišu* from *labâšu*, and *tamšîlu* from *mašâlu*. The exact meaning of *taḥbîtu* in the above context is uncertain.

Innin-shum-uṣur, the son
of Innin-zér-ushabshî,
Balâṭu, son of Ibnâ,
Gula-zér-ibni, the son
of Shum-ukin, son of Amêl-i
Sin-ibni, son of Shamash-damâqu,
. ^h*mâr bâni*
in whose presence Nabû-mušētiq-urra,
son of Shamash-êresh, spoke
as follows: "Hussâ,
of the star mark,
is my sister. Plundering
does not exist." Erech. The month
the fifteenth day, the fortieth year
of Nebuchadrezzar, the king of Babylon.

apil-šu ^m*Nabû-ahēmeš-ušallim* ^h*ibni-*
^d*Ištar apil-šu* ^m*Šum-ukin*
iq-bu-ú um-ma al-ka-a-ma ^h*BAN^{me}*
ša ^h*re'ēmešlib-bu-ú* *ša* *šattu-us-su*
ina bit ka-da-a-nu *ša* *muḥ-bî nâri rabiti-*
(-ti)
10 *šu-uz-zi-za'*
ina nazâzi *ša* ^{md}*A-nu-um-šar-uṣur* ^h*qi-*
i-pi *ša* ^m*Ê-[an-na]*
^m*Ri-mut*-^d*Bél apil-šu* ^m*Nabû-uballit(-it)*
apil ^m*Gimil*-^d*Na-na-a* ^h ¹*Ê-an-*
na
^m*Si-lim-ili* ^h*reš šarri amêlu* *ša* *muḥ-bî*
qu-up-pu *ša* *šarri* *ša* ^m*Ê-an-na*
^h*mu-kin-nu* ^{md}*A-nu-um-zér-ibni apil-šu* ^m*Nabû-êtir*
apil ^{md}*Nabû-šar-hi-ili*
15 ^m*Ê-an-na-šum-ibni apil-šu* ^m*Ahēmeš-ša-a*
^m*Ri-mut*-^d*Bél apil-šu* ^m*Ba-ni-ia* *apil*
^h*rab bâni*
^h*dupšarru* ^m*Gi-mil-lu apil-šu* ^m*In-nin-*
zér-iddin
Uruk^{ki} arab *Ulâlu* *âmu* ¹^{kam} *šattu* ¹^{kam}
^m*Ku-ra-áš šar mâtâti*

No. 115. A CONTRACT PLACING TWO OBLIGATIONS UPON A BABYLONIAN.

This text states that Kamazza' shall pay thirty measures of dates as a debt owed by him. In addition he is to bring Lû-âhu to Nabû-ah-iddin, an important temple official. If he fails to comply with the latter requirement it will be necessary for him to pay fifteen measures of dates as a fine.

³⁰ *gur suluppi imit eqli* *ša* ⁵*-ta* ^m*šanâti*^{meš}
ša i-na ^{se}*zöri* *ša i-na* ^d*E-kal-la-ti*
makkûr ^d*Innina* ^m*Uruk^{ki}* *u* ^d*Na-na-a* *i-na*
muḥ-bî
^m*Ka-ma-az-za'* *mâri-šu* ^m*Nâ'id-ilâni*^{meš}
5 *ina* ^{arab}*Arahsamni suluppa-ám* ³⁰ *gur* *ina*
^{is}*ma-śi-ḥu*

¹ According to RECC 10:14 the reading should be *huriyallu* ^m*Ê-an-na*, 'a member of the exalted priesthood of Êanna.'

² See reference in note 1, p. 25.

the son of Nabû-ahê-ushallim, and Ibni-Ishtar, the son of Shum-ukin, spoke as follows: "Go and the bowmen of the shepherds in accordance with the yearly (arrangement) in the barracks which (are) upon the great river station (cause to stand)." In the presence of Anum-shar-uṣur, the governor of Êanna, Rûmût-Bél, the son of Bél-uballit son of Gimil-Nanâ, the . . . of Êanna, (and) Silim-ili, the chief officer of the king, the man in charge of the basket of the king of Êanna.² Witnesses: Anum-zér-ibni, the son of Nabû-êtir, son of Nabû-sharhi-ili; Êanna-shum-ibni, the son of Ahêshâ; Rûmût-Bél, the son of Bânia, son of the *rab bâni*. The scribe: Gimillu, the son of Innin-zér-iddin. Erech, the first day of the month Elul, the first year of Cyrus, the king of countries.

ša ^dBēlit ša Uruk^{ki} ina ^dE-kal-la-ti i-nam-din
 of the Bēlit of Erech in the city of Ekallati he shall give.
 ù ^mKa-ma-az-za' ^mLu-ú-aḥu māri-šu ša
 Furthermore, Kamazza' Lū-aḥu, the son of Marduk-iddin,
 ib-ba-kam-ma ina Uruk^{ki} a-na ^mNabū-aḥ-iddin,
 shall bring and in Erech to Nabū-aḥ-iddin,
 iddin
 ḥrēš šarri ^bbēl pi-git-tum Ē-an-na
 the chief officer of the king, the chief overseer of Ēanna,
 10 i-nam-din ki-i lá i-tab-kam-ma lá id-dan-nu 15 gur suluppi
 shall give. If he does not bring (him) and does not give (him) fifteen *gur* of dates,
 imit eqli ša 5-ta šanāti^{mēš}
 which is at the disposal of Lū-aḥu, Kamazza'
 ša ina pāni ^mLu-ú-aḥu ^mKa-ma-az-za'
 to the Bēlit of Erech shall give.
 15 ^bmu-kin-nu ^mArdi-^dBēl māri-šu ša ^mIna-šarri.....
 Witnesses: Ardi-Bēl, the son of Ina-sharri
;
 [^mNabū-mukīn]-¹aplī māri-šu ša ^mAḥi-ia-a-li-du
 [Nabū-mukīn]-aplī, the son of Aḥiālidu;
^mNa-di-nu māri-šu ša ^mIn-nin-zēr-ibni
 The scribe: Gimillu, the son of Innin-zēr-
 iddin.
^aKa-ḥi-il-li-ni ^{ara}Tišritu úmu 29^{kam}
 The city of Kāhillini. The month Tishri, the
 20 šattu rēštū šarrūti ^mKam-bu-zī-ia
 twenty-ninth day, the accession year of
 Cambyses, the king of Babylon, the king of
 countries.

¹ Restored on the basis of RECC 39:63; 83:20; 100:9; 164:1. In the references just quoted the name ^mAḥi-ia-a-li-du occurs also as ^mAḥi'-li-du, ^mAḥi-a-li-du, and ^mAḥi-ia-li-du.

Furthermore, Kamazza' Lū-aḥu, the son of Marduk-iddin,
 shall bring and in Erech to Nabū-aḥ-iddin,

the chief officer of the king, the chief overseer of Ēanna,

shall give. If he does not bring (him) and does not give (him) fifteen *gur* of dates, the impost on a field of five years' (growth), which is at the disposal of Lū-aḥu, Kamazza'

to the Bēlit of Erech shall give.

Witnesses: Ardi-Bēl, the son of Ina-sharri
;

[Nabū-mukīn]-aplī, the son of Aḥiālidu;

Nādinu, the son of Innin-zēr-ibni.

The scribe: Gimillu, the son of Innin-zēr-
 iddin.

The city of Kāhillini. The month Tishri, the

20 šattu rēštū šarrūti ^mKam-bu-zī-ia
 twenty-ninth day, the accession year of
 Cambyses, the king of Babylon, the king of
 countries.

NAME INDICES.

Abbreviations: d., daughter; f., father; gf., grandfather; gs., grandson; h., husband; m., mother; w., wife.

Determinatives: *al*, city; *d*, god, goddess; *f*, feminine; *h*, *amēlu*, denoting occupation; *ki*, place; *m*, masculine; *māt*, country; *me*, *meš*, plural; *nār*, canal; *zun*, collective.

Personal Names.

- A-a-na-ri-i*, f. *Zabdi-ili*.
Abi-iá, f. *Šum-iddin*.
Abi-ia-a-ki-ia, 382:5.
Ab-sa-en-na, gf. *Gūzanu*.
Abu'-ki-iá-a, 382:9.
^a*Adad-šum-ibni*, f. *Bēl-ušallim*.
^a*Adad-ra-am* , 382:13.
Ad-lib-a, f. *Šulā*, 18:3.
Aḥēmēš-e-a, *Aḥēmē-e-a*,
 1. f. *Nabū-šum-ibni*.
 2. 391:16; 401:1.
Aḥ-èreš(-eš), f. *Nabū-nāṣir*, *Zabida*.
Aḥēmēš-ša-a, *Aḥēmē-ša-a*,
 1. s. *Bēl-iqša*, 297:4.
 2. f. *Balāṭsu*, *Ēanna-šum-ibni*, *Ištar-zēr-ibni*, *Šulā*.
 3. 353:5.
Aḥēmēš-šu, *Aḥēmē-šu*,
 1. f. *Bēl-ahē-iddin*.
 2. 300:6.
Aḥ-ḥu-tú, f. *Ardia*, *Ša-Nabū-šū*.
Aḥi-iá, s. *Nabū* , 5:10.
Aḥi-iá-la', f. *Nanā-karābi*.
Aḥi-ia-a-li-du, 115:16.
Aḥ-iddin,
 1. f. *Bibēa*.
 2. 350:6.
Aḥ-it-tab-ši, f. *Ardia*.
Aḥu-^dA-a, f. *Nabū-zēr-ibni*.
A-ḥu-lap-^dIštar, s. *Kuri*, f. *Gimillu*, 123:8.
Aḥu-līšir, ^bq̄pu, 337:2.
Aḥu-ši, 221:4.
Aḥu-šu, 213:11; 376:3.
Aḥu-łdbu, s. *Eš* , 1:7.
Aḥu-tú, f. *Ardia*.
Aḥu-ú-nu, 225:3.
Aḥu ,
 1. f. *Bēl-iddin*.
 2. 26:10; 328:5.
A-lul-im-me-e, 322:4.
A-mat-šarri-aḥu, 322:3.
Amēl-^dĒa, gf. *Mušēzib-Bēl*, *Marduk-šum-ibni*,
Nabū-bāni-zēri, *Nabū-uballit*.
Amēl-i-, gf. *Gula-zēr-ibni*.
A-me-lu-^dMarduk, *Amēl-^dMarduk*, *šar Bābili^{kī}*, 76:13, *passim*.
Amēl-^dNabū,
 1. f. *Innin-šum-uṣur*, *Šamaš-ana-bītišu*,
 ab-iddin.
 2. 245:10.
Amēl-^dNa-na-a,
 1. s. *Bēl-um* , 351:6.
 2. s. *Gimillu*, 109:6.
 3. s. *Nergal-ēṭir*, 215:5.
 4. s. *Taballā*, 250:4.
 5. s. *Tur* . . . al-si, 18:5.
 6. f. *Innin-ah-iddin*, *Kunā*.
 7. ^bGIG, 241:7.
 8. ^bpuṣā, 284:5; 381:4.
 9. 19:3; 60:6; 161:3; 257:2; 278:5, 13;
 282:3; 289:4; 314:4; 336:4; 353:1;
 376:2; 378:3; 393:1.
Amēl-na-qit-tu, f. *Šumā*.
Amēlu-a, s. *Kindā*, 345:11.
Amēlu-ú, gf. *Iddina*.
Amēl , f. *Nabū-ēribā*, *Zēr-ukīn*.

Am-ma-nu, f. *Mardukā*, *Nergal-ibni*.
AM-NIN-ili, 356:3.
Amti-ia, w. *Šadū*, 106:4.
^d*Amurrū(-da-a-nu)*, 382:7.
^d*Amurrū-damāqu*, 74:7; 280:4.
^d*Amurrū-ha-pi-qu*, 360:20.
^d*Amurrū-iddin*, f. *Nergal-ah-iddin*.
^d*Amurrū-id-ri-i*, 270:3.
^d*Amurrū-la-ti-i*, 360:22.
^d*Amurrū-na-tan-nu*, f. *Nabū-kāśir*.
^d*Amurrū-šar-uṣur*, s. *Ta . . .*, 120:21.
^d*Amurrū-šum-iš-kun*, 280:2.
^d*Amurrū-ṣa . . .*, 234:3.
^d*Amurrū . . .*, 60:7.
^f*A-na-ma-ka-an-ni*, 95:2, 7.
Ana-^dNabū-tak-lak,
 1. ^h*arad bīt alpi*, 279:5.
 2. 321:14; 322:15.
An-da-har, gf. *Lābāši-Marduk*.
^f*An-ka-ni-šur-um-ri*, m. *Gimil-Šamaš*.
^d*A-num-ah-iddin*, ^d*Anum*,
 1. s. *Rimūt*, gs. *Kuri*, 106:12.
 2. s. *Šillā*, 219:5.
^d*Anum-ah . . .*, 382:6.
^d*Anum-a-na-bīti-šu*, s. *Kuri*, f. *Šulā*, 106:14.
^d*Anum-balāt-su*, 67:4.
^d*Anum-bāni-ahī*, s. *Šamaš-zēr-ušallim*, gs.
Nangaria, 106:17.
^d*A-num-ēpuš(-uš)*, s. *Nabū-zēr-iqīša*, 342:10.
^d*A-num-ēreš*, s. *Taribi*, 373:2.
^d*A-num-ibni*,
 1. s. *Nanā-ēreš*, 373:1.
 2. s. *Nanā-iddin*, 219:3.
 3. ^h*rab irriše(?)*, 161:1.
^d*Anum-iq-ṣur*, 350:5.
^d*A-num-um-ṣar-uṣur*, ^d*Anum*,
 1. ^h*qīpu*, 102:11; 260:8.
 2. 337:6.
^d*A-nu-um-zēr-ibni*, s. *Nabū-ēṭir*, gs. *Nabū-*
šarhi-ili, 102:14.
^d*Anum-zēr-iddin*, 216:8.
Ap-la-a, *Apla-a*,
 1. s. *Bēl-ammeni*, 345:22.
 2. s. *Bēl-AM-NIN*, 356:5; 373:9.
 3. s. *Bēl . . .*, 219:7; 345:2.
 4. s. *Ibnā*, 27:1.

5. s. *Iqīša*, 217:5.
 6. s. *Nabū-balāt-su-iqīša*, gs. *Ēa-ilātu-ibni*,
 123:4.
 7. s. *Nanā-ēreš*, 64:4.
 8. s. *Quddia*, 328:4.
 9. s. *Šamaš-zēr-iqīša*, 98:5.
 10. s. *Šulā*, gs. *Ardi-Ēa*, 111:3.
 11. f. *Ardia*, *Iddin-Nabū*, *Mušēzib-Bēl*,
Nergal-nāśir, *Silim-Bēl*.
 12. 193:5; 252:2; 373:11.
A-qar-aplu,
 1. s. *Nabū-lī'ā*, 338:5; 348:5.
 2. s. *Rimūt*, 323:5.
Ar-rab, f. *Nanā-ah-iddin*.
Ar-rab . . ., 212:10.
Ar-rab-bi, ^h*rab ka-ra-an*, 211:9.
Ardi-ia, *Ardi-iā*, *Ardi-a*,
 1. s. *Aḥbūtu*, 335:1.
 2. s. *Aḥātu*, 63:19.
 3. s. *Aḥ-ittabši*, 325:10.
 4. s. *Aplā*, 91:6.
 5. s. *Nabū-bāni-ahī*, gs. *Rimūt-Ēa*, 112:2;
 114:2; 116:3; 117:3; 118:2; 122:3;
 123:2; 218:4; 357:3; 407:4.
 6. s. *Nabū-iddin*, 218:5.
 7. s. *Nergal-ah-iddin*, 114:3.
 8. s. *Rimūt*, 284:1.
 9. s. *Šamaš-iddin*, 106:7.
 10. s. *Šamaš-šum-ukīn*, gs. ^h*mandidi*,
 117:4.
 11. s. *Šuzīa*, 116:13.
 12. s. *Taribi*, 338:1.
 13. f. *Iddin-Nabū*, *Innin-šum-ibni*, *Šulā*.
 14. ^h*rab ešerti*, 366:17.
 15. 99:11; 110:2; 338:11.
Ardi-^dAmurrū, 280:3.
Ardi-^dBāni-ti, 225:4.
Ardi-^dBēl,
 1. s. *Ina-šarri . . .*, 115:15.
 2. s. *Nabū-mušētiq-urra*, gs. *Egībi*, 407:15.
 3. f. *Lābāši-Marduk*.
 4. 103:17.
Ardi-^dĒa, ^d*Ē-a*,
 1. f. *Nabū-bēl-ṣunu*.
 2. gf. *Aplā*, *Gimillu*.
 3. 395:15.

Ardi-^dGula, ^d*Gu-la*,
 1. s. *Nabū-ēṭir*, 98:12.
 2. 212:13.
Ardi-ili, 393:7.
Ardi-^dInnina(-na), ^d*In-nin*, ^d*In-nin-ni*,
 1. s. *Bēl-ahē-iddin*, 103:4.
 2. s. *E-zu . . .*, 334:8.
 3. s. *Ibni-Innina*, 354:6, 12.
 4. s. *Kunā*, 20:2; 50:4; 74:10.
 5. s. *Silim-Bēl*, gs. *Hanap*, 119:15.
 6. f. *Nabū-zēr-ibni*.
 7. ^h*KAB-SAR*, 366:8.
 8. 39:1, 17; 212:11; 350:2.
Ardi-^dMarduk,
 1. s. *Marduk-šum-iddin*, gs. *Bēl-apla-*
uṣur, 107:4; 120:19.
 2. s. *Zēria*, gs. *Egībi*, 113:13.
 3. 252:1.
Ardi-^dNabū,
 1. s. *Riḥētum*, 215:4.
 2. s. *Šamaš-šum-iddin*, gs. *Sin-ḥiq-un-*
nīnni, 97:1.
 3. f. *Nabū-bāni-ahī*.
 4. 202:3.
Ardi-^dNa-na-a, 87:2; 216:2.
Ardi . . .,
 1. s. *Iddina-ahū*, ^h*išparu*, 125:8.
 2. gf. *Rimūt*.
Ašap-gi', f. *Šamaš-ṣar-uṣur*.
At-gi . . ., 322:12.
^h*atū*, gf. *Ina-ṣil-^dTaštīm*.
Ba-bu-tu, gf. *Šamaš-mukin-aplu*.
Ba-la-ṭu, *Balāṭu*, *Balāṭu(-ṭu)*,
 1. s. *Amēl-Ēa*, f. *Nabū-bāni-zēri*, 99:10.
 2. s. *Hanap*, 212:14.
 3. s. *Ibnā*, 195:3.
 4. s. *Imbia*, 128:6.
 5. s. *Innin-zēr-iddin*, 103:3.
 6. s. *Miṣirā*, f. *Marduk-šāpik-zēri*, 357:17;
 408:14.
 7. s. *Nabū-bēl-ṣumāti*, 350:9.
 8. s. *Silim-Bēl*, 91:8.
 9. s. *Šuzubu*, gs. *Gimil-Nanā*, 119:13.
 10. s. *Šillā*, 357:15.
 11. f. *Eširu*, *Bēl-ṣum . . .*, *Rimūt*.
 12. 91:4; 130:7; 152:3; 153:3; 156:3;

184:3; 212:15; 232:3; 236:7; 266:3;
 303:3; 400:1.
Ba-laṭ-su, *Balaṭ-su*,
 1. s. *Amēl-Ēa*, f. *Mušēzib-Bēl*, 357:14.
 2. s. *Aḥē-ša*, 55:4.
 3. s. *Nabū-mukin-aplu*, 96:4, 6.
 4. s. *Nabū-zēr-ibni*, 10:6.
 5. f. *Bēl-ahē-ēriba*, *Hašašdā*, *Iddin-Nabū*,
Innin-zēr-ušabši, *Lābāši*, *Nabū-mušē-*
tiq-urra, *Nanā-ušalli*, *Šamaš-iddin*, [*Ša-*
Nabū]-*šū*, *Zērātu*.
 6. ^h*ašaredu*, 48:6.
 7. ^h*irrišu*, 328:5.
 8. *amēl šipti*, 68:2.
 9. 143:3; 245:1; 322:12; 315:2; 355:4;
 398:18.
Ba-ni-ia, *Bāni-ia*,
 1. s. *Andahar*, f. *Lābāši-Marduk*, 111:11.
 2. s. *Innin . . .*, 408:1.
 3. s. *Kalbā*, 98:3.
 4. s. *Nabū-nāśir*, 83:3.
 5. s. ^h*rab bāni*, f. *Rimūt-Bēl*, 102:16.
 6. s. *Tabnēa*, 85:2.
 7. f. *Gūzanu*.
 8. 152:2; 153:2; 156:2; 165:9; 184:2;
 232:2; 266:2; 303:2; 377:7; 396:2;
 397:5; 404:1.
^h*Bāni-ti-ṣar-rat*, 235:3.
Bāni-tū-šu, f. *Nabū-ušēzib*.
^d*Bāni-tum-ēreš*, ^d*Bāni-tū-ēreš*, ^d*Bāni-ti-ēreš*,
 1. s. *Nabū-ēriba-abu*, 76:7.
 2. f. *Bēl-nā'id*, *Nabū-ah-rimannu*.
Ba-nu-nu, f. *Nabū-iddin*.
Ba-riq-ili, 382:15.
Bar-sip^{kī}-zēru, s. *Ti-dan-ni*, 74:2.
Bar-zi-ia, *šar Bābili^{kī}*, 132:9.
Ba-si-a, gf. *Nabū-bāni-ahī*.
^h*Ba-ū-e-ṭi-rat*, ^h*zakīti*, m. *Nabū-ṣum-ibni*.
Ba-zu-zu,
 1. s. *Ibni-Innin*, 331:5.
 2. 366:1.
Ba . . . su, s. *Nabū-zēr-ibni*, 15:5.
^d*Bēl-ab-uṣur*,
 1. f. *Bēl-ibni*.
 2. 334:10.
^d*Bēl-ahē^{me}-ēriba*, ^d*Bēl-ahē^{me}-ēriba*,

1. s. *Balâṣu*, 8:1; 395:28.
 2. s. *Mardukâ*, 248:5.
 3. s. *Nabû-nâṣir*, 323:3.
 4. s. *Nišsu-ilu*, 248:8.
 5. 39:16; 285:4; 345:20; 380:3.
^a*Bêl-ahêmeš-iddin*, ^a*Bêl-ahêmeš-iddin*,
 1. s. *Aḥešu*, 360:27.
 2. f. *Šamaš-ah-iddin*.
 3. 63:22; 64:7; 202:2.
^a*Bêl-ahêmeš-iqîša(-ša)*, ^a*Bêl-ahêmeš-iqîša(-ša)*,
 1. s. *Egibi*, f. *Nâdinu*, 104:17; 408:4.
 2. s. *Mušezib-Marduk*, gs. *Sin-[tabni]*, 385:13.
 3. s. *Nabû-bêl-šumâti*, gs. *Sin-tabni*, 99:1.
 4. f. *Nâdinu*, 120:18.
 5. 403:3.
^a*Bêl-ahêmeš . . . , f. Nabû-šar-ahêmeš-šu*.
^a*Bêl-ah-iddin*,
 1. s. *Nabû-nâṣir*, 360:7.
 2. f. *Innin-[zêr]-ibni*, *Marduk*, *Rîmût*,
Ša-Nabû-šu.
 3. 46:7; 337:9.
^a*Bêl-ah-ušabši(-ši)*, s. *Amêl-Êa*, f. *Marduk-*
šum-ibni, 100:10.
^a*Bêl-ah . . . , 212:9.*
^a*Bêl-am-me-ni*,
 1. f. *Aplâ*.
 2. ^b*rab ešerti*, 373:12.
^a*Bêl-AM-NIN*, f. *Aplâ*.
^a*Bêl-apla-iddin*, gf. *Bêl-ṣupê-muḥur*.
^a*Bêl-apla-uṣur*, gf. *Ardi-Marduk*, *Bêl-nâdin-*
apli, *Nabû-ēṭir-napšâti*, *Quddâ*.
^a*Bêl-épuš(-uš)*,
 1. f. *Kineâ*, *Marduk-nâṣir*.
 2. 281:4; 330:3.
^a*Bêl-éreš*, f. *Iddin . . . , Nabû-ušallim*.
^a*Bêl-erî-ba*, ^a*Bêl-ériba*,
 1. s. *Iddinâ*, 246:5.
 2. s. *Marduk*, 355:5.
 3. s. *Nanâ-éreš*, 281:2.
 4. f. *Marduk-šâpik-zêri*.
 5. 220:1; 246:10.
^a*Bêl-ēṭir*,
 1. s. *Lâ-ahu . . . , 345:19*.
 2. f. *Bêl-šum-iškun*, *Nabû-šum-lîšir*.
 3. ^b*kudimmu*, ^b*širku*, 101:2.
4. 271:3; 331:6; 357:18.
^a*Bêl-ēṭir-^aNabû, ^brêš šarri*, 104:16; 120:20.
^a*Bêl-ēṭir-napšâti^{meš}*, 165:5.
^a*Bêl-ibni*,
 1. s. *Bêl-ah-uṣur*, 223:4.
 2. s. *Bêl-zêr-ibni*, 262:3.
 3. s. *Kinâ*, 209:2.
 4. s. *Kunâ*, 39:18.
 5. s. *Nabû-nâdin-šumi*, 350:4.
 6. s. *Nadnâ*, 176:10; 317:4.
 7. s. *Zâkir*, 286:1.
 8. f. *Nanâ-ah-iddin*, *Nidinti-Bêl*.
 9. ^b*BAN*, 206:3.
 10. 63:19; 355:7.
^a*Bêl-iddin*, ^a*Bêl-iddina(-na)*,
 1. s. *Aḥ . . . , 55:2*.
 2. s. *Munnabit*, 290:4.
 3. s. *Nabû-damâqu*, gs. *Ilâa*, 107:12.
 4. f. *Nabû-šum-iddin*, *Nergal-ušallim*,
Zêria.
 5. ^b*išparu*, 105:9; 108:7; 121:17; 319:4;
 365:13.
 6. ^b*rê'û sattukki*, 260:12.
 7. 128:1; 130:1; 166:6; 175:2, 6; 213:11;
 285:2; 393:2, 9; 401:10.
^a*Bêl-iq-bi*,
 1. s. *Nišsu-ilu*, 137:3.
 2. 322:10.
^a*Bêl-iqîša(-ša)*,
 1. s. *Bêl-ú-sat*, 48:8.
 2. s. *Marduk*, 63:20.
 3. f. *Aḥeša*, *Taribi*.
 4. 300:8.
^a*Bêl-gi-mil-an-ni*, 366:21.
^a*Bêl-da-a-nu*, 325:8.
^a*Bêl-da-la'*, f. *Šamaš-ériba*.
^a*Bêl-ku-ṣur-an-ni*, 175:3, 7.
^a*Bêl-lu-mur*, f. *Nanâ-iddin*.
^a*Bêl-mukîn*, ^b*šangû Adad*, f. *Nergal-uballit*.
^a*Bêl-nâ'id*,
 1. s. *Bânt-tum(ti)-éreš*, 99:3; 106:9.
 2. ^b*qalla ša Nabû-šar-uṣur*, 84:2.
 3. 400:9, 10.
^a*Bêl-na-din-apli*, ^a*Bêl-nâdin-apli*,
 1. s. *Marduk-šum-iddin*, gs. *Bêl-apla-*
uṣur, 117:13.
2. 149:2, 389:1.
^a*Bêl-nâṣir*, f. *Bêl-šunu*, *Kudurru*.
^a*Bêl-su-pi-e-mu-ḥur*, s. *Itti-Šamaš-balâtu*, gs.
Bêl-apla-iddin, 100:11.
^a*Bêl-šadû*, 63:13.
^a*Bêl-šu-ma-hu-ú-a*, ^b*qalla ša 'Amtia*, 106:3.
^a*Bêl-šum-iškun(-un)*,
 1. s. *Bêl-ēṭir*, 163:3.
 2. s. *Marduk-éreš*, 39:4.
 3. s. *Šillâ*, 286:3.
 4. f. *Innina-zêr-lîšir*, *Šamaš-ériba*.
 5. 74:12; 269:10.
^a*Bêl-šum . . . , s. Balâtu*, 74:11.
^a*Bêl-šu-nu*,
 1. s. *Bêl-nâṣir*, 374:6.
 2. s. *Dannâa*, f. *Nabû-ušallim*, 114:11;
 116:15; 118:15.
 3. f. *Nabû-šum-ukîn*.
 4. 324:17; 377:7.
^a*Bêl-ú-sat*, f. *Bêl-iqîša*.
^a*Bêl-uballit(-it)*,
 1. s. *Gimil-Nanâ*, f. *Rîmût-Bêl*, 102:12.
 2. s. *Nabû . . . , 377:5*.
 3. f. . . . *épuš*.
^a*Bêl-um . . . , f. Amêl-Nanâ*.
^a*Bêl-upaḥhir(-ir)*, f. *Ibni-Innina*, *Tabnâa*.
^a*Bêl-ušallim*,
 1. s. *Adad-šum-ibni*, 360:3.
 2. s. *Bêl . . . uṣur*, 8:11.
 3. s. *Šamaš-iddin*, 349:4.
 4. f. *Šamaš-zêr-lîšir*.
^a*Bêl-ú-še-zib*, 74:3.
^a*Bêl-zêr-ibni*, f. *Bêl-ibni*.
^a*Bêl-zêr-iddin*, f. *Iqîša*.
^a*Bêl . . . ,*
 1. f. *Aplâ*, *Marduk*, *Nabû . . . , Nabû-*
iddin.
 2. 246:6.
^a*Bêl . . . uṣur*, f. *Bêl-ušallim*.
^a*Bi-bi-e-a*, s. *Aḥ-iddin*, 43:10.
^a*Bi-na-nu*, 7:3.
^a*Bul-luṭ*,
 1. s. *Rîmût-Bêl*, 124:4.
 2. s. *Šamaš-damâqu(?)*, 178:10.
 3. s. . . . *šum-iškun*, 395:27.
^a*Bul-luṭ-a*,
1. s. *Nanâ . . . , 345:7*.
 2. s. *Puhî*, 194:4.
^a*Da-a-bi-ia*, 337:10.
^a*Da-bi-bi*, gf. *Lâṣa-ana-nâr-Marduk*, *Nabû-*
mukîn-apli, *Nabû-mukîn-zêri*, *Nidinti-*
Bêl.
^a*Da-ma-nu*, 284:2.
^a*Dan-ni-iá*, s. *Šâzubu*, 31:10.
^a*Dan-ni-e-a*, gf. *Nabû-ušallim*, *Šamaš-zêr-ušabši*.
^a*Dan-nu-ahêmeš-šu-ibni*, ^a*Dan-nu-ahêmeš-šu-ibni*,
 1. s. *Nanâ-iddin*, 112:4.
 2. ^b*dalâ*, 125:3.
 3. 366:13.
^a*Dan-nu(?)-tú-^aNergal*, 322:7.
^a*Da-ri-'muš*, *Da-ri-ia-a-muš*, *Da-a-ri-iá-muš*,
šar Bâbili^{ki} šar mâtâti, 125:6, *passim*.
^a*Dayân-ahêmeš-iddin*,
 1. s. *Šigâa*, f. *Marduk-nâṣir*, 113:17;
 120:25.
 2. s. *Šigâa*, f. *Šamaš-mukîn-apli*, 113:15.
 3. 103:16.
^a*Dayân(?)-šar-uṣur*, s. *Nadan*, 407:6.
^a*di-ki-i*, gf. *Nabû . . .*
^a*Dum-qi-^aInnina-pâni*, 339:7.
^a*Du-muq*, *Du-um-muq*, 270:5; 324:2, 12.
^a*Êa-ana-bîti-šu*, s. *Ša-Nabû-šalim*, 98:9.
^a*Êa-iddin*, 360:4.
^a*Êa-ilu-ú-tu(tú)-ibni*, gf. *Apla(?)*, *Nabû-bêl-*
šunu.
^a*Ê-an-na-bâni-ahî*, 366:16.
^a*Ê-an-na-ibni*,
 1. s. *Šamaš-iddin*, ^b*puṣâ*, 360:37.
 2. f. *Iddin-Nabû*, *Nabû-ériba*.
 3. 152:9; 153:8; 301:15.
^a*Ê-an-na-li-pi-uṣur*, s. *Tabia*, gs. *Kidin-Mar-*
duk, 118:13.
^a*Ê-an-na-ša-ap-nu*, s. *Sin-lik-un-nînni*, f. *Šam-*
ash-šum . . . , 106:2.
^a*Ê-an-na-šar . . . , s. Nabû-ušallim*, 345:10.
^a*Ê-an-na-šum-ibni*,
 1. s. *Aḥeša*, 102:15.
 2. f. *Pir'*.
 3. 271:2.
^a*Ê-an . . . , f. Pir'*.
^a*Egi-bi*, gf. *Ardi-Bêl*, *Ardi-Marduk*, *Nâdin*,
Šamaš-mukîn-apli.

Ê-kur-za-kir,
1. gf. *Kinâ*.
2. 385:19.
Êpuš(-uš), 391:1.
Eri-ba,
1. f. *Šuzubu*.
2. 282:1.
E-rib-šu,
1. s. *Hi-li-ilâni*, 339:9.
2. s. *Rihéti*, 250:6.
3. f. *Nâ'id-Nergal*.
4. ^h*HU-KAK*, 23:4.
5. ^h*huppû*, 286:4.
6. 61:4; 70:3; 191:3; 221:2; 325:6;
376:4.
Eš, f. *Aḥu-tâbu*.
E-ṣi-ru, s. *Balâṭu*, 131:4, 12.
E-ṭi-ru,
1. f. *Iddina*.
2. gf. *Ili'-Marduk*, *Rîmût-Bêl*.
E-til-lu, *E-[til]-lum*,
1. s. *Ina-ṣil-Ēanna*, 245:2.
2. s. *Nadnâ*, 328:7.
3. s. *Ša-[Nabû-šû]*, 249:9.
4. f. *Šulâ*.
5. 395:8.
E-til-pi, 251:8; 395:17.
E-zu, f. *Ardi-Innini*.
E-zu-ú-pa-hir, ^h*bappiru*, 56:3.
Gab-[bu-zi]-iá, šar *Bâbili^{kî}* šar mâtâti, 218:12.
Gil-lu-ú-a, s. *Hâbhu[ru]*, 248:10.
Gi-mil-lu, *Gimillu*,
1. s. *Aḥulâp-Ištar*, gs. *Kuri*, 123:7.
2. s. *Innin-zér-iddin*, 100:13; 102:17;
115:18.
3. s. *Kunâ*, 39:6.
4. s. *Nabû-zér-iqîsha*, 189:3.
5. s. *Rihétu*, 333:10.
6. s. *Šamaš-ah-iddin*, gs. *Sin-lîq-unnnîni*,
106:15.
7. s. *Šulâ*, gs. *Ardi-Ēa*, 111:3.
8. s. *Šillâ*, 383:11.
9. s. *Zéria*, 90:14.
10. f. *Amêl-Nanâ*, *Ubar*, *Zéria*.
11. gf. *Balâṭu*.
12. ^h*KAB-SAR*, 45:3.

13. 60:5; 145:4; 151:4; 182:4, 10; 199:4;
200:5; 201:4; 202:7; 212:7; 241:8;
243:4; 268:5; 322:1; 383:17; 388:14;
400:1.
Gimil-^dNa-na-a, gf. *Rîmût-Bêl*.
Gimil-^dŠamaš,
1. s. *Absaenna*, f. *Gûzânû*, 97:11.
2. s. *Ankanišurumri*, 142:1.
Gub-ba-a, 7:1.
Gu-ba-ru, ^h*pahât Bâbili^{kî}* u ébir nâri, 103:11;
120:3, 14.
Gu-ḥu-du, s. *Nandâ-éreš*, 245:8.
^d*Gu-la-zér-ibni*, s. *Šum-ukîn*, gs. *Amêl-i*,
195:4.
Gu-za-nu,
1. s. *Bânia*, 97:10.
2. s. *Gimil-Šamaš*, gs. *Absaenna*, 97:11.
3. f. *Iddina*.
Ha-'-ga-a, 345:16.
Ha-ah-ḥu-[ru], f. *Gillâa*.
Ha-ḥu-ru, ^h*malâhu*, 366:15.
Ha-ḥu-ú-ru, 387:33.
Ha-la-pi, f. tâbu.
Ha-am-bi, 219:8.
Ha-am-du-ni-i, f. *Šillâ*.
Ha-am-me-da-nu, 322:9.
Ha-am-ma-qu, 212:3.
Ha-ma-ṣi-ru,
1. s. *Sin*, 96:9.
2. 128:2; 130:2.
Ha-nap,
1. f. *Balâṭu*.
2. gf. *Ardi-Innini*.
Harrân(?)-Bêl, s. *Šillâ*, 339:6.
Ha-sa-gi-na, 269:8.
Ha-ash-da-a, s. *Balâṭu*, 96:1, 6.
Ha-šu-nu, s. *Uruk^{kî}*, 345:13.
Ha-ti-ia, f. *Lu-šua(?)*.
Ha-za-an-nu, f. *Rîmût*.
Hi-li-ilâni^{me}, f. *Ēribšu*.
Hi-pa-a-ahu, w. *Nergal-nâṣir*, 95:10.
Hir-a-a-ma, 57:2.
^d*HUM-HUM-ah-iddin*, f. *Šamaš-šar-uṣur*.
Hu-us-sa-a, 195:10.
Hu-zu-u, f. *Kudurru*.
Ia-ḥa-la', 327:4.

I-ba-a, f. *Nabû-šum-ukîn*.
IB-ēṭir, f. *Šamaš-iddin*, 39:12.
Ib-na-a, *Ibna-a*,
1. s. *Manna-akî-ummû*, 356:2.
2. s. *Marduk*, 22:5; 59:4; 363:3.
3. s. *Nabû-ahê-uṣallîm*, 102:5.
4. s. *Puḥru*, 360:6.
5. f. *Aplâ*, *Balâṭu*, *Nanâ-ah*. . . .
6. ^hmâr šipri ša *Nergal-šar-uṣur*.
7. 3:9; 63:15; 64:6; 360:19; 387:1.
Ibni-^dInnina,
1. s. *Bêl-upahhir*, 237:4.
2. s. *Mannadamû*, 215:10.
3. s. *Nabû-šum-ibni*, 354:3.
4. f. *Ardi-Innin*, *Bazuzu*.
5. 149:4; 354:17.
Ibni-^dIštar,
1. s. *Nabû-gâmil*, 231:6.
2. s. *Ša-Nabû-šû*, 349:5.
3. s. *Šum-ukîn*, 102:6.
4. f. *Nabû-kâṣir(?)*, *Šamu(Sâkin-šumi)*.
5. 246:11; 360:21.
Id-di-ia, *Id-di-iá*,
1. s. *Nabû*, 345:17.
2. s. *Ra*, 345:14.
3. f. *Mušezib-Bêl*, *Ina-ṣil-Nanâ*, *Šumâ*.
4. 213:7; 350:3.
Iddina(-na)-a,
1. s. *E-ṭi-ru*, 338:7.
2. s. *Gûzânû*, 213:6.
3. s. *Innin-šum-uṣur*, gs. *Sin-lîq-unnnîni*, 104:2.
4. s. *Nanâ-iddin*, 352:5.
5. s. *Šamaš-uballi*, gs. *Amêlû*, 122:4.
6. f. *Bêl-ériba*, *Kudurru*, *Mâsi*, *Nabû-zér-ibni*, *Šulâ*.
7. 104:6; 148:2; 213:13.
Iddina(-na)-ahu,
1. s. *Nabû-damâqu*, ^h*atâ*, 368:7.
2. s. *Nabû-li'â*, 12:10.
3. s. *Nanâ-éreš*, 334:2.
4. f. *Ardi*
Iddina(-na)-Pap-sukal, gf. *Mušezib-Marduk*.
Iddin-^dMarduk, 270:4.
Iddin-^dNabû,
1. s. *Aplâ*, 351:11.
2. s. *Ardia*, 248:7.
3. s. *Balâṭu*, 246:3.
4. s. *Ēanna-ibni*, 211:15.
5. f. *Innina-šum-uṣur*.
6. ^hnâš paṭri, 321:9.
Iddin-^dNergal, f. *Marduk-bêl-ilâni*, *Nabû-iddin* , s. *Bêl-éreš*, 64:6.
I-el-ta-a, f. *Kurbanni*.
Ilâni^{meš}-ú-a, f. *Nabû-damâqu*.
Ilâni^{meš} f. *Šum-iddin*.
Ili-ia, gf. *Bêl-iddin*.
Ili'-^dMarduk, s. *Nabû-šum-ukîn*, gs. *Ēṭiru*, 408:11.
Ilu-ibni, s. *Rišânu*, 28:10.
Ilu-li'â, f. *Nabû-šum-uṣabši*.
Im-ba-a, f. *Marduk-ériba*.
Im-bi-ia, f. *Balâṭu*.
I-ni-ilâni^{meš}, 192:9.
I-na-Ē-sag-gil-ri-mat, 395:12.
Ina-Ē-[sag-ila-zéru], s. *Amêl-Ēa*, f. *Nabû-uballi*, 120:23.
Ina-eši-ēṭir,
1. s. *Nanâ-ah-iddin*, 215:3.
2. s. *Nanâ-éreš*, 113:2.
3. f. *Nergal-šum-iddin*, *Šamaš-damâqu*, *Šum-ibni*.
4. ^hošlaku, 85:3.
5. 113:10, 12; 135:4; 152:8; 156:8;
232:8; 250:3; 266:8; 303:8.
Ina-^dNa-na-a-ú-qar, 95:2, 8.
Ina-ṣilli-a,
1. ^hre'û sattukki, 132:5.
2. 81:5; 287:4.
Ina-ṣil-^dBêl, s. *Kidin-^dMarduk*, 100:1.
Ina-ṣil-Ē-an-na, f. *Etillu*.
Ina-ṣil-^dNa-na-a,
1. s. *Iddia*, 338:9.
2. s. *Innina-žer-uṣabši*, 116:5.
3. 192:2, 8.
Ina-ṣil-^dNergal,
1. s. *Šullum*, 215:8.
2. 149:9.
Ina-ṣil-^dTaš-tim,
1. s. *Nabû-bâni-ahî*, gs. ^hatâ, 97:8.
2. 366:11.

- Ina-šarri . . . , f. Ardi-Bēl.*
- In-nin-šum-ibni,*
1. s. *Ardia*, 158:3.
2. 333:7; 393:8.
- In-nin-šum-ušur,*
1. s. *Amēl-Nabū*, 329:6.
2. s. *Innīn-zēr-ušabši*, 195:1.
3. s. *Sin-liq-unnnīni*, f. *Iddina*, 104:3.
4. f. *Šamaš-zēr-iqīša*.
5. 402:10.
- In-nin-zēr-ibni,*
1. s. *Bēl-ah-iddin*, 395:25.
2. f. *Nādinu*.
3. 92:6; 395:8.
- In-nin-zēr-iddin*, f. *Balātu*, *Gimillu*.
- In-nin-zēr-ušabši*, *In-nin-zēr-ušabši(-ši)*,
1. s. *Balātsu*, 346:13.
2. f. *Innīn-šum-ušur*.
3. *nappaḥ sippari*, 295:2.
4. 366:5; 402:1.
- In-nin . . . ,*
1. f. *Bānia*.
2. 377:3.
- Innīna-ah-iddin*,
1. s. *Amēl-Nanā*, *sipiri*, 170:1.
2. 212:8.
- Innīna-(na)-kib-su-abi-ušur*, 366:23.
- Innīna-(na)-līp-ušur*, s. *Nabū-bāni-ahī*, 116:16.
- Innīna-lūmur*, 152:4; 153:4; 156:4; 184:4; 232:4; 266:4; 303:4.
- Innīna-ri-šu-ú-a*,
1. *MU ša KIL išsurāti*, 90:11.
2. 271:4; 388:8.
- Innīna-šum-éreš*,
1. s. *Ēa-ilāti-ibni*, f. *Nabū-bēl-šunu*, 407:17.
- Innīna-šum-ušur*, *Innīna-(na)-šum-ušur*,
1. s. *Iddin-Nabū*, 349:6.
2. s. *Innīna-zēr-ušabši*, 211:4.
3. s. *Šarid*, 315:1.
4. *maṣṣar bīt makkūri*, 366:10.
5. 315:11.
- Innīna-zēr-ibni*, *Innīna-(na)-zēr-ibni*,
1. s. *Nabū-ahē-iddin*, 383:10.
2. 212:6.

- Innīna-(na)-zēr-līšir*, s. *Bēl-šum-iškun*, 349:8.
- Innīna-(na)-zēr-ušabši*, *Innīna-(na)-zēr-ušabši(-ši)*,
1. s. *Mukīn-zēri*, 349:7.
2. f. *Ina-šil-Nanā*, *Innīna-šum-ušur*.
3. 212:7; 397:1.
- Innīna-(na) . . . ,* 330:5.
- Iq-qi-ba'*, *qalla*, 400:4.
- Iqīša(-ša)*, *Iqīša(-ša)-a*,
1. s. *Bēl-zēr-iddin*, 326:5.
2. s. *Nanā-éreš*, 102:4.
3. f. *Aplā*, *Kalbā*, . . . *ušabši*.
4. *išparu*, 380:5.
5. 197:3; 285:3; 384:6.
- Iqīša(-ša)-Marduk*,
1. s. *Ētīru*, f. *Rīmāt-Bēl*, 114:12.
2. s. *Kabtī*, 350:11.
3. f. *Nabū-mukīn-zēri*.
4. 350:6.
- I-šin-na-a-a*, 350:1.
- Ištar-ab-iddin*,
1. *HU-KAK*, 77:2.
2. 212:3; 333:2.
- Ištar-ālik-pāni*, 366:12.
- Ištar-bēlīt-su*, 323:2.
- Ištar-ri-šu-ú-a*, *rē'ū išsurāti*, 179:6.
- Ištar-šum-éreš*,
1. s. *Ēa-ilātu-ibni*, f. *Nabū-bēl-šunu*, 123:9.
2. s. *Nabū-ahē-ušallim*, 346:6.
- Ištar-šum-ibni*, 212:1.
- Ištar-šum-iddin*,
1. s. *Šadū*, 180:5.
2. 349:1.
- Ištar-zēr-ibni*,
1. s. *Ahē-ša*, 320:5.
2. 396:5.
- Iš-sur*, 119:17; 333:3; 387:33.
- Itti-Bēl-bāni*, 250:2.
- Itti-Ē-an-na-pu-di-ia(iā)*, 278:10; 315:2, 6; 338:2.
- Itti-ili-balātu*, 352:3.
- Itti-Marduk-balātu*, 75:4.
- Itti-Nabū-balātu*,
1. s. *Tabnēa*, gs. *Kalbi-Sin*, 112:15; 114:14; 116:17; 117:16; 118:16.

- Itti-Šamaš-balātu*,
1. s. *Bēl-apla-iddin*, f. *Bēl-supē-muğur*, 100:11.
2. s. . . . *zēr-ukīn*, 218:9.
- Kabtī-iā*, f. *Iqīša-Marduk*.
- Kab-ba-ru*, 328:10.
- Kal-ba-a*,
1. s. *Basia*, f. *Nabū-bāni-ahī*, 119:4.
2. s. *Iqīša*, 98:7.
3. f. *Bānia*.
4. 192:7; 235:2; 274:7.
- Kalbi-Sin*, gf. *Itti-Nabū-balātu*.
- Ka-lu-mu*, f. *Nabū-ahē-ušallim*, *Šamaš-šum-ukīn*.
- Ka-ma-az-za'*, s. *Nā'id-ilāni*, 115:4, 7, 13.
- Kam-bu-zi-ia(iā)*, *Ka-am-bu-zi-ia*, (cf. *Gab-[bu-zi]-iā*), *šar Bābili^{kī} šar mātāti*, 103:20, passim.
- Kan-da-la-nu*, *šar Bābili^{kī}*, 133:11; 367:10.
- Ka-ṣir*,
1. s. *Ta . . . ,* 213:5.
2. 366:7.
- Ki-di-nu*, 141:8; 375:5.
- Ki-din-Marduk*,
1. f. *Ina-šil-Bēl*, *Šamaš-iddin*.
2. gf. *Ēanna-līpi-ušur*.
- Ki-na-a*,
1. s. *Rīmāt*, gs. *Ēkur-zākir*, 118:4.
2. f. *Amēlūa*, *Bēl-ibni*.
3. *hašaredu*, 86:2.
4. *malaḥu*, 366:24.
5. 89:5; 366:6.
- Ki-ne-a-a*,
1. s. *Bēl-ēpuš*, 338:6.
2. f. *Nabū-iqīša*.
- Ki-nu-na-a-a*, s. *Nadnā*, 315:9.
- Ki-rib-tu*, *Ki-rib-tū*,
1. f. *Nādin(?)*.
2. 185:2.
- Kudurru*,
1. s. *Bēl-nāṣir*, 368:2.
2. s. *Huzū*, 337:8.
3. s. *Iddinā*, 269:11.
4. s. *Mukīn-zēri*, 362:2.
5. s. *Šulā*, 203:3.
6. f. *Nanā-éreš*.
- 7. rē'ū sattukki*, 183:3; 224:2.
8. 3:9; 260:10; 324:4; 361:20; 391:1.
- Ku-na-a*,
1. s. *Amēl-Nanā*, 245:5.
2. f. *Ardi-Innīni*, *Bēl-ibni*, *Gimillu*, *Šumā*, . . . *ibni*.
3. 323:6.
- Kur-ban-ni*,
1. s. *Ieltā*, 84:4.
2. 84:8.
- Kur-ban-an-ni-Marduk*, s. *Ardi . . . ,* f. *Rīmāt*, 76:9.
- Ku-ra-šu*, *Ku-ra-š*, *Ku-ra-āš*, *šar Bābili^{kī} šar mātāti*, 97:16, passim.
- Ku-ri-i*, *Kuri-i*, gf. *Anum-ahē-iddin*, *Gimillu*, *Nabū-šum-līšir*, *Šulā*.
- La-a-ba-ši*, *La-ba-ši*,
1. s. *Balātsu*, 246:1.
2. f. *Nabū-ahē-éreš*, *Šamaš-zēr-ibni*.
3. 73:5; 92:10; 212:6; 225:9.
- La-a-ba-ši-Marduk*,
1. s. *Ardi-Bēl*, 113:16.
2. s. *Bānia*, gs. *Andahar*, 111:11.
- La-qī-pi*, *La-qip*,
1. s. *Nabū-ēribā*, 190:2.
2. s. *Šūzubu*, 245:9.
3. f. *Nabū-nāṣir*.
4. 212:4.
- Lab-bal(?)*-Mergal. See *Dan-nu-tū(?)*-Mergal, 322:7.
- Lib-luṭ*,
1. s. *Nergal-uballit*, 216:9.
2. 395:18.
- Lū-ahū . . . ,* f. *Bēl-ētīr*.
- Lu-ū-ahū*,
1. s. *Marduk-iddin*, 115:7.
2. 115:13.
- Lu-na*, f. *Ardi-Innīni*.
- Lu-šū-a(?)*, s. *Hatia*, 395:26.
- Lu-ū-šū-um*, f. *Šamaš-ahē-iddin*.
- Lu-ṣa-ana-nūr-Marduk*, *Lu-ṣi-ana-nūr-Marduk*,
1. s. *Nabū-ahē-uballit*, 101:11.
2. s. *Nabū-ahē-uballit*, gs. *Dabibi*, 408:16.
- Lu-ut-tu-ū-a*, 110:3.

Ma-na-ki-ia, ¹*MU bīt hī-ri-e*, ¹*šatammu*, 127:7.
Man-na-a-ki-ilāni^{meš}-ia, s. *Sillā*, 119:6.
Man-na-a-ki-^dNabû, s. *Nabû-éreš*, 32:7.
Man-na-ki-i-šarru, 353:4.
Man-na-a-ki-i-ummu-u, f. *Ibnâ*.
Man-na-a-ki . . ., 398:24.
Man-na-da-mu-u, f. *Ibni-Innina*.
^h*man-di-di*, gf. *Ardia*.
Mar-duk, *Mar-duk-a*,
 1. s. *Ammanu*, 196:8.
 2. s. *Bēl-ah-iddin*, 155:4.
 3. s. *Bēl . . .*, 312:1.
 4. s. *Nabû-iddin*, 338:8.
 5. s. *Nanâ-éreš*, 64:4.
 6. s. *Rîmût*, 345:5.
 7. s. *Šamaš-ētir*, 269:9.
 8. s. *Šum-ukîn*, 317:5; 373:7.
 9. f. *Bēl-ahê-ériba*, *Bēl-ériba*, *Bēl-iqîša*, *Ibnâ*, *Nabû-šum-ukîn*, *Nâdin*, *Nanâ-ah-iddin*, *Zér-ukîn*.
 10. 288:3, 4.
^d*Marduk-apla-uṣur*, s. *Nabû-ušabši*, 137:4.
^d*Marduk-bēl-ilāni^{meš}*, ^d*Marduk-bēl-ilāni^{me}*,
 1. s. *Iddin-Nergal*, 219:2.
 2. 41:21.
^d*Marduk-éreš(-eš)*, f. *Bēl-šum-iškun*.
^d*Marduk-ériba*,
 1. s. *Imbâ*, 191:4; 240:2; 339:1.
 2. s. *Nabû-iddin*, 221:5.
 3. s. *Nabû-šum-éreš*, 233:1.
 4. s. *Nabû-ušallim*, 139:2; 368:3.
 5. s. *Nabû . . .*, 60:3.
 6. s. *Nâdinu*, 334:4.
 7. s. *iddin*, 339:3.
 8. ^h*HU-KAK*, 23:3.
 9. 165:8.
^d*Marduk-ētir*, 247:3; 401:2.
^d*Marduk-iddin*, f. *Lû-ahû*.
^d*Marduk-ina-eš-ētir*, 212:8.
^d*Marduk-ina-tukulti(-ti)*, 302:2.
^d*Marduk-na-šîr*, ^d*Marduk-nâšîr*,
 1. s. *Bēl-épuš*, 248:6.
 2. s. *Dayân-ahê-iddin*, gs. *Šigûa*, 113:17; 120:24.
 3. s. *Kuri*, f. *Nabû-šum-lišir*, 344:4.

4. s. *Quddia*, 231:4.
 5. 395:13.
^d*Marduk-šâpik-zêri*,
 1. s. *Balâtu*, gs. *Miširâ*, 357:16; 408:14.
 2. s. *Bēl-ériba*, 248:4.
^d*Marduk-šarr-a-ni*, 73:6.
^d*Marduk-šum-ibni*,
 1. s. *Bēl-ah-ušabši*, gs. *Amêl-Êa*, 100:9.
 2. 152:1; 153:1; 156:1; 184:1; 232:1;
 266:1; 303:1.
^d*Marduk-šum-iddin*,
 1. s. *Bēl-apla-uṣur*, f. *Ardi-Marduk*, 107:5; 120:19.
 2. s. *Bēl-apla-uṣur*, f. *Bēl-nâdin-apli*, 117:14.
 3. s. *Bēl-apla-uṣur*, f. *Qudâ*, 408:13.
 4. s. *Nabû-ahê-uballit*, 78:3.
 5. s. *Nâdin*, gs. *Sutî*, 117:15.
 6. s. *Nâdinu*, gs. *Sutâ*, 407:13.
 7. 91:4; 157:3; 396:1.
^d*Marduk-šum-uṣur*, s. *Zérûtu*, 146:3.
^d*Marduk-šum . . .*, 324:10.
^d*Marduk-ušallim*, 346:15.
^d*Marduk-zêr-ibni*,
 1. s. *Taqîš-Gula*, 136:2.
 2. 30:3; 95:15; 227:2; 339:8; 350:3.
^d*Marduk . . .*,
 1. f. *Zêria*.
 2. 341:3; 361:12; 376:7.
Mi-šir-a, *Mi-šir-a-a*, gf. *Marduk-šâpik-zêri*,
Mukin-zêri,
 1. f. *Innina-zêr-ušabši*, *Kudurru*.
 2. 166:4.
Mukin-šumi, s. *Silim-Bêl*, 71:2.
Muk-ka-a, s. *Nabû-taddanni-uṣur*, 98:11.
Mun-na-bit, f. *Bêl-iddin*.
Mu-ra-nu, f. *Nabû-ahê-uballit*.
Mušallim-^dMarduk, 264:7; 359:24, 27; 391:12.
Mu-še-en-ša-a-a, 282:4.
Mu-še-zib, 343:9.
Mu-še-zib-^dBêl, *Mušêzib-^dBêl*,
 1. s. *Aplâ*, 91:10; 385:16.
 2. s. *Balâtsu*, gs. *Amêl-Êa*, 357:13.
 3. s. *Iddia*, 253:3.
 4. f. *Nanâ-ah-iddin*.
 5. 383:20.

Mu-še-zib-^dMarduk, *Mušêzib-^dMarduk*,
 1. s. *Nabû-zêr-lišir*, gs. *Iddina-Papsukal*, 408:2.
 2. s. *Sin-[tabni]*, f. *Bêl-ahê-iqîša*, 385:14.
 3. 165:4; 212:1; 390:1.
Mu-ši, s. *Iddina*, 124:3.
Mu-šib-ši, 321:8.
Na-al-ti-ilu, b. *Nabû-a-a-ú*, 373:5.
Nâ'id-ilâni^{meš}, f. *Kamazza'*.
Nâ'id-^dInnina,
 1. s. *Nabû-étir*, 138:4.
 2. 152:6; 153:6; 156:6; 232:6; 266:6;
 303:6.
Nâ'id-^dIstar, s. *Nabû-nâšîr*, 247:2.
Nâ'id-^dNergal, s. *Êribšu*, 334:7.
^d*Nabû-a-a-lu*, f. *Tammeš-naşabbi*.
^d*Nabû-a-a-ú*, b. *Nalti-ilu*.
^d*Nabû-ah-ibni*, 214:5.
^d*Nabû-ah-iddin*,
 1. s. *Nabû-iddin*, 42:7.
 2. s. *Nanâ-šar-uṣur*, 385:4.
 3. f. *Ina-eš-ētir*, *Nanâ-iddin*, *Rîmût*.
 4. ^h*nangaru*, 58:3.
 5. ^h*rêš šarri bêl piqittu Êanna*, 101:6;
 102:3; 103:14; 111:9; 113:5; 115:8;
 120:2, 9, 14, 16.
 6. 103:6; 107:8; 179:3; 243:5; 383:15;
 392:3; 396:2; 402:3.
^d*Nabû-ah-éreš(-eš)*, ^d*Nabû-ah-éreš*,
 1. s. *Lâbâši*, 240:5.
 2. s. *Nabû-hašata*, 233:3.
 3. f. *Nadnâ*, 33:10.
 4. 282:2; 339:10.
^d*Nabû-ahême-iddin*, f. *Innina-zêr-ibni*.
^d*Nabû-ahême-uballit(-i)*, ^d*Nabû-ahême-uballit(-i)*,
 1. s. *Dabibi*, f. *Lûša-ana-nûr-Marduk*, 408:17.
 2. s. *Mûrânu*, 107:2.
 3. f. *Lûši-ana-nûr-Marduk*, *Marduk-šum-iddin*.
^d*Nabû-ahême-ušallim*, ^d*Nabû-ahême-ušallim*,
 1. s. *Kalâmu*, 346:2.
 2. s. *Nabû-damâqu*, 346:8.
 3. f. *Ibnâ*, *Istar-šum-éreš*, *Silim-Bêl*.
 4. 161:7; 192:3; 282:1; 346:21.
^d*Nabû-dûr-e-du*, 333:11.

- ^a*Na-bi-e-lisir*, 219:6.
^a*Nabû-épuš(-uš)*,
 1. f. *aḥe-iddin*.
 2. 360:10.
^a*Nabû-éreš*, f. *Manna-akî-Nabû*.
^a*Nabû-ériba*,
 1. s. *Amêl*: . . . , 339:5.
 2. s. *Ēanna-ibni*, 48:4.
 3. f. *Laqîpi*.
 4. 403:2.
^a*Nabû-eri-ba-ahû*, f. *Bâniṭi-éreš*.
^a*Nabû-éṭir(-ir)*, ^a*Nabû-éṭir*,
 1. s. *Nabû-śarhi-ili*, f. *Anum-zér-ibni*,
 102:14.
 2. s. *Rîmût*, 357:5.
 3. s. *Zêria*, 395:26.
 4. f. *Ardi-Gula*, *Nâid-Innina*, *Nanâ-ahy-iddin*.
 5. 360:11; 361:15; 370:18; 377:19;
 395:14.
^a*Nabû-éṭir-napšati^{meš}*, ^a*Nabû-éṭir-napšati^{me}*,
 1. s. [*Bêl-iqâsha*], gs. *Bêl-apla-uṣur*, 385:17.
 2. s. *Ša-Nabû-šû*, 76:10.
 3. s. *Šigûa*, 260:9.
 4. 298:2; 359:1, 28, 31, 36; 392:2; 402:2.
^a*Nabû-ga-mil*,
 1. f. *Ibni-Ištar*,
 2. 283:4.
^a*Nabû-ha-ša-ta*, f. *Nabû-ah-éreš*.
^a*Nabû-ibni*, 52:3.
^a*Nabû-iddin*,
 1. s. *Banunu*, 164:4.
 2. s. *Bêl*: . . . , 60:4.
 3. s. *Iddin-Nergal*, 8:2.
 4. s. *Nabû-zâkir*, 215:7.
 5. f. *Ardia*, *Marduk*, *Marduk-êriba*, *Nabû-ah-iddin*, *Zêria*.
 6. 355:3.
^a*Nabû-éna-ka-si-iá*, ^hša eli bi-ta-a-nu, 64:14.
^a*Nabû-iqîša(-ša)-a*, ^a*Nabû-iqîša(-ša)*,
 1. s. *Kinêa*, 245:4.
 2. 325:7; 384:11.
^a*Nabû-iq-şur*, s. *Nergal-šum-ibni*, 82:2.
^a*Nabû-karâbi*, 182:8; 192:10.
^a*Nabû-karâbi-AM*, 382:12.
^a*Nabû-ka-şir*, ^a*Nabû-kâşir*,

1. s. *Amurrû-natannu*, 96:10.
 2. s. *Nabû-śarrani*, 107:3.
 3. 136:7; 254:2.
^a*Nabû-ki-şir*, s. *Šadûnu*, 393:11.
^a*Nabû-kudurri-uṣur*, šar *Bâbili^{ki}*, 195:15;
 325:5; 337:12; 348:11; 383:23; 385:3,
 21; 395:6.
^a*Nabû-li'â*, f. *Aqar-aplu*, *Iddina-ahû*, *Ribêtî*.
^a*Nabû-mukîn(?)*, f. *Šulâ*.
^a*Nabû-mukîn-apli*,
 1. s. *Ahu-ia-a-li-du*, 115:16.
 2. s. *Nâdin*, gs. *Dabibi*, ^hšatammu, 103:13;
 104:11; 120:9, 13.
 3. f. *Balâṭsu*.
 4. 287:7; 397:1.
^a*Nabu-mukîn-zêri*,
 1. s. *Dabibi*, f. *Nidinti-Bêl*, 101:5.
 2. s. *Iqîša-Marduk*, 120:22.
 3. s. *Nâdinu*, gs. *Dabibi*, ^hšatammu, 102:2
^a*Nabû-mukîn*: . . . , 384:4.
^a*Nabû-mu-še-ti-iq-urra*, ^a*Nabû-mušetiq-urra*,
 1. s. *Balâṭsu*, 342:12.
 2. s. *Egibi*, 122:14; f. *Ardi-Bêl*, 407:15.
 3. s. *Nanâ-éreš*, 348:7.
 4. s. *Šamaš-éreš*, 195:8.
 5. 283:3; 342:3; 390:2.
^a*Nabû-nâ'id*, 333:8, 14.
^a*Nabû-nâdin-ahi*, 96:8.
^a*Nabû-na-din-šumi*,
 1. s. *Rîmût-Gula*, 349:2.
 2. f. *Bêl-ibni*.
 3. ^hšatammu, 16:5.
 4. 337:7.
^a*Nabû-na-şir*, ^a*Nabû-nâşir*,
 1. s. *Aḥ-éreš*, 338:4.
 2. s. *Laqîpi*, 265:13.
 3. s. *Nergal-iddin*, ^hkudimmu, 24:3; 25:4.
 4. s. *Nergal-ušallim*, 339:4.
 5. f. *Bânia*, *Bêl-ah-iddin*, *Bêl-ah-ériba*,
 Nâid-Ištar: *iddin*.
 6. 141:4; 323:13; 328:6; 360:18; 375:3.
^a*Nabû-qâṭâ-şa-bat*, f. *Nabû-šum-iddin*.
^a*Nabû-ri-man-[ni]*, s. *Nanâ*: . . . , 198:4.
^a*Nabû-rîm-ili*, f. *Zabini*.
^a*Nabû-şar-ahêmeš-şu*, ^a*Nabû-şar-ahême-şu*,
 1. s. *Bêl-ahê*: . . . , 348:3.

2. 322:8.
^a*Nabû-śarr-a-ni*, f. *Nabû-kâşir*.
^a*Nabû-śar-ili*, gf. *Anum-zér-ibni*.
^a*Nabû-śar-uṣur*,
 1. ^hrêš šarri, 84:3, 15.
 2. 387:1.
^a*Nabû-śapik-zêri*, 72:7.
^a*Nabû-śum-ib-ni*, ^a*Nabû-śum-ibni*,
 1. s. *Aḥe-ea*, 194:2.
 2. s. ^h*Bau-ēṭirat*, 325:11.
 3. s. *Ša-Nanâ-šû*, 293:2.
 4. f. *Ibni-Innina*.
 5. 36:10.
^a*Nabû-śum-iddin*,
 1. s. *Bêl-iddin*, 342:9.
 2. s. *Nadnâ*, 4:8; 328:8.
 3. s. ^hnangaru, f. *Nabû-šum-ukîn*, 107:10.
 4. s. *Nabû-qâṭâ-şa-bat*, 39:8.
 5. s. *Zabidâ*, 245:6.
 6. ^hrabû ša *Amurrû-şa*: . . . , 234:2.
 7. 160:4; 165:10; 186:2; 322:11; 325:9.
^a*Nabû-šum-işkun(-un)*, s. *Zabidâ*, 360:9.
^a*Nabû-śum-éreš*,
 1. s. *Zîbi*, 307:2.
 2. f. *Marduk-êriba*, *Šamaš-zér-ibni*.
 3. 376:2.
^a*Nabû-śum-lisir*,
 1. s. *Bêl-éṭir*, 352:2.
 2. s. *Marduk-nâşir*, gs. *Kurt*, 344:3.
 3. 208:2; 211:6; 387:10; 392:8.
^a*Nabû-śum-ukîn*,
 1. s. *Bêl-śunu*, 315:8.
 2. s. *Ēṭiru*, f. *Ili'-Marduk*, 408:12.
 3. s. *Ibâ*, 194:1.
 4. s. *Mardukâ*, 215:2.
 5. s. *Nabû-śum-iddin*, gs. ^hnangaru, 107:9.
 6. s. *Nazia*, 47:5.
 7. f. *Nabû-bêl-śunu*, *Nergal-ina-ešti-éṭir*.
 8. 197:2; 261:8.
^a*Nabû-śum-ušabşı(-şı)*,
 1. s. *Ilu-li'â*, 373:3.
 2. 166:8; 321:4.
Nabû-tad-dan-ni-uṣur, f. *Mukkâ*.
^a*Nabû-ú-bal-lit*, ^a*Nabû-uballit(-il)*,
 1. s. *Ina-[Êsaqila-zêru]*, gs. *Amêl-Êa*,
 120:23.
 2. 272:4.
^a*Nabû-upahîr*, f. *Nabû-zér-ibni*.
^a*Nabû-UD-ga-bi*, 353:3.
^a*Nabû-UŞ*, f. *Nabû-zâkir*.
^a*Nabû-ušabşı(-şı)*,
 1. f. *Marduk-apla-uṣur*.
 2. 333:12.
^a*Nabû-ušallim*,
 1. s. *Bêl-éreš*, 80:5.
 2. s. *Bêl-śunu*, gs. *Dannâa*, 114:11;
 116:15; 118:14.
 3. s. *Nabû-zér-ukîn*, 334:1.
 4. f. *Ēanna-śar*: . . . , *Marduk-êriba*, *Sillâ*.
 5. ^hsanâ, 380:6.
 6. 63:13; 335:2.
^a*Nabû-ú-še-zib*,
 1. s. *Bâniṭušu*, 48:3.
 2. s. *Ša-Nabû-šû*, 6:6.
 3. f. *Nazia*.
 4. 17:4; 63:24; 300:7.
^a*Nabû-tukulti(-ti)*, 377: crosswise; 388:2.
^a*Nabû-za-kir*,
 1. s. *Nabû-UŞ*, 2:10.
 2. f. *Nabû-iddin*.
^a*Nabû-zér-ibni*,
 1. s. *Aḥu-Aya*, 373:4.
 2. s. *Ardi-Innina*, ^hkudimmu, 49:5.
 3. s. *Iddina*, 263:9; 345:12.
 4. s. *Iddin-Nergal*, 345:6.
 5. s. *Nabû-upahîr*, 205:2.
 6. s. *Rîmût*, 286:10.
 7. s. *Taribi*, 27:3.
 8. f. *Balâṭsu*, Ba . . . su, *Šulâ*.
 9. ^harad *ékalli*, 323:8.
 10. ^hnappaḥ *siparri*, 54:4.
 11. 49:10; 61:9; 286:8; 321:12; 322:14.
^a*Nabû-zér-iddin*,
 1. s. *Qud*: . . . bi, 323:10.
 2. s. *Ša-Nabû-šû*, 187:3.
 3. f. *Nâdin*, *Sillâ*.
 4. ^hnappaḥ *parzilli*, 9:4; 53:3; 222:4.
 5. ^hnappaḥ *siparri*, 150:3.
 6. 11:3; 54:3; 172:5; 226:2; 321:2, 3;
 322:5.
^a*Nabû-zér-iqîša(-şa)*,
 1. f. *Gimillu*.

2. 8:8.
^a*Nabû-zér-iškun(-un)*, 283:12.
^d*Nabû-zér-lîšir*,
 1. s. *Iddina-Papsukal*, f. *Mušézib-Marduk*, 408:2.
 2. s. *Nergal-iddin*, 215:6.
 3. ^b*mâr šipri*, 86:4.
^d*Nabû-zér-ukîn*,
 1. s. *Nabû-zér-ušabši*, 360:36.
 2. f. *Nabû-ušallim*.
 3. ^b*paqqâ*, 286:5.
 4. 94:2.
^d*Nabû-zér-ušabši(-ši)*,
 1. f. *Nabû-zér-ukîn*.
 2. 286:2; 361:18.
^d*Nabû*,
 1. s. *Bél*, 308:4.
 2. s. *Ibni-Ištar*, 132:2.
 3. s. *Šamaš-ah-iddin*, gs. ^b*dikî*, 131:2.
 4. f. *Ahia*, *Bél-uballit*, *Iddia*, *Marduk-ériba*.
 5. 94:4; 174:4.
^d*Nabû-ahê*, f. *Šamaš-uballit*, 38:10.
^d*Nabû šu*, ^b*širku*, 96:2.
^d*Nabû ušallim*, 376:5.
Na-dan, f. *Dayân(?)-šar-ušur*.
Na-di-nu, *Na-din*,
 1. s. *Babûtu*, f. *Šamaš-mukîn-apli*, 123:11.
 2. s. *Bél-ahê-iqîša*, gs. *Egibi*, 104:17;
 120:18; 408:3.
 3. s. *Dabibi*, f. *Nabû-mukîn-apli*, 104:12;
 f. *Nabû-mukîn-zêri*, 102:2.
 4. s. *Egibi*, f. *Šamaš-mukîn-apli*, 111:13.
 5. s. *Kiribtu*, 212:16.
 6. s. *Innin-zér-ibni*, 115:17.
 7. s. *Marduk*, 39:10.
 8. s. *Nabû-zér-iddin*, 177:10.
 9. s. *Nadnâ*, 340:5.
 10. s. *Nergal-nâşir*, 385:15.
 11. s. *Šappû*, 76:6.
 12. s. *Sutia*, f. *Marduk-šum-iddin*, 407:14.
 13. s. *Sutî*, f. *Marduk-šum-iddin*, 117:15.
 14. f. *Marduk-ériba*, *Nabû-mukîn-apli*.
 15. ^b*nangaru*, 321:5.
 16. 72:2; 197:2; 236:3; 282:2; 383:19;
 403:1; 408:7.

Nad-din-nu, 110:2.
^a*Na-din(?)-nu*, 73:5.
Nad-na-a,
 1. s. *Nabû-ah-éreš*, 33:10.
 2. f. *Bél-ibni*, *E[til]lum*, *Kinuna*, *Nâdin*,
Nabû-šum-iddin, *Nanâ-iddin*, *Nergal-šum-ibni*.
 3. 323:12; 355:2; 361:19.
^d*Na-na-a-ah-iddin*,
 1. s. *Arrab*, 315:5; 348:2.
 2. s. *Bél-ibni*, 245:3.
 3. s. *Marduk*, 334:3.
 4. s. *Mušézib*, 348:6.
 5. s. *Nabû-éṭir*, 304:2.
 6. s. *Nabû-šum-ibni*, 354:7, 10.
 7. f. *Nanâ-éreš*.
 8. 366:19; 397:12.
^d*Na-na-a-épuš(-uš)*, 395:25.
^d*Na-na-a-éreš(-eš)*, ^d*Na-na-a-éreš*,
 1. s. *Kudurru*, 284:3.
 2. s. *Nanâ-ah-iddin*, 348:4.
 3. s. *Nergal-éṭir*, 248:2.
 4. s. *Zérâtu*, 342:4.
 5. f. *Anum-ibni*, *Aplâ*, *Bél-ériba*, *Gûjudu*,
Iddina-ahû, *Ina-eši-éṭir*, *Iqîša*, *Marduk*,
Nabû-mušétig-urra, *Nergal-iddin*,
Quddia, *Sin-ibni*, *Zîria*.
 6. 15:3; 48:11; 161:5; 225:2; 229:2;
 230:3; 271:3; 282:3; 316:2, 6; 333:4.
^d*Na-na-a-ibni*, f. *Nergal-nâşir*, *Nergal-šum-ibni*.
^d*Na-na-a-iddin*,
 1. s. *Ahê-ši*, 305:2.
 2. s. *Bél-lûmur*, ^b*gallabu*, 350:8.
 3. s. *Nabû-ah-iddin*, 368:5.
 4. s. *Nadnâ*, 339:2.
 5. s. *Nergal-ušezib*, 117:6.
 6. s. *Riheti*, 137:6.
 7. f. *Dannu-ahê-šu-ibni*, *Iddina*.
 8. ^b*mandidi*, 279:4.
 9. 117:2; 126:5; 152:7; 153:7; 156:7;
 162:5; 192:11; 232:7; 240:4; 266:7;
 347:5; 360:14; 376:6; 384:8.
^d*Na-na-a-karâbi*,
 1. s. *Ahiala'*, 21:10.
 2. s. *Šumâ*, 315:3.

3. 92:5; 355:6.
^d*Na-na-a- . . . bi-ra-bi*, 13:10.
^d*Na-na-a-šar-ušur*,
 1. f. *Nabû-ah-iddin*.
 2. 225:6.
^d*Na-na-a-šum-ušur*, ^b*atâ ša abulli dînu*, 65:4.
^d*Na-na-a-ú-sal-li*,
 1. s. *Balâṭsu*, 246:2.
 2. 219:9.
^d*Na-na-a-ah . . . ,* s. *Ibnâ*, 35:10.
^d*Na-na-a . . . ,* f. *Bulluṭa*, *Nabû-rîmanni*.
Nangari-ia, gf. *Anum-bâni-ahi*.
^b*nangaru*, gf. *Nabû-šum-ukîn*.
Na-pir-ti-ili, 34:10.
Na-ṣi-ru, 127:5.
Na-zi-ia,
 1. s. *Nabû-ušezib*, 323:1.
 2. f. *Nabû-šum-ukîn*.
^d*Nergal-ah-iddin*,
 1. s. *Amurrû-iddin*, 100:2.
 2. f. *Ardia*.
 3. 100:7.
^d*Nergal-ahême-na-din*, 63:16.
^d*Nergal-a-ša-rid*, 144:2.
^d*Nergal-épuš(-uš)*, 318:12.
^d*Nergal-éṭir*,
 1. f. *Amêl-Nanâ*, *Nanâ-éreš*.
 2. 7:2.
^d*Nergal-ibni*,
 1. s. *Ammanu*, 196:8.
 2. 219:1.
^d*Nergal-iddin*,
 1. s. *Nanâ-éreš*, 315:7.
 2. f. *Nabû-nâşir*, *Nabû-zér-lîšir*, *Šadûnu*.
 3. ^b*UR*, 40:6.
 4. 366:22; 387:34.
^d*Nergal-ina-eši-éṭir*,
 1. s. *Dannâ*, f. *Šamaš-zér-ušabši*, 112:13;
 118:12.
 2. s. *Nabû-šum-ukîn*, 260:11.
^d*Nergal-nâşir*,
 1. s. *Aplâ(?)*, 345:18.
 2. s. *Nanâ-ibni*, 95:1, 9.
 3. s. *Nergal-nâşir*, 318:14.
 4. f. *Nâdin*, *Nergal-nâşir*.
 5. 63:17, 18; 337:9; 383:18.

^d*Nergal-šar-ušur*, 134:3; 149:7.
^d*Nergal-šum-ibni*,
 1. s. *Nadnâ*, 8:10; 68:3.
 2. s. *Nanâ-ibni*, 333:15.
 3. f. *Nabû-iqṣur*.
 4. 52:3; 68:6; 188:3; 235:5.
^d*Nergal-šum-iddin*,
 1. s. *Ina-eši-éṭir*, 340:2.
 2. 216:11.
^d*Nergal-ú-bal-lî*, ^d*Nergal-uballi(-i)*,
 1. s. *Bél-mukîn*, gs. ^b*šangû* ^d*Adad*, 107:11.
 2. 6:10; 26:10.
^d*Nergal-ušallim*,
 1. s. *Bél-iddin*, 286:6.
 2. f. *Nabû-nâşir*.
 3. 221:3; 302:3; 402:7.
^d*Nergal-ú-še-zib*,
 1. f. *Nand-iddin*.
 2. 323:7.
^d*Nergal-zér-ibni*, 405:1.
Ni-din-tum, 271:6.
Ni-din-ti-^dBél,
 1. s. *Bél-ibni*, 383:4.
 2. s. *Nabû-mukîn-zêri*, gs. *Dabibi*, ^b*ša-tammu*, 101:4.
Ni-qu-du, 213:9; 346:16, 19.
Ni-su-ilu, f. *Bél-ahê-ériba*, *Bél-iqbi*.
Nûr-e-a,
 1. f. *Rîmût*.
 2. 159:2; 173:4; 274:10.
Nûr-^dSin, 212:12.
Pir',
 1. s. *Èanna-šum-ibni*, 103:2.
 2. s. *Èan*, 101:14.
 3. 322:13.
Pu-uh-hi, f. *Bulluṭa*.
Pu-uh-ru, f. *Ibnâ*.
Qud-a-a, *Qud-da-ia*,
 1. s. *Marduk-šum-iddin*, gs. *Bél-apla-uṣur*, 408:13.
 2. 212:2.
Qud-aš-da-a-a, 96:6.
Qud-di-ia,
 1. s. *Nanâ-éreš*, 245:7.
 2. f. *Aplâ*, *Marduk-nâşir*.
 3. ^b*dalû*, 351:9.

4. 79:9; 278:5; 364:21.
Qu...bi, f. *Nabû-zér-iddin*.
/Qu-[un]-na-bu, 395:16.
rab bâni, gf. *Rimût-Bél*.
Ra..., f. *Iddia*.
hrê'û satuukki, f. *Bél-iddin*.
Ri-hi-e-tu, *Ri-hi-e-ti*,
 1. s. *Nabû-lî'ú*, 231:3.
 2. f. *Ardi-Nabû*, *Êribšu*, *Gimillu*, *Nanâ-iddin*.
Ri-mu-tu, *Ri-mut*,
 1. s. *Balâtu*, 47:3; 215:9.
 2. s. *Bél-ah-iddin*, 276:3; 317:3.
 3. s. *Êkur-zâkir*, f. *Kinâ*, 118:4.
 4. s. *Hazannu*, 284:4.
 5. s. *Innina*, 129:4.
 6. s. *Kurbananni-Marduk*, gs. *Ardi*, 76:8.
 7. s. *Kuri*, f. *Anum-ah-iddin*, 106:12.
 8. s. *Nabû-ah-iddin*, 328:1.
 9. s. *Nûrêa*, 131:10.
 10. f. *Aqar-aplu*, *Ardia*, *Marduk*, *Nabû-êtir*, *Nabû-zér-ibni*, *Zababa-mudammiq-ahi*.
 11. *hardu*, 314:3.
 12. *hpaþharu*, 366:20.
 13. *hšušanu ša sîsê*, 200:3.
 14. 15:1; 210:4; 212:11; 350:2.
Ri-mut-^aBél,
 1. s. *Bânia*, gs. *rab bâni*, 102:16.
 2. s. *Bél-uballit*, gs. *Gimil-Nanâ*, 102:12.
 3. s. *Iqîsha-Marduk*, gs. *Êtiru*, 114:12.
 4. f. *Bulluł*.
Ri-mut-^aÊa, gf. *Ardia*.
Ri-mut-ilâni^{meš}, 192:4.
Ri-mut-^aGu-la, f. *Nabû-nâdin-šumi*.
Ri-šu-u-nu, f. *Ilu-ibni*.
Si-lim-^aBél,
 1. s. *Aplâ*, 354:15.
 2. s. *Hayap*, f. *Ardi-Innina*, 119:15.
 3. s. *Nabû-ah-ûšallim*, 138:9.
 4. f. *Balâtu*, *Mukîn-šumi*, *Šamaš-iddin*.
Si-lim-ili,
 1. *hrê'û šarri hša eli quppi ša Êanna*, 104:14.
 2. *hrê'û šarri hša muþhi quppi ša šarri ša Êanna*, 102:13.

^a*Sin-ana-bîti-šu*, 89:6.
^a*Sin-êtir*, 366:9.
^a*Sin-ibni*,
 1. s. *Nanâ-êreš*, 111:12.
 2. s. *Šamaš-damâqu*, 195:6.
^a*Sin-iddin*, *hqipu ša Êanna*, 76:3; 344:2.
^a*Sin-lîq-unnînni*, gf. *Ardi-Nabû(?)*, *Gimillu*, *Iddina*, *Šamaš-šum*
^a*Sin-qu-na*, 95:13.
^a*Sin-šar-an-ni*, 360:17.
^a*Sin-šar-uşur*, *hrê'û šarri hbel piqittum Êanna*, 104:13.
^a*Sin-şum-uşur*, 340:9.
^a*Sin-tabni*, gf. *Bél-ahê-iqîsha*.
Su-ti-ia, *Su-ti-i*, gf. *Marduk-şum-iddin*.
^a*Ša-^aBél-lis-ši*, 213:2, 3, 14.
^a*Ša-^aBél*, 131:8.
^a*Šadû*,
 1. s. *Nabû-bél-şunu*, h. *Amtia*, 106:4.
 2. f. *Istar-şum-iddin*.
^a*Ša-du-nu*, *Ša-du-ni*,
 1. s. *Nergal-iddin*, 215:1.
 2. f. *Nabû-ki-şir*.
 3. *h кудимму*, 321:17.
 4. 51:5, 7; 215:12; 238:4; 360:34.
^a*Ša-la-da-a-tu*, 360:8.
^a*Šamaš-a-na-bîti-šu*, s. *Amêl-Nabû*, *h кудимму*, *h şirku*, 101:1.
^a*Šamaš-ah-iddin*,
 1. s. *Bél-ah-iddin*, 387:27.
 2. s. *hdikû*, f. *Nabû*, 131:3.
 3. s. *Lû-şum*, 116:4.
 4. s. *Sin-lîq-unnînni*, f. *Gimillu*, 106:15.
 5. s. *Tâb-Uruk^{ki}*, 64:1.
 6. *hrab ešerti*, 366:18.
 7. 212:10; 216:3; 384:9.
^a*Šamaš-damâqu*,
 1. s. *Ina-eši-[êtir]*, 101:13.
 2. f. *Bulluł*, *Sin-ibni*.
 3. 236:5; 344:10; 388:1.
^a*Šamaš-êreš*,
 1. f. *Nabû-muþetiq-urra*.
 2. 216:8.
^a*Šamaš-êriba*,
 1. s. *Bél-dala'*, 231:7.
 2. s. *Bél-şum-iškun*, 315:10

3. 258:6.
^a*Šamaš-êtir*,
 1. f. *Marduk*.
 2. 366:7.
^a*Šamaš-ibni*, *haškapu*, 169:3.
^a*Šamaš-iddin*,
 1. s. *Balâtsu*, 96:12.
 2. s. ^a*IB-êtir*, 39:12.
 3. s. *Kidin-Marduk*, 99:14.
 4. s. *Silim-Bél*, 66:2; 296:2.
 5. s. *Silim-Bél*, *hrê'û işsurâti*, 239:3.
 6. s. *Šâpik-zêri*, 131:11.
 7. f. *Ardia*, *Bél-ušallim*.
 8. *haškapu*, 315:4.
 9. *hrê'û işsurâti*, 273:2; 275:3.
 10. 39:17; 212:5; 218:8; 271:5.
^a*Šamaš-iq-bi*, s. a-a, 269:5.
^a*Šamaš-mukîn-apli*,
 1. s. *Dayân-ahê-iddin*, gs. *Şigûa*, 113:14.
 2. s. *Nâdin*, gs. *Bâbûtu*, 123:11; gs. *Egibi*, 111:13.
^a*Šamaš-şar-uşur*,
 1. s. *Aşapgi'*, 76:2.
 2. s. *HUM-HUM-ah-iddin*, 95:4.
^a*Šamaš-şum-iddin*,
 1. s. *Sin-lîq-unnînni*, f. *Ardi-Nabû(?)*, 97:2.
 2. s. *Şum-ukîn*, 91:5.
 3. 404:7.
^a*Šamaš-şum-ukîn*,
 1. s. *Kalumu*, 323:4.
 2. s. *hmandidi*, f. *Ardia*, 117:5.
 3. 271:1; 354:18.
^a*Šamaš-şum*, s. *Êanna-şapnu*, gs. *Sin-lîq-unnînni*, 106:1.
^a*Šamaš-uballit(-it)*,
 1. s. *Amêlu*, f. *Iddina*, 122:5.
 2. s. *Nabû-ahê*, 38:10.
^a*Šamaš-zér-êriba*, f. *Nabû-bâni-ahi*.
^a*Šamaš-zér-ibni*,
 1. s. *Lâbâši*, 283:6.
 2. s. *Nabû-şum-êreš*, 114:9.
 3. 271:6, 9; 366:26.
^a*Šamaš-zér-iddin*,
 1. s. *Nabû-balâtsu-iqbi*, 264:3.
 2. s. *Şamu* (or *Şâkin-şumi*), 8:12.

^a*Šamaš-zér-iqîsha(-şa)*,
 1. s. *Innin-şum-uşur*, 102:5.
 2. f. *Aplâ*, *Nabû-bâni-ahi*.
 3. 296:4.
^a*Šamaš-zér-lîşir*, s. *Bél-ušallim*, 204:5.
^a*Šamaš-zér-uşabşı(-şı)*, ^a*Šamaš-zér-uşabşı*,
 1. s. *Nangaria*, f. *Anum-bâni-ahi*, 106:18.
 2. s. *Nergal-inâ-eşî-êtir*, gs. *Dannêa*, 112:12; 118:11.
 3. 212:15.
^a*Šamaš*, 403:4.
^a*Šamaš* *iddin*, 192:6.
^a*Ša-mu* (or *Şâkin-şumi*),
 1. s. *Ibni-Istar*, 349:3.
 2. f. *Šamaš-zér-iddin*, 8:13.
 3. 361:9, 16.
^a*Ša-^aNabû-şa-lim*,
 1. f. *Êa-ana-bîti-şu*.
 2. *h qalla ša Nabû-şar-uşur*, 84:14.
^a*Ša-^aNabû-şu-ú*,
 1. s. *Ahîtu*, 361:14.
 2. s. *Bél-ah-iddin*, 70:2.
 3. s. *Laqîpi*, 194:3.
 4. s. *Şar-ukîn*, 307:4.
 5. f. *Ibni-Istar*, *Nabû-uşezib*, *Nabû-zér-iddin*, *Nabû-êtir-napşâti*.
 6. 191:2; 221:1; 245:11; 360:5.
^a*Ša-^aNa-na-a-şu-u*, f. *Nabû-şum-ibni*.
<sup>[a]Ša-^a] ^a*Na-na-a-ta-ş-mit*, 347:3.
^a*h sangû ^aAdad*, gf. *Nergal-uballit*.
^a*Ša-pik-zêri*, f. *Šamaš-iddin*.
^a*Şap-pu-ú*, f. *Nâdin*.
^a*Şa-še-in-nu*, 360:23.
^a*Şa-rid*,
 1. f. *Innina-şum-uşur*.
 2. 360:12.
^a*Şar-rat-zér-Uruk^{ki}*, 238:3.
^a*Şar-ukîn*, f. *Şa-Nabû-şu*.
^a*Şa-ta-zi-ta(?)*, 321:13.
^a*Şa*, f. *Etillu*.
^a*Şi-gu-u-a*, gf. *Marduk-nâsir*, *Nabu-êtir-napşâti*, *Şamaš-mukîn-apli*.
^a*Şi-rik-ti*, *Şi-rik-tum*, 212:2; 360:24; 366:3.
^a*Şu-la-a*,
 1. s. *Adliba*, 18:3.
 2. s. *Ahî-şâ*, 351:4.</sup>

3. s. *Anum-ana-biti-šu*, gs. *Kuri*, 106:13.
 4. s. *Ardia*, 334:5.
 5. s. *Ardi-Ēa*, f. *Apla*, 111:4.
 6. s. *Ardi-Ēa*, f. *Gimillu*, 111:4.
 7. s. *Etillu*, 248:3.
 8. s. *Iddina*, 250:8.
 9. s. *Nabû-mukîn*(?), 109:4.
 10. s. *Nabû-zêr-ibni*, 294:4.
 11. s. *Tašti* , 345:4.
 12. f. *Kudurru*, *Zeria*.
 13. 7:5; 192:12; 212:4; 247:9; 313:2;
 330:2; 366:4.
Šul-lum, f. *Ina-sil-Nergal*.
Šum-ibni, s. *Ina-eši-ētir*, 113:3.
Šum-iddin,
 1. s. *Abia*, 345:3.
 2. s. *Ilâni* , 286:9.
Šu-ma-a, *Šuma-a*,
 1. s. *Amêl-naqittu*, *hrê'û sattukki*, 29:2.
 2. s. *Iddia*, 360:35.
 3. s. *Kunâia*, 356:4.
 4. f. *Nanâ-karâbi*.
 5. *hrê'û sattukki*, 171:2; 371:4.
 6. 181:2; 282:4; 360:16.
Šum-ukîna(-na), *Šum-ukîn*,
 1. s. *Amêl-i* , f. *Gula-zêr-ibni*, 195:5.
 2. s. *Šillâ*, 334:9.
 3. s. *Zabidâ*, 285:1.
 4. f. *Ibni-Istar*, *Marduk*, *Šamaš-šum-iddin*.
 5. 280:4; 283:1; 361:13; 377:crosswise.
Šum-ušur, 340:7, 10, 13.
Sú-na-a (possibly *Ku-na-a*), 355:1.
Sú-zî-ia, f. *Ardia*.
Sú-zu-bu,
 1. s. *Gamil-Nanâ*, f. *Balâtu*, 119:14.
 2. s. *Ēriba*, 323:9.
 3. f. *Dannéa*, *Laqîpi*.
 4. 179:8; 333:6.
Šil-la-a,
 1. s. *Ha-am-du-ni-i*, 64:17.
 2. s. *Nabû-ušallim*, 41:10.
 3. s. *Nabû-zêr-iddin*, 37:10.
 4. f. *Anum-ah-iddin*, *Balâtu*, *Bêl-šum-iškun*, *Gimillu*, *Harrân-Bêl*, *Manna-akî-ilânia*, *Šum-ukîn*.

5. *hekushâ*, 161:4.
 6. 41:22; 395:17, 22, 30.
Šil-me, 47:6.
Ši-ra-am, 356:1.
Ta-bal-la-a, f. *Amêl-Nanâ*.
Tab-ni-e-a,
 1. s. *Bêl-upahbir*, 374:7.
 2. s. *Kalbi-^aSin*, f. *Itti-^aNabû-balâtu*,
 112:15; 114:14; 116:17; 117:16;
 118:16.
 3. f. *Bânia*.
 4. 213:4; 260:2, 5; 328:9.
Ta-ad-dan, 184:5.
Tad-dan-nu, 125:1; 126:1; 127:1; 129:1.
Tak-lu-tû-mu, 322:6.
TA-^aMarduk, 395:1.
Tam-meš-mukîn, 353:2.
Tam-meš-na-šab-bi, s. *Nabû-âlu*, 345:8.
Ta-qi-ša-^aGu-la, *Ta-qiš-^aGula*,
 1. f. *Marduk-zêr-ibni*.
 2. *KAB-SAR*, 372:6.
 3. 247:4; 333:1; 341:6.
Ta-ri-bi, *Ta-rib*,
 1. s. *Bêl-iqîšâ*, 385:10.
 2. f. *Anum-êreš*, *Ardia*, *Nabû-zêr-ibni*.
 3. 247:8; 270:7.
Ta-ri , 384:2.
Taš-ti , f. *Šulâ*.
Ta , f. *Kâşir*.
Ti-dan-ni, f. *Barsip^{ki}-zêru*.
Tur . . . al-*si*, f. *Amêl-Nanâ*.
Tâbi-ia, s. *Kidin-Marduk*, f. *Ēanna-likpi-*
usur, 118:13.
Tâb-Uruk^{ki},
 1. f. *Šamaš-ah-iddin*.
 2. 360:edge.
Tâbi , 393:11.
Ū-bar,
 1. s. *Gimillu*, 350:7.
 2. *hdalû*, 125:3.
Ū-bar-^aNergal, 95:16.
Ū-qu-pu, 274:9.
Uruk^{ki} , f. *Hašunu*.
Za-bá-bá-mudammiq-ahi, s. *Rîmût*, 109:2.
Za-bi-da-a,
 1. s. *Ah-êreš*, 286:7.

2. f. *Nabû-šum-iddin*, *Nabû-šum-iškun*,
 ^aŠum-ukîn.
 3. 382:11.
Zab-di-ili,
 1. s. *A-a-na-ri-i*, 44:10.
 2. 267:1.
Za-bi-ni, s. *Nabû-rîm-ili*, 382:10.
Za-kir,
 1. f. *Bêl-ibni*.
 2. 154:2.
Za-ru-tû, 360:13.
Zêri-ia,
 1. s. *Bêl-iddin*, 217:2.
 2. s. *Egibi*, f. *Ardi-Marduk*, 113:13.
 3. s. *Gimillu*, 339:11.
 4. s. *Marduk* , 308:1.
 5. s. *Nabû-iddin*, 403:7.
 6. s. *Šulâ*, 192:4.
 7. f. *Gimillu*, *Nabû-êtir*.
 8. *hirrišu*, 387:31.
 9. 120:11; 152:5; 153:5; 156:5; 184:6;
 232:5; 266:5; 303:5; 382:4; 403:13.
Zêr-ibni, 192:3.
Zêr-iqîša(-ša)-a, 345:15.
Zêr-ukîn,
 1. s. *Amêl* , 338:10.
 2. s. *Marduk*, 345:9.
 3. f. *mušetiq-urra*.

Names of Places.

^a*A-ma-nu*, 120:8.
^a*A-šur-ri-tum*, ^a*A-šur-ri-ti*, 114:1; 407:18.
Bâbilu^{ki}, 1:11; 2:13, *passim*.
Bar-sip^{ki}, 96:13.
Bît-^mDa-ma-nu, 284:2.
^a*Bît-^mŠa-ma'-ilu*, 118:17.
Bit-qa ša ^{md}*Bêl-êtir ši-i-hu* *ša* ^a*Bêlit* *ša* *Uruk^{ki}*,
 357:18, 19.
^{md}*Da-nu*, 372:2.
Dilmunk^{ki}, 6:9; 17:1; 67:1.
^a*Du-^li-il*, 86:3.
Dûr-Bâbili^{ki}, 216:7.
Ēbir nâri 103:12.
^a*H-kal-la-ti*, 115: 2, 6.
^a*nârEš-šu*, 117:17.
^a*Ezu-ga-na-bi*, 387:8, 13.

^a*Kab-na ša* ^h*na-qidmeš*, 114:15.
^a*Ka-hi-il-li-ni*, 115:19.
^a*KAR-^aNa-na-a*, 387:28.
KU lahrâti^{meš} ka-li-e šarri, 76:11.
Larsa^{ki}, 343:12; 395:7.
^a*Maš-ka-nu-ili*, 408:18.
^a*Maš-kan-ili* *ši-i-hi* *ša* ^a*Bêlit* *ša* *Uruk^{ki}*,
 111:14.
^{md}*Ma-da-a-a*, 395:3.
^{md}*Mi-şir*, 358:7.
^a*Na-hal*, 112:16.
^a*NIG-GIŠ-KÛR-DA-AN*, 98:13.
^a*Nu-ḥa-nu*, 342:13.
^{md}*Pu-qu-du*, 149:8.
^a*Ša* ^{md}*Nabû-bâni-ahi*, 116:18.
^a*Ša-pi-ia*, 246:12.

^a*Ša-hUR-GAM^{meš}*, 218:2.
^a*Ši-i-hu*, 216:1, 14.
^a*Ši-li-il-tum*, 111:2.
^m*Sur-ri*, 135:5.

Uruk^{ki}, 8:13, *passim*.
^a*U-pi-iá*, 337:3.
^a*ZA*, 328:2, 3, 10.
^a*ZA me-e*, 15:2.

Names of Canals and Gates.

ⁿ*d**Bēl-nin-nap-hu*, 398:17.
ⁿ*d**Har-ri-mŠa-lam*, 161:8.
ⁿ*d**Hi-il-ti*, ⁿ*d**Hi-il-tum*, 407:2, 3.
ⁿ*d**Hi-ri ša m**Nabû-šum-lisir*, 387:10.
ⁿ*d**Pu-ra-ta*, 387:9.
ⁿ*d**Ša-bit-ili*, 116:2.

ⁿ*d**Šarru*, 390:9.
ⁿ*d**Tu-pa-šu*, 220:2.
ⁿ*d**Abullu di-i-nu*, 65:5.
^b*b*<sup>d*Na-na-a ù d**Uṣur-amātsu*, 214:3, 4.
^b*b**Ta-ra-ab*, 395:14.</sup>

CATALOGUE

Text No.	Reign	Year	Month	Day	GCBC	Contents
1	Nabopolassar	19	4	16	1	Itemized record concerning animals.
2	Nabopolassar	19	12a	21	2	Itemized record concerning animals.
3	Nabopolassar	18	4	8	3	Itemized record concerning animals.
4	Nabopolassar	12	10	12	4	Itemized record concerning animals.
5	Nabopolassar	12	3	18	6	Itemized record concerning animals.
6	Nabopolassar	16	11	1	34	Record concerning dates.
7	Nabopolassar	8	5	..	36	Receipt for iron.
8	Nabopolassar	20	9	9	35	Record of interest to be paid.
9	Nabopolassar	19	11	6	42	Document concerning iron.
10	Nabopolassar	13	3	29	44	Itemized record concerning animals.
11	Nabopolassar	10	11	17	13	Document concerning iron.
12	Nabopolassar	18	4	28	7	Itemized record concerning animals.
13	Nabopolassar	19	3	10	8	Itemized record concerning animals.
14	Nabopolassar	14	6	10	12	Fragment of temple record.
15	Nabopolassar	7	5	12	392	Itemized record concerning animals.
16	Nabopolassar	20	12b	27	776	Record concerning barley.
17	Nabopolassar	10	2	1	407	Receipt for dates from Dilmun.
18	Nabopolassar	9	12a	11	5	Temple receipt.
19	Nabopolassar	8	12a	11	11	Receipt for flour as tax.
20	Nabopolassar	19	3	28	39	Temple receipt.
21	Nabopolassar	18	5	4	24	Itemized record concerning animals.
22	Nabopolassar	7	5	4	16	Receipt for barley given to brewers.
23	Nabopolassar	20	8	15	391	Record concerning skins of birds.
24	Nabopolassar	17	8	27	389	Receipt for gold given to goldsmith.
25	Nabopolassar	?	8	2	25	Record dealing with goldsmith.

Text No.	Reign	Year	Month	Day	GCBC	Contents
26	Nabopolassar	16	4	25	9	Itemized record concerning animals.
27	Nabopolassar	19	6	12	18	Temple receipt.
28	Nabopolassar	11	3	..	10	Itemized record concerning animals.
29	Nabopolassar	15	9	29	37	Receipt for the hides of sacrificial animals.
30	Nabopolassar	15	7	11	21	Receipt for wool bartered for silver.
31	Nabopolassar	18	4	26	14	Itemized record concerning animals.
32	Nabopolassar	13	3	14	17	Itemized record concerning animals.
33	Nabopolassar	12	4	23	19	Itemized record concerning animals.
34	Nabopolassar	11	3	8	20	Itemized record concerning animals.
35	Nabopolassar	18	4	24	23	Itemized record concerning animals.
36	Nabopolassar	13?	3	7?	27	Itemized record concerning animals.
37	Nabopolassar	7	3	25	28	Itemized record concerning animals.
38	Nabopolassar	13	3	10	31	Itemized record concerning animals.
39	Nabopolassar	20	9	12	772	Detailed inventory of gold given for silver.
40	Nabopolassar	20	12a	13	779	Temple record concerning silver, etc.
41	Nabopolassar	10	3	19	400	Itemized record concerning animals.
42	Nabopolassar	18	5	4	30	Itemized record concerning animals.
43	Nabopolassar	10?	3	8	38	Itemized record concerning animals.
44	Nabopolassar	11	3	25	29	Itemized record concerning animals.
45	Nabopolassar	9	1	17	406	Precious stones delivered to a seal engraver.
46	Nabopolassar	6	11	15	15	Temple record concerning a seal stone.
47	Nabopolassar	8	4	25	397	Itemized receipt for flour.
48	Nabopolassar	8	11	..	387	Itemized receipt for flour.
49	Nabopolassar	16	1	22	395	Record of gold received by goldsmith.

Text No.	Reign	Year	Month	Day	GCBC	Contents
50	Nabopolassar	10	6b	26	398	Receipt for barley delivered to baker.
51	Nabopolassar	12	8	18	396	Temple record concerning gold.
52	Nabopolassar	15	9	21	390	Temple record concerning gold.
53	Nabopolassar	10	3	28	386	Temple record concerning iron.
54	Nabopolassar	10	1	7	388	Utensils placed at the disposal of a coppersmith.
55	Nabopolassar	16	7	10	405	Document recording the receipt of silver.
56	Nabopolassar	20	4	..	26	Dates delivered to a brewer.
57	Nabopolassar	8	11	22	43	Receipt for flour.
58	Nabopolassar	18	1	4	404	Temple record involving a carpenter.
59	Nabopolassar	18	1	7	481	Temple record concerning dates.
60	Nabopolassar	9	..	..	394	Itemized receipt for flour.
61	Nabopolassar	8	7	24	474	Temple record concerning oil.
62	Nabopolassar	13	2	29	40	Fragmentary record concerning a weaver.
63	Nabopolassar	14	1	7	778	Temple record concerning barley.
64	Nabopolassar	7	6	7	777	Document dealing with various items.
65	Nabopolassar	19	7	17	403	Barley received as sustenance.
66	Nabopolassar	19	7	2	482	Temple record.
67	Nabopolassar	14	6	20	45	Dilmun dates received as tax.
68	Nabopolassar	20	10	19	486	Record concerning sacrificial animals.
69	Nabopolassar	8	4	22	410	Record concerning various objects of gold.
70	Nabopolassar	12	8	30	399	Document concerning birds.
71	Nabopolassar	16	..	..	393	Document concerning birds.
72	Nabopolassar	10	3	17	41	Receipt for various amounts of silver.
73	Nabopolassar	2	1	17	22	Temple record.
74	Nabopolassar	7	6b	23	33	Temple document concerning silver.
75	Nabopolassar	8	11	14	773	Temple record concerning various amounts of gold.
76	Amēl-Marduk	2	2	19	539	Record of an obligation of a temple official.
77	Amēl-Marduk	1	2	7	156	Temple receipt for birds.
78	Amēl-Marduk	1	4	30	157	Receipt for wool.
79	Amēl-Marduk	Ace.	10	30	158	Text dealing with vestment ship.
80	Amēl-Marduk	1	8	4	162	Temple receipt.
81	Amēl-Marduk	1	3	6	159	Receipt for sacrificial salt.
82	Amēl-Marduk	1	7	8	160	Record of the delivery of silver.

Text No.	Reign	Year	Month	Day	GCBC	Contents
83	Amēl-Marduk	1	6	6	165	Receipt for Dilmun dates.
84	Amēl-Marduk	2	7	20?	546	Record of a debt of silver.
85	Amēl-Marduk	1	3	23	164	Record of a skin or parchment brought to the king.
86	Amēl-Marduk	1	9	7	544	The delivery of income belonging to a prince.
87	Amēl-Marduk	1	8	24	540	Receipt for a coat of mail.
88	Amēl-Marduk	Acc.	12	19	161	Two sheep as temple income apportioned to the stable.
89	Amēl-Marduk	1	9	7	542	Itemized record concerning animals.
90	Amēl-Marduk	1	8	29	543	Barley, etc., received as sustenance.
91	Amēl-Marduk	1	7	27	538	Itemized receipt for grain.
92	Amēl-Marduk	1	9	23	163	Temple receipt for salt, etc.
93	Amēl-Marduk	Acc.	12	1	545	Record concerning four sheep.
94	Amēl-Marduk	Acc.	10	18	541	Record concerning an instrument of iron.
95	Amēl-Marduk	1	..	17?	741	The sale of two female slaves.
96	Cyrus	..	9	14	548	A <i>širkū</i> placed at the disposal of an individual.
97	Cyrus	2	11?	5?	855	Record of a debt to be paid.
98	Cyrus	3	1	20	551	Record of the payment of a debt.
99	Cyrus	6	7	11	549	Document registering a debt of barley.
100	Cyrus	7	3	25	547	The hire of a ship at a stated monthly rental.
101	Cyrus	4	11	3	550	Record concerning two members of the <i>širkūtu</i> .
102	Cyrus	1	6	1	740	Provision for supervising the bowmen of the shepherds.
103	Cambyses	Acc.	..	..	765	Provision for guarding the temple by means of members of the <i>širkūtu</i> .
104	Cambyses	6	4	5	771	Stipulation that five oxen are to be brought to the temple's stable.
105	Cambyses	5	9	27	554	Materials delivered to weavers.
106	Cambyses	8	1	12	328	Provision for the payment of a measure of oil.
107	Cambyses	1	10	13	560	Silver received for the hire of a ship.
108	Cambyses	7	4	29	366	Record of the receipt of woven materials.
109	Cambyses	2	?	1	326	Document concerning the receipt of two sheep.

Text No.	Reign	Year	Month	Day	GCBC	Contents
110	Cambyses	6	6	17	327	Two men receive a quantity of flour.
111	Cambyses	Acc.	11	23	761	Record of a debt to be paid.
112	Cambyses	Acc.	6b	13	559	Record of a debt of dates.
113	Cambyses	1	6	7	552	Provision for bringing a man to a temple official.
114	Cambyses	Acc.	6b	21	563	Record of a debt to be paid.
115	Cambyses	Acc.	7	29	746	A debt of dates and provision for bringing a man to a temple official.
116	Cambyses	Acc.	6b	10	556	Record of a debt to be paid.
117	Cambyses	Acc.	6b	15	557	Record of a debt to be paid.
118	Cambyses	Acc.	6b	12	555	Record of a debt to be paid.
119	Cambyses	1	?	15	553	Record of a debt to be paid.
120	Cambyses	2	8	12	767	Stipulation that sheep shall be brought for the king.
121	Cambyses	6	11	24	758	Record of the receipt of various sacred garments.
122	Cambyses	3	11	?	558	Record of a debt to be paid.
123	Cambyses	5	1	12	561	Stipulation that the balance of a debt shall be paid.
124	Darius	20	1	8	568	Record of the delivery of dates.
125	Darius	12	3	19	571	Letter containing an order to deliver dates.
126	Darius	12	2	3	567	Letter ordering the giving of dates as sustenance.
127	Darius	11	12	..	564	Letter giving authority to dispense food.
128	Darius	22	4	8	562	Letter commanding the payment of barley.
129	Darius	11	9	20?	566	Letter containing an order.
130	Darius	22	1	25	570	Letter providing for the payment of barley.
131	Darius	9	11	15	565	Record of a debt to be paid.
132	Barzia	Acc.	4	15	457	Temple record concerning twenty-eight sheep.
133	Kandalānu	17	5	1	572	Record concerning various articles.
134	Neriglissar	1	8	..	774	Itemized record concerning various things.
135	(Nebuchadrez-zar)	42	1	12	362	Garments and coats of mail given to four soldiers for a journey to Tyre.
136	(Nebuchadrez-zar)	37	7	13	348	Record of the payment of flour.

Text No.	Reign	Year	Month	Day	GCBC	Contents
137	.....	4	5	25?	378	Statement of the delivery of iron hoes.
138	.....	4	11	28	347	Receipt for animals and hides.
139	.....	10	4	11	357	Payment of the balance of a debt of flour.
140	.....	36	11	21	385	Flour from the market dispensed to a man sent upon an errand.
141	.....	15	7	1	377	Temple record concerning gold.
142	Undated				384	Temple document.
143	Undated				372	Order to pay wool.
144	.....	9	2	1	370	Order to pay silver.
145	(Nebuchadrezzar)	38	6	17	350	Intoxicating drink received by artisans.
146	.....	3	12	9	360	Record concerning sheep and kids.
147	(Nebuchadrezzar)	38	..	..	368	Intoxicating drink received by artisans.
148	Undated				376	Record of the payment of barley.
149	(Nebuchadrezzar)	41	5	10	364	Payment of flour to two men sent for the tithe of Neriglissar.
150	.....	2	3	28	359	Record of iron received by coppersmith.
151	(Nebuchadrezzar)	39	3	13	363	Receipt for intoxicating drink.
152	.....	..	7	..	343	Itemized report.
153	.....	..	7	14	361	Itemized report.
154	.....	..	4	4	355	Record concerning wool.
155	.....	19	6	19	344	Sustenance delivered for three months.
156	.....	..	7	25	358	Itemized report.
157	Undated				351	Record concerning sesame and milk.
158	.....	36	8	1	345	Document dealing with the delivery of beef.
159	Undated				383	Order to pay.
160	.....	11	10	24	367	Receipt for iron.
161	Undated				380	Document concerning oxen.
162	.....	..	9	3	354	Grain received as food for birds.
163	.....	16	11	16	352	Receipt for dates.
164	.....	9	5	23	337	Receipt for silver and wool.
165	Undated				339	Itemized record.
166	.....	..	9	..	342	Document concerning oil.
167	.....	19	12	28	356	Record concerning honey and silver.
168	.....	36	11	23	374	Record of the payment of flour to workmen.

Text No.	Reign	Year	Month	Day	GCBC	Contents
169	(Nebuchadrezzar)	41	8	1	379	Hides placed at the disposal of a shoemaker.
170	Undated				341	Record concerning a <i>sipiru</i> .
171	.....	Acc.	8	14	369	Record concerning the hides of sacrificial animals.
172	.....	11	5	22	365	Receipt for iron.
173	Undated				373	Record concerning barley.
174	.....	3	10	..	375	Receipt for iron.
175	Undated				353	Temple document concerning silver.
176	.....	11	3	22	348	Itemized record concerning animals.
177	.....	..	..	..	338	Itemized record concerning animals.
178	.....	18	10	1	579	Itemized record concerning animals.
179	.....	..	12	14	581	Record concerning barley with reference to members of the <i>širkûtu</i> .
180	Undated				599	Record concerning garments and a coat of mail.
181	.....	21	1	11	590	Receipt for hides of sacrificial animals.
182	.....	..	5	12	606	Document referring to various kinds of stones.
183	.....	3	7	15	584	Receipt for the bodies of animals.
184	.....	..	6	15	587	Itemized report.
185	.....	..	5	23	582	Record of the receipt of barley.
186	Undated				607	Record concerning dates as im- post.
187	.....	15	7	..	573	Report of the measurement of barley.
188	.....	..	11	13	586	Barley brought as sustenance.
189	(Nebuchadrezzar)	43	5	8	601	Temple record concerning silver, etc.
190	.....	3	7	7	609	Receipt for the bodies of animals.
191	.....	13	5	11	580	Record of the receipt of birds.
192	Undated				603	Document giving a list of men.
193	.....	..	1	5	605	Text dealing with lapis lazuli stones.
194	Undated				583	Brief temple record.
195	Nebuchadrezzar	40	..	15?	600	Record concerning a woman marked with a star.
196	.....	..	12	6	589	Itemized record concerning animals.

Text No.	Reign	Year	Month	Day	GCBC	Contents
197	.....	17	2	16	593	Document concerning silver.
198	.....	8	..	..	608	Text referring to iron.
199	(Nebuchadrezzar)	37	9	4	588	Receipt for intoxicating drink.
200	(Nebuchadrezzar)	39	10	7	336	Receipt for intoxicating drink.
201	(Nebuchadrezzar)	37	1	13	574	Receipt for intoxicating drink.
202	.....	30	8	30	371	Receipt for intoxicating drink.
203	.....	4	7	20	596	Receipt for the bodies of animals.
204	.....	19	6	18	612	Record concerning two measures of grain.
205	.....	4	9	11	598	Receipt for the bodies of animals.
206	.....	19	9	19	591	Record of the sustenance of a bowman.
207	.....	..	7	20	604	Document referring to intoxicating drink.
208	(Nebuchadrezzar)	40	4	28	595	Text referring to Dilmun dates.
209	Undated				576	Record concerning sheep.
210	.....	14	11	28	610	Temple receipt for silver.
211	(Nebuchadrezzar)	42	11	25	623	Silver dispensed for various purposes.
212	Undated				688	Record giving a list of men.
213	Undated				622	Itemized record concerning dates.
214	.....	..	11	17	620	Document referring to gold.
215	Undated				629	Record giving a list of men.
216	.....	..	5	7	660	Barley dispensed for various purposes.
217	Undated				683	Letter concerning silver.
218	Cambyses	Acc.	6b	20?	624	Provision for paying date impost.
219	Undated				671	Itemized statement of silver paid to temple official.
220	Undated				673	Record concerning iron.
221	.....	14	12	2	678	Record of the receipt of birds.
222	.....	5	10	13	616	Iron received by a blacksmith.
223	.....	3	4	1	632	Itemized record concerning animals.
224	.....	4	4	23	613	Receipt for the bodies of animals.
225	.....	19	1	30	625	Five wagons placed at the disposal of gardeners.
226	.....	7	2	3	615	Receipt for iron, etc.
227	(Nebuchadrezzar)	39	8	26	631	Record concerning iron wagons.
228	Undated				646	Temple record.

Text No.	Reign	Year	Month	Day	GCBC	Contents
229	.....	..	4	27	637	Large amount of iron placed at the disposal of a man.
230	.....	10	10	13	648	Record concerning iron.
231	.....	24	..	..	649	Iron hoes and wagons placed at the disposal of a man.
232	.....	..	..	22?	639	Itemized report.
233	Undated				643	Temple record.
234	.....	19	2	26	635	Temple record.
235	(Nebuchadrezzar)	39	11	5	640	Bundles of some commodity placed at the disposal of two men.
236	Undated				655	Statement of silver brought for wool.
237	(Nebuchadrezzar)	42	12	7	686	Record concerning iron.
238	.....	3	2	5	644	Record concerning gold.
239	.....	19	2	17	652	Record concerning birds.
240	.....	16?	10	5	689	Itemized record concerning birds.
241	(Nebuchadrezzar)	37	8	17	692	Workmen supplied with intoxicating drink.
242	Undated				664	Notation concerning goats.
243	.....	16	11	20	641	Record of the delivery of bricks.
244	.....	8	12	17	682	Notation concerning a sheep.
245	Undated				628	Record giving a list of men.
246	Undated				674	Record concerning men who served as cultivators.
247	.....	..	3	10	665	Itemized commercial document.
248	Undated				668	Record giving a list of men.
249	.....	19	3	24	672	Itemized record concerning reeds and herbs.
250	.....	..	12	20	657	Record of the payment of silver.
251	.....			(Date uncertain)	681	Record concerning barley and silver.
252	.....	3	12	14	675	Document concerning fourteen sheep.
253	.....	3	11	6	690	Receipt for silver.
254	.....	12	10	24	691	Record concerning birds.
255	Undated				661	Notations concerning cattle.
256	.....			(Date uncertain)	670	Temple record.
257	.....	8	8	18	680	Receipt for flour.
258	.....	9?	6	22	662	Record concerning herbs.
259	.....		22	10	618	Delivery of a commodity to bakers and farmers.
260	.....	Acc.	11	14	645	Temple record concerning silver.
261	.....		10	6	619	Documents concerning various objects of gold.

Text No.	Reign	Year	Month	Day	GCBC	Contents
262	Nabopolassar	14	9	4	621	Unusual receipt for silver.
263	.....	13?	3	19	693	Itemized record concerning animals.
264	(Nebuchadrezzar)	38	8	5	663	Silver dispensed for barley.
265	.....	7	..	..	653	Itemized record concerning animals.
266	.....	..	7	19	659	Itemized report.
267	Undated	..	7	19	638	Two brief notations.
268	.....	36	12b	5	658	Receipt for intoxicating drink.
269	Undated	..	..	..	381	Document containing various notations.
270	Undated	..	..	..	667	Itemized record concerning flour.
271	Undated	..	..	..	585	Document in which men are listed.
272	.....	..	4	24	647	Report of a transaction.
273	.....	16	3	12	666	Fragmentary record.
274	.....	5	2	15?	611	Fragmentary record.
275	.....	20	1	23	656	Receipt for silver.
276	.....	14	11	27	669	Hides placed at the disposal of a shoemaker.
277	.....	..	4	..	677	Record concerning gold.
278	.....	17	4	12	382	Itemized temple record.
279	Undated	..	..	..	630	Report concerning flour.
280	Undated	..	..	..	685	Report concerning silver.
281	.....	11	4	24	578	Itemized record concerning oil.
282	.....	..	12	24	769	Notation concerning four men and their work.
283	Undated	..	..	..	706	Itemized record concerning silver.
284	Undated	..	..	..	733	Four statements concerning silver.
285	Undated	..	..	..	751	Temple record.
286	Undated	..	..	..	730	A list of men.
287	.....	..	3	30?	721	Record concerning salt.
288	Undated	..	..	..	729	Brief temple record.
289	.....	5	10	15	752	Temple receipt dealing with animals.
290	.....	..	4	12	723	Receipt for animal hides.
291	.....	22	5	19	694	Temple record
292	Undated	..	..	..	698	Order to give dates to potters.
293	.....	..	12b	25	718	Report concerning a dead ox.
294	.....	20	11	11	711	Record concerning copper.
295	Undated	..	..	..	716	Statement concerning wool.
296	.....	1	12	6	725	Silver brought as the price of barley.

Text No.	Reign	Year	Month	Day	GCBC	Contents	
297	.....	11	5	3	726	Record concerning iron implements for the making of bricks.
298	(Nebuchadrezzar)	37	2	9	700	Record concerning flour.	
299	.....	27	5	21?	708	Record concerning oxen.
300	.....	8	12	..	731	Temple record.
301	Undated	..	..	..	734	Itemized temple receipt.
302	(Nebuchadrezzar)	40	11	2	757	Fragmentary record referring to a shoemaker.	
303	.....	..	7	23	713	A list of men.
304	.....	1	4	9	717	Receipt for fourteen measures of oil.
305	.....	20	5	24	719	Receipt for the body of a sheep.
306	Undated	..	..	..	727	Numeral notations.
307	.....	2	11	29	722	Record concerning dead oxen.
308	Undated	..	..	..	627	Document concerning barley.
309	Undated	..	..	..	710	Fragmentary record.
310	Undated	..	..	..	695	Record concerning reeds.
311	.....	..	2	1	735	Record mentioning garments.
312	.....	10?	8	20?	702	Provision for the payment of flour.
313	Undated	..	..	..	696	Receipt for flour.
314	.....	9	6	14?	703	Fragmentary receipt.
315	Undated	..	..	..	782	A list of men.
316	30?	789	Record concerning iron.
317	.....	7	5	9	792	Temple record referring to shepherds.
318	Undated	..	..	..	813	Document concerning animal hides.
319	.....	..	9	2	801	Receipt for clothing material, etc.
320	(Nebuchadrezzar)	37	4	5	709	Record concerning reeds.	
321	.....	7	10	7	815	Record concerning iron, dates, etc.
322	Undated	..	..	..	814	Document concerning large cows.
323	Undated	..	..	..	799	Itemized record concerning barley.
324	.....	11	4	12	783	Record concerning various kinds of garments.
325	Nebuchadrezzar	39	4	21	805	Itemized record concerning wool.	
326	.....	20	11	24	816	Itemized record concerning various things.
327	.....	10?	3	9	817	Receipt for animals.
328	Undated	..	..	..	750	Document concerning cows and oxen.

Text No.	Reign	Year	Month	Day	GCBC	Contents
329	.....	..	5	1	798	Itemized record concerning animals.
330	Undated				800	Document recording various payments of Dilmun dates.
331	Undated				577	Itemized commercial record.
332	Undated				597	Fragmentary temple document.
333	Undated				802	A list of men with reference to food as sustenance.
334	Undated				786	A list of men.
335	.....	6	3	22	809	Receipt for flour.
336	.....	10?	10	15	642	Document concerning barley.
337	Nebuchadrezzar	3	..	..	808	Receipt for silver.
338	Undated				804	A list of men.
339	.....	2	8	26	803	Itemized temple record.
340	Undated				793	Itemized record concerning silver, wool, and barley.
341	Nabopolassar	8	..	..	812	Receipt for silver.
342	.....	10?	10	11	787	Record of a debt of dates.
343	.....	2	10	17	780	Document concerning gold, silver, and garments.
344	.....	(Date uncertain)			796	Record of a debt of silver.
345	.....		8	2	921	Itemized record concerning sacrificial sheep.
346	Undated				797	Record of a transaction regarding cattle.
347	.....	30	..	6	795	Fragmentary temple record.
348	Nebuchadrezzar	..	9	18	918	Itemized record concerning sesame.
349	Undated				916	Itemized record concerning garments.
350	Undated				924	Record concerning sheep and garments.
351	.....	9	10	15	919	Itemized record concerning barley.
352	Undated				912	Statement concerning barley.
353	Undated				826	Itemized record concerning wool.
354	Undated				915	Record concerning barley as the price of wool.
355	Undated				917	Notations concerning silver.
356	Undated				927	Commercial notations.
357	Cambyses	..	6	24	821	Record of a debt of dates.
358	Undated				819	Record concerning herbs, precious stones, and iron.
359	.....	..	12	6	913	Itemized record concerning barley.

Text No.	Reign	Year	Month	Day	GCBC	Contents
360	.....	6	..	15	911	Itemized record concerning wool.
361	Undated				914	Itemized record concerning coats of mail.
362	.....	(Date uncertain)			825	Document referring to offerings.
363	Undated				928	Fragmentary record.
364	.....	9	3	27	807	Itemized record concerning barley.
365	.....	5	2	7	827	Itemized receipt for garments and woven material.
366	Undated				926	Document containing numerous notations.
367	Kandalánu	9	5	1	791	Record concerning objects of gold.
368	.....	6?	10	22	820	Itemized record concerning flour.
369	.....	20	7	30	790	Document referring to various kinds of stones.
370	.....	(Date uncertain)			794	Record of offerings (?) to various deities.
371	.....	12	12b	23	790	Record concerning sheep.
372	Nabopolassar	20	9	..	785	Record concerning gold, copper, and precious stones.
373	Undated				806	Record containing a list of men.
374	Undated				811	Fragmentary temple record.
375	.....	15	4	12	784	Record concerning silver and gold.
376	.....	13	8	16	781	Itemized receipt for birds.
377	Undated				822	Itemized temple record.
378	Undated				834	Clay tag referring to the share of the field of the metal-worker.
379	Undated				810	Record concerning barley.
380	Undated				732	Record concerning silver and barley.
381	.....	12	6	23	712	Materials placed at the disposal of a fuller.
382	Undated				920	Itemized temple record.
383	Nebuchadrezzar	20?	..	9	753	Payment of various amounts of silver.
384	.....	(Date uncertain)			714	Fragmentary record concerning oil.
385	Nebuchadrezzar	..	6	11?	824	Record of a debt of bricks.
386	Undated				818	Fragmentary incantation text.
387	Undated				770	Letter concerning gardeners.
388	Undated				626	Letter concerning food for birds.
389	Undated				614	Letter concerning dates.
390	Undated				728	Letter concerning dates.

Text No.	Reign	Year	Month	Day	GCBC	Contents
391	Undated				676	Letter concerning various matters.
392	Undated				715	Letter concerning a remainder of some commodity.
393	Undated				679	Letter making an inquiry.
394	Undated				699	Temple record.
395	Undated				925	Important letter referring to Nebuchadrezzar and the land of Media.
396	Undated				684	Letter concerning barley.
397	Undated				701	Letter concerning sandals or buckles (?).
398	Undated				687	Letter concerning various matters.
399	Undated				704	Fragmentary letter.
400	Undated				617	Fragmentary letter.
401	Undated				707	Letter concerning silver and wool.
402	Undated				651	Letter concerning barley.
403	Undated				720	Fragmentary letter.
404	Undated				697	Letter concerning food.
405	Undated				569	Letter asking for a message.
406	Undated				766	Bilingual text.
407	Cambyses	2	6	4	762	Record of a debt of dates.
408	Cambyses	2	9	20?	768	Provision for bringing a man to a temple official.

AUTOGRAPHED TEXTS

1

0. 田
三 一 余 穴 隹 十
余 一 穴 隹 十
十 一 穴 隹 十
5. 一 穴 隹 十
R. 文 甲 丁 余 穴 隹 十
丁 一 余 穴 隹 十
余 一 余 穴 隹 十
10. 余 一 余 穴 隹 十
女 一 余 穴 隹 十

2

0. 今 甲
二 一 余 穴 隹 十
今 一 余 穴 隹 十
天 一 余 穴 隹 十
5. 三 一 余 穴 隹 十
Lo. E. 一 余 穴 隹 十
一 余 穴 隹 十
R. 文 三 一 余 穴 隹 十
10. 二 一 余 穴 隹 十
中 一 余 穴 隹 十
直 一 余 穴 隹 十
从 一 余 穴 隹 十
往 一 余 穴 隹 十

3

0. 大
甲 一 余 穴 隹 十
余 一 余 穴 隹 十
十 一 余 穴 隹 十
5. 今 一 余 穴 隹 十
Lo. E. 一 余 穴 隹 十
R. 一 余 穴 隹 十

- 文 甲 丁 余 穴 隹 十
丁 一 余 穴 隹 十
余 一 余 穴 隹 十
十 一 余 穴 隹 十
人 一 余 穴 隹 十

4

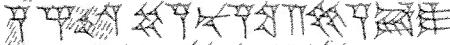
0. 甲
丁 一 余 穴 隹 十
今 一 余 穴 隹 十
5. 本 一 余 穴 隹 十
R. 余 一 余 穴 隹 十
丁 一 余 穴 隹 十
余 一 余 穴 隹 十
10. 余 一 余 穴 隹 十
女 一 余 穴 隹 十
- Erasure.*

5

0. 今 一 余 穴 隹 十
丁 一 余 穴 隹 十
今 一 余 穴 隹 十
5. 余 一 余 穴 隹 十
R. 余 一 余 穴 隹 十
10. 余 一 余 穴 隹 十
直 一 余 穴 隹 十
从 一 余 穴 隹 十
往 一 余 穴 隹 十
U. E. 一 余 穴 隹 十
15. 一 余 穴 隹 十

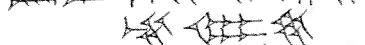
6

- o. 千百行行百命百益

 甲子行行余行
 甲行行行行行行
 5 行行行行行行

 行行行行行行
 行行行行行行
 行行行行行行
 行行行行行行
 Lo. E.

 行行行行行行
 行行行行行行
 R.

 行行行行行行
 行行行行行行
 行行行行行行
 10 行行行行行行

 行行行行行行
 行行行行行行
 行行行行行行
 行行行行行行
 U. E.

 行行行行行行
 行行行行行行
 行行行行行行
 行行行行行行
 omitted by scribe.

7

8

9

- o. 一
 二
 三
 四
 五
 六
 七
 八
 九
 十

5 一
 二
 三
 四
 五
 六
 七
 八
 九
 十

R. 一
 二
 三
 四
 五
 六
 七
 八
 九
 十

10

- The image displays ten numbered examples of ancient Chinese characters, possibly from oracle bone script, arranged in two columns. The characters are highly stylized and show various forms of the characters '人' (person) and '火' (fire). The first column contains characters 1 through 4, and the second column contains characters 5 through 8. Character 9 is located below the first column, and character 10 is located below the second column. Each character is composed of multiple strokes, often including vertical lines and cross-hatching.

11

-

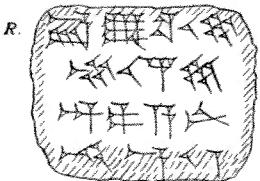
12

- o. 今
三
今
今
今
5 今
Lo. E.
今
今
今
R. 今
今
10 今
sic
10. 今
- omitted by scribe.*

13

- o. 今
今
今
今
今
5 今
Lo. E.
今
今
R. 今
今
10 今
sic
- U. E.*

14



15

- o. 今
今
今
今
今
5 今
R.

16

- o. 今
今
今
今
今
5 今
R.

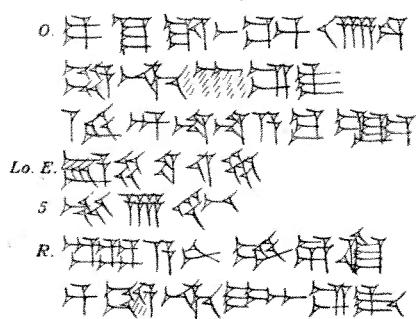
17

- o. 今
今
今
今
今
5 今
Lo. E.
今
今
R. 今
今

18

- o. 今
今
今
今
今
5 今

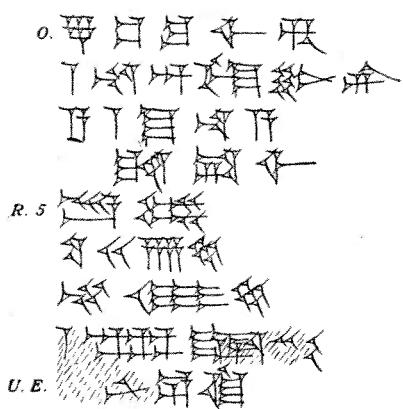
19



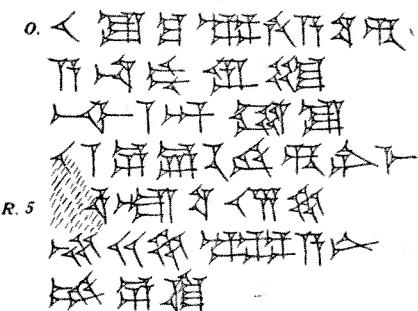
22



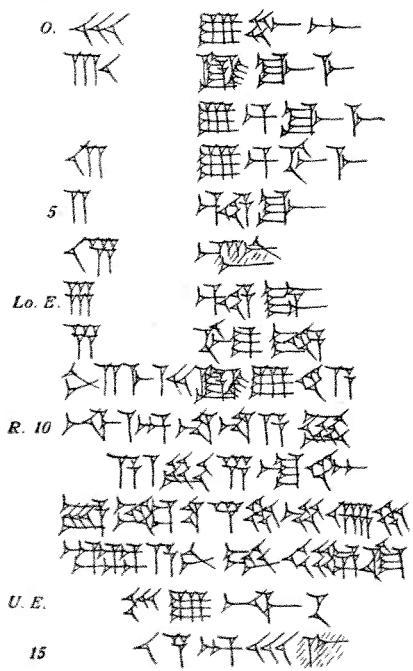
20



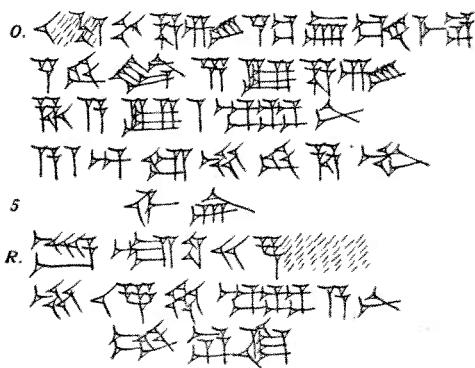
23



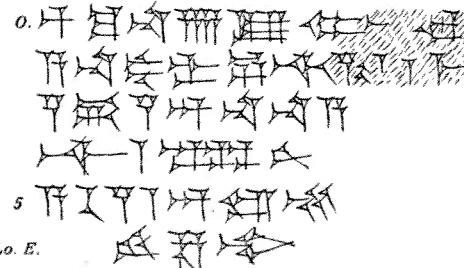
21

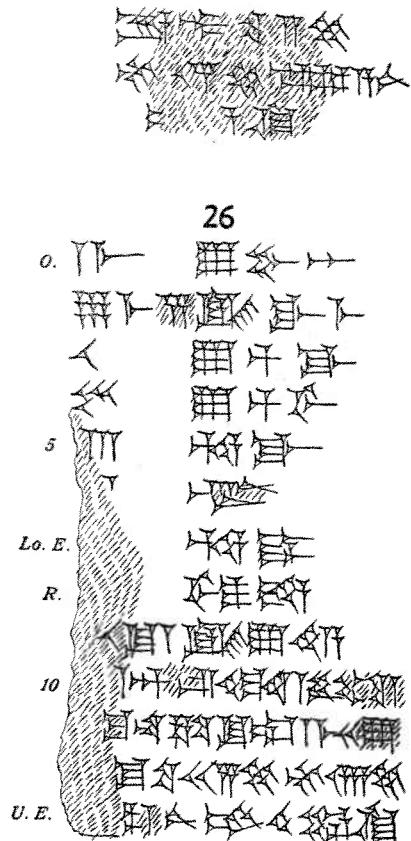


24



25





27

-

28

- | | | | | |
|-------------|---|---|---|---|
| 0. | 今 | 𠂔 | 𠂔 | 𠂔 |
| | 三 | 𠂔 | 𠂔 | 𠂔 |
| | 太 | 𠂔 | 𠂔 | 𠂔 |
| | 系 | 𠂔 | 𠂔 | 𠂔 |
| Lo. E.
5 | 𢚣 | 𠂔 | 𠂔 | 𠂔 |



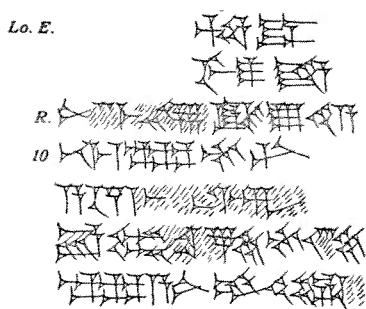
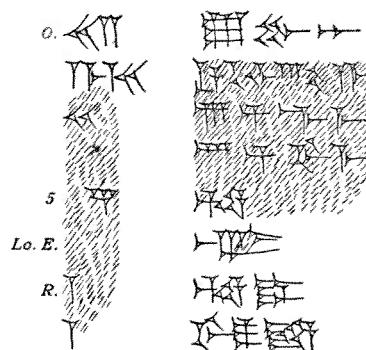
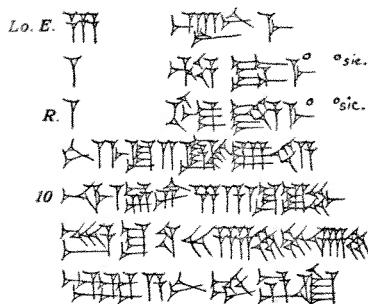
30

- | | | | |
|--------|--------|--------|---------------------------|
| Lo. E. | 五
五 | 五
五 | 五
五 |
| S. | 五
五 | 五
五 | 五
五 |
| R. | 五
五 | 五
五 | 五
五 |
| U. E. | 五
五 | 五
五 | 五
五 |
| | | | <i>omitted by scribe.</i> |

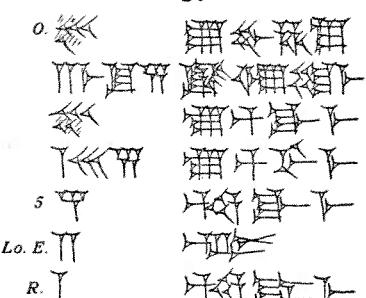
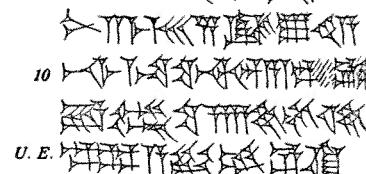
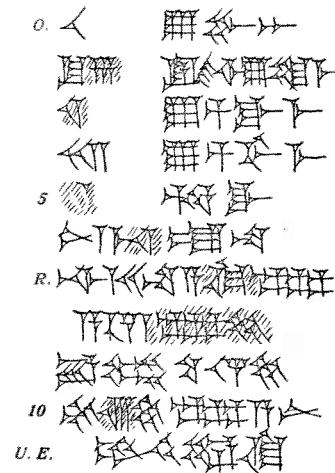
31

-

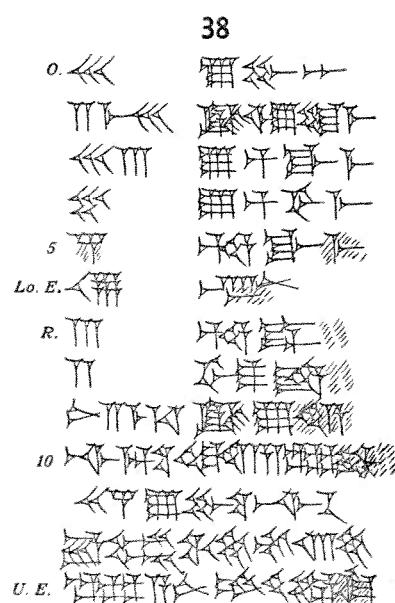
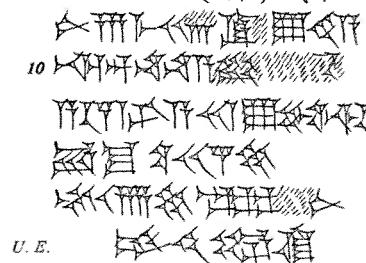
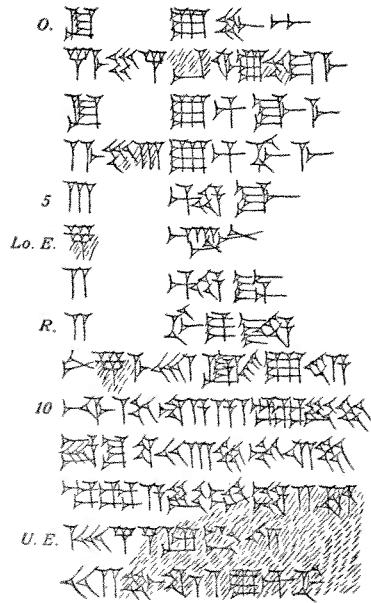
34



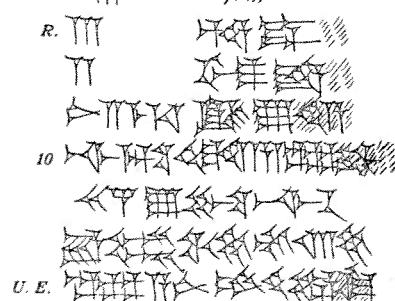
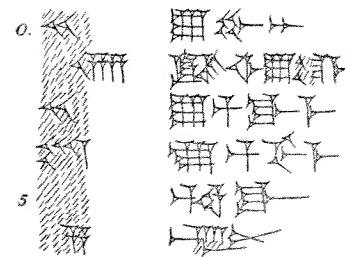
32



33



36



38

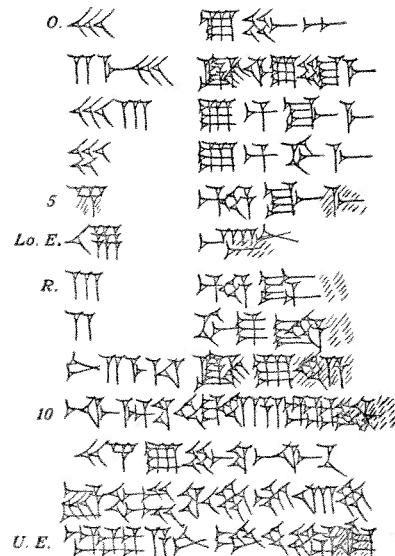


PLATE VII

39

40

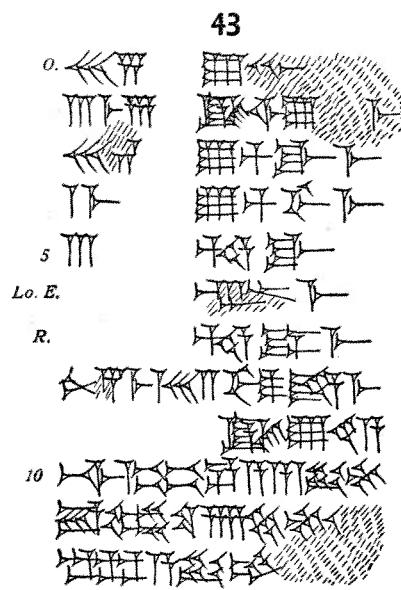
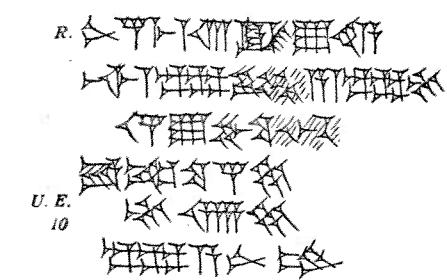
-

4

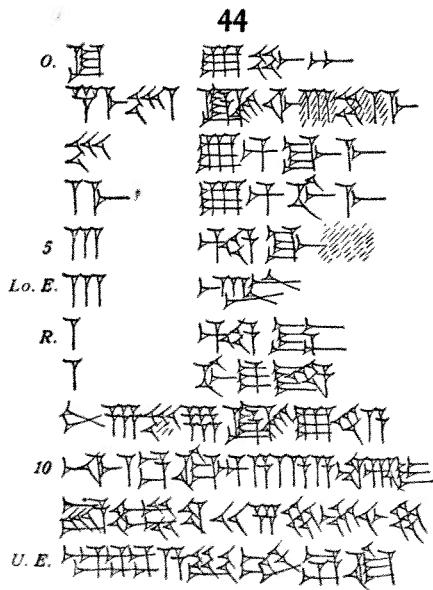
- | | | |
|----|---|---|
| 0. | 參 | 參 |
| | 三 | 參 |
| | 參 | 參 |
| | 參 | 參 |
| 5 | 參 | 參 |
| | 參 | 參 |
| | 參 | 參 |
| | 參 | 參 |
| 10 | 參 | 參 |
| | 參 | 參 |
| R. | 參 | 參 |
| | 參 | 參 |
| 15 | 參 | 參 |
| | 參 | 參 |
| | 參 | 參 |
| | 參 | 參 |
| 20 | 參 | 參 |
| | 參 | 參 |
| E. | 參 | 參 |
| | 參 | 參 |

42

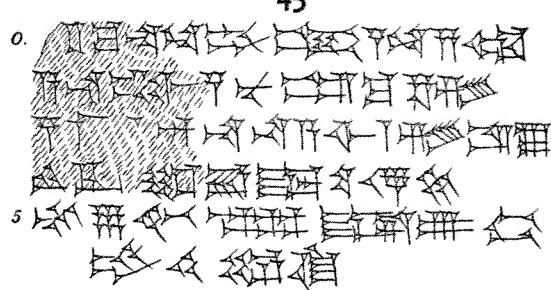
- | | | | |
|---|---|---|---|
| ○ | 箇 | 𠂔 | 𠂔 |
| | 三 | 𠂔 | 𠂔 |
| | 今 | 𠂔 | 𠂔 |
| ○ | 𠂔 | 𠂔 | 𠂔 |



43



44



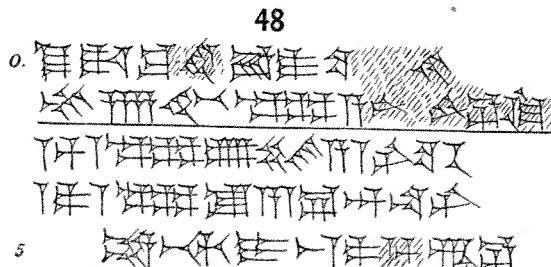
45



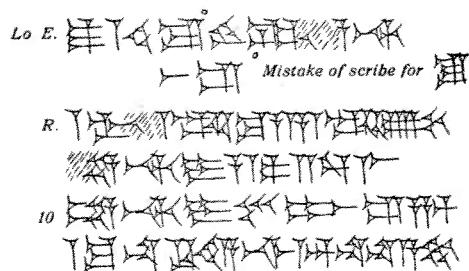
46



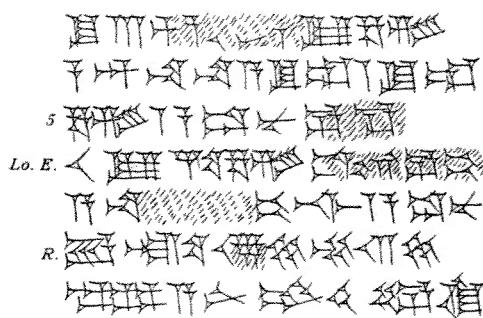
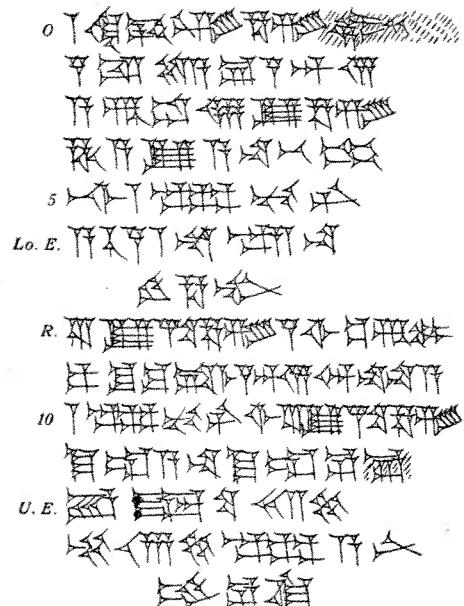
47



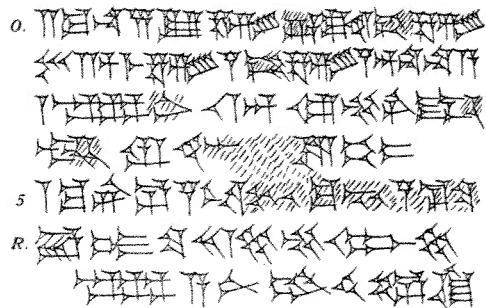
48



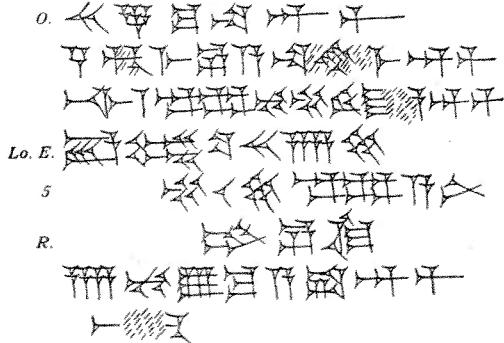
49



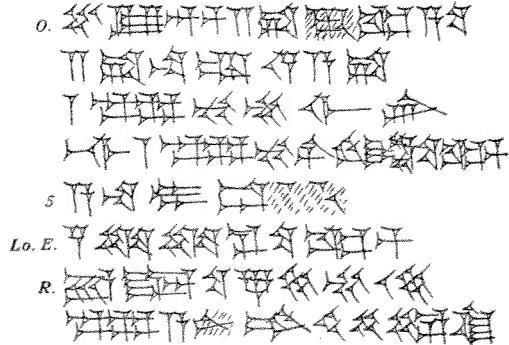
52



53



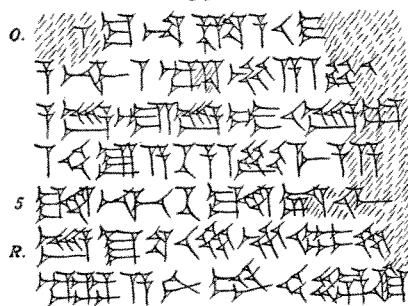
54



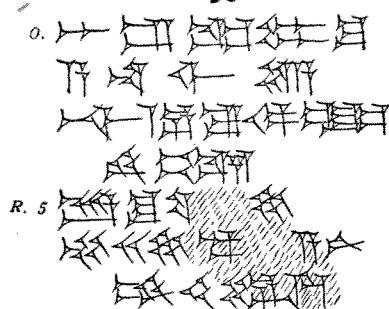
51



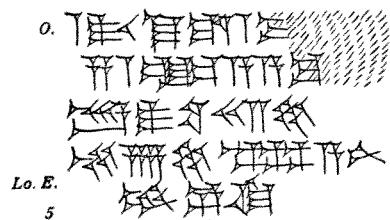
55



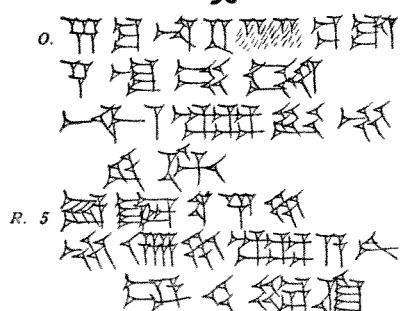
56



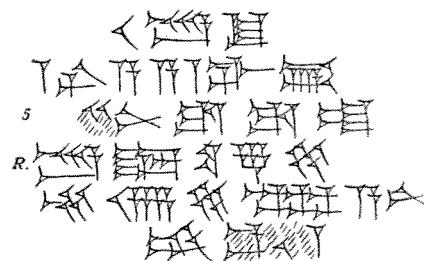
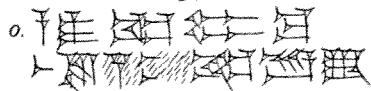
57



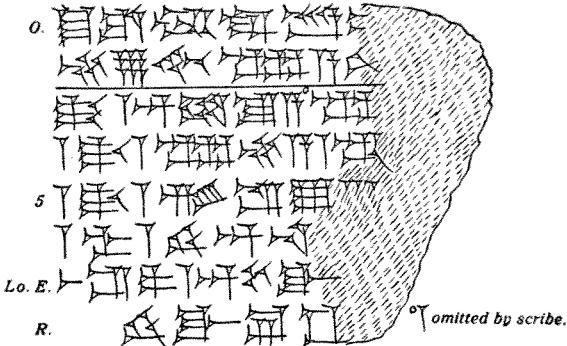
58



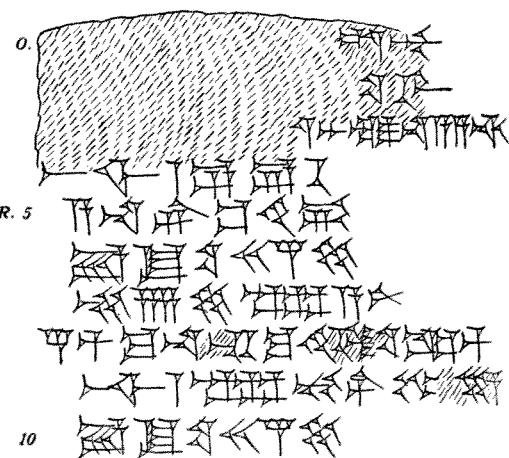
59



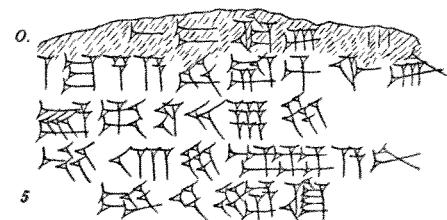
60



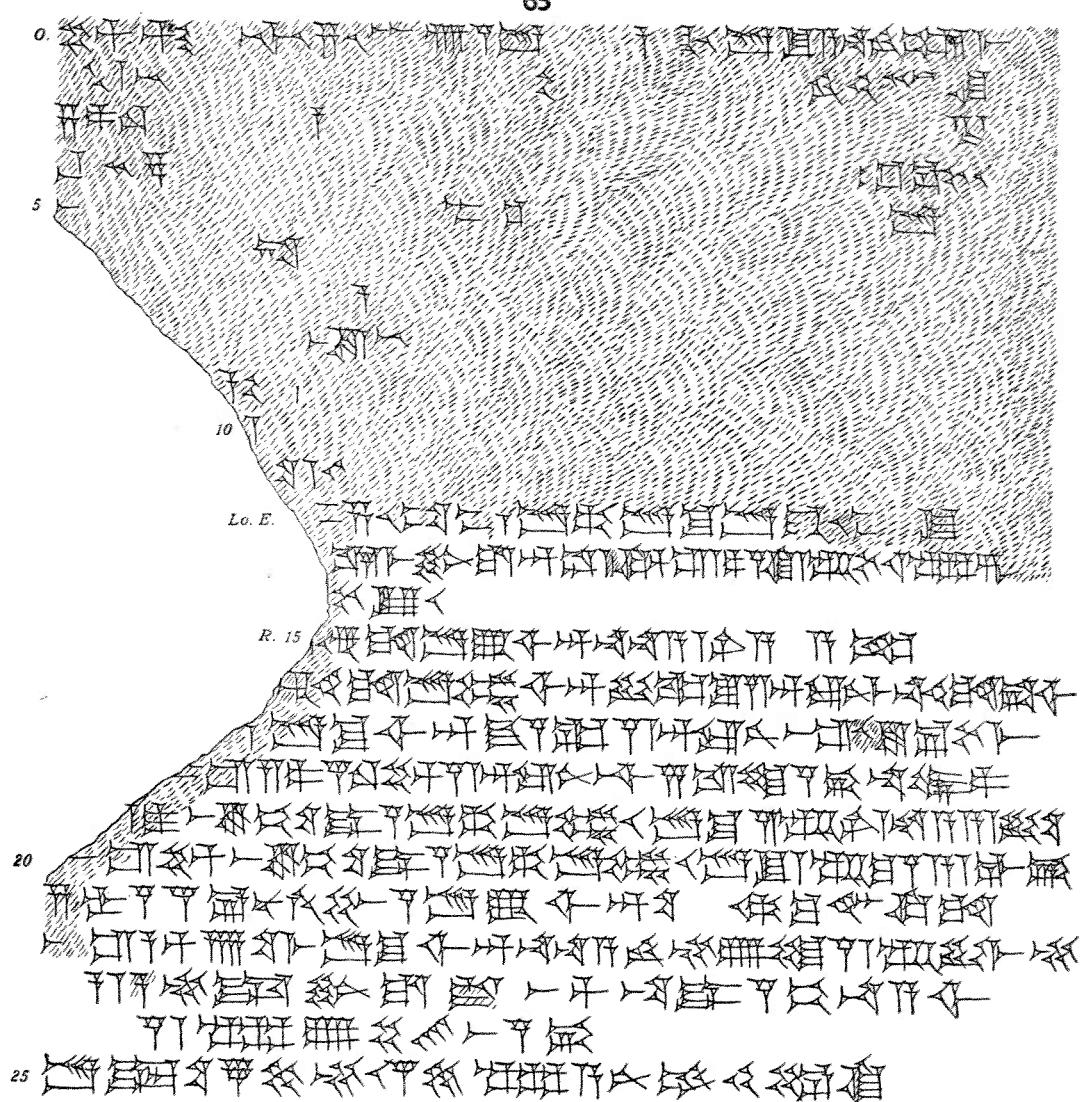
61



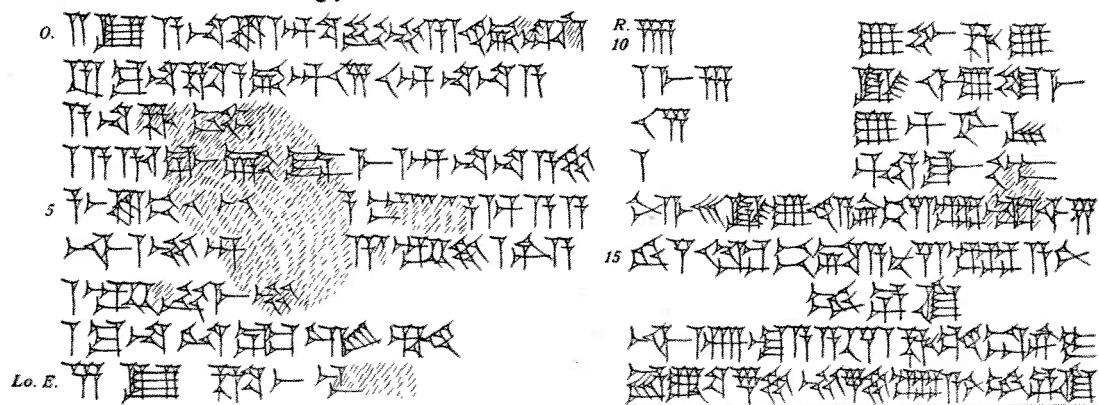
62



63



64



65

0.
 R.
 10.

66

0.
 R.
 Lo. E. 5.
 R.

67

0.
 R.
 omitted by scribe.

68

0.
 R.

0.
 R.
 Lo. E. 10.
 U. E.

69

0.
 R.
 Lo. E. 5.
 R.
 10.

70

0.
 R.
 omitted by scribe.

71

0.
 R.

- R.
 5.

72

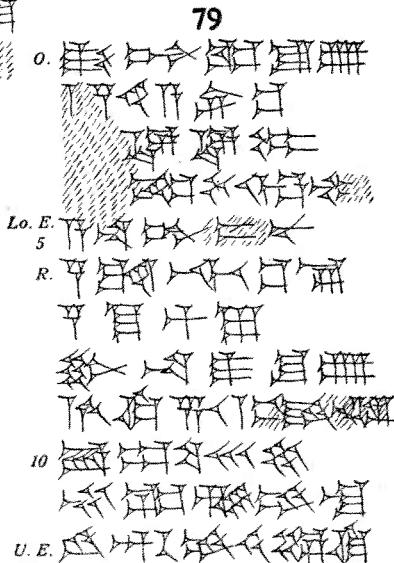
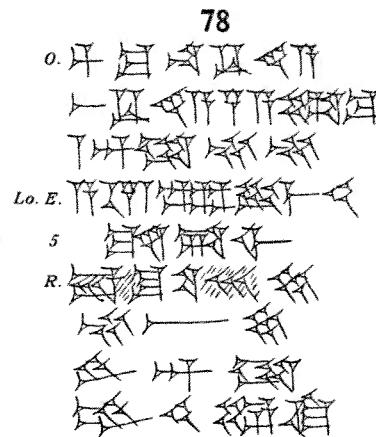
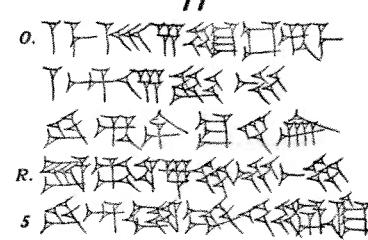
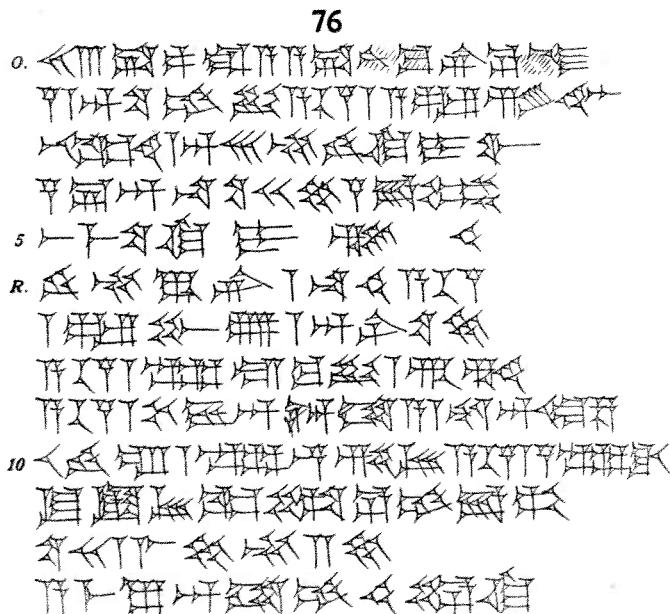
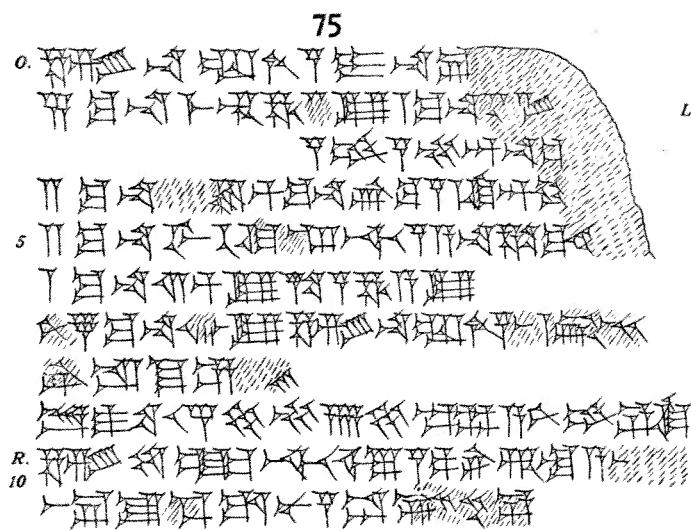
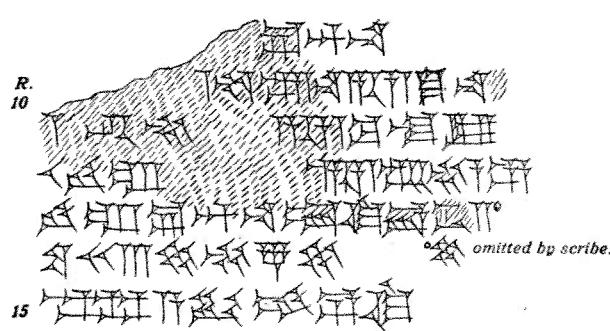
0.
 R.
 Lo. E. 10.
 R.

73

0.
 R.
 Lo. E. 5.
 R.
 omitted by scribe.

74

0.
 R.
 Lo. E. 5.



84

-

81

-

82

-

83

-

- This page contains several examples of Chinese characters and their breakdowns into radical components. The characters are arranged in rows, with some having multiple variants or components shown below them. The strokes are rendered with fine lines, and the components are often highlighted with cross-hatching or shading.

R. 10 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

15 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

U. E. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

L. E. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

20 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

85

-

86

87

-

88

-

89

- Figure 10 consists of 10 numbered diagrams (0 through 10) illustrating the growth and branching of a plant structure. The diagrams show a central axis with various appendages, including leaves and flower-like structures. Diagram 0 shows a small initial stage. Diagram 1 shows a stage with a few leaves. Diagram 2 shows a stage with more leaves. Diagram 3 shows a stage with many leaves. Diagram 4 shows a stage with a branched structure. Diagram 5 shows a stage with a more complex branched structure. Diagram R shows a stage with a very complex branched structure. Diagram 6 shows a stage with a branched structure. Diagram 7 shows a stage with a branched structure. Diagram 10 shows a final, highly branched stage.

90

- o. 丁口开十从十今今
甲之从部从十从十从十
丁从十从十今今从十
丁口从十平今今
5 丁从十从部从十从十
三从十从十今今从十
从十平十平从十从十
文从十从十今今

L. E. 丁从十从部从十从十
R. 10 丁从十从部从十从十
从十从十从十从十从十
从十从十从十从十从十
从十从十从十从十从十
15 从十从十从十从十
丁从十从十从十从十从十
从十从十从十从十从十
U. E. 从十从十从十从十从十
从十从十从十从十从十
L. E. 20 从十从十从十从十从十
从十从十从十从十从十
从十从十从十从十从十

91

- o. 从十从十从十从十从十从十
从十从十从十从十从十从十
从十从十从十从十从十从十
从十从十从十从十从十从十
5 从十从十从十从十从十从十
从十从十从十从十从十从十
从十从十从十从十从十从十
L. E. 从十从十从十从十从十从十
从十从十从十从十从十从十
R. 10 从十从十从十从十从十从十
从十从十从十从十从十从十

92

- o. 从十从十从十从十从十从十
从十从十从十从十从十从十
从十从十从十从十从十从十
从十从十从十从十从十从十
5 从十从十从十从十从十从十
从十从十从十从十从十从十
R. 从十从十从十从十从十从十
从十从十从十从十从十从十
10 从十从十从十从十从十从十
从十从十从十从十从十从十
U. E. 从十从十从十从十从十从十

93

- o. 从十从十从十从十从十从十
从十从十从十从十从十从十
从十从十从十从十从十从十
R. 从十从十从十从十从十从十
从十从十从十从十从十从十
5 从十从十从十从十从十从十
从十从十从十从十从十从十
sic.

94

- o. 从十从十从十从十从十从十
从十从十从十从十从十从十
从十从十从十从十从十从十
5 从十从十从十从十从十从十
从十从十从十从十从十从十
R. 从十从十从十从十从十从十
从十从十从十从十从十从十
从十从十从十从十从十从十

95

- o. 丁年
L.o. E. 丁年
R. 丁年
15 丁年
20 丁年
- omitted by scribe.
sic.
omitted by scribe.
-

96

- o. 丁年
R. 丁年
10 丁年
15 丁年
-

97

- o. 丁年
丁年
丁年
丁年
丁年
丁年
R. 丁年
10 丁年
U. E. 丁年
15 丁年
L. E. 丁年
-

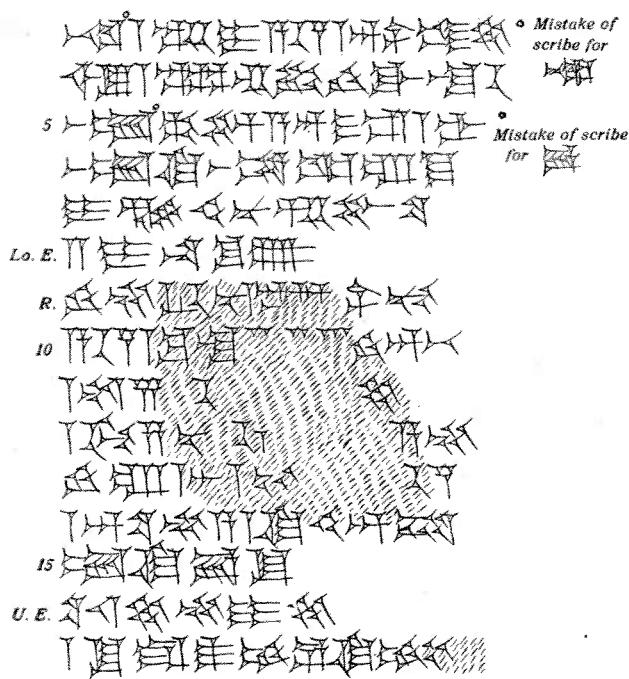
98

- o. 丁年
丁年
丁年
丁年
丁年
丁年
R. 丁年
10 丁年
15 丁年
-

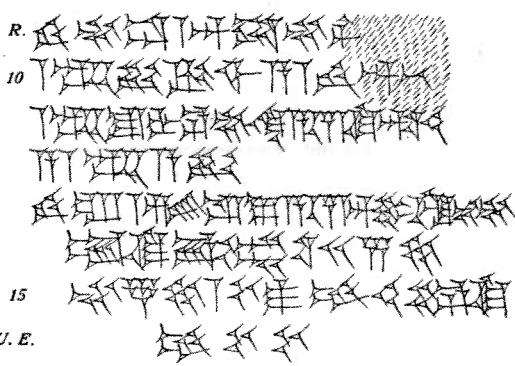
99

- o. 丁年
丁年
-

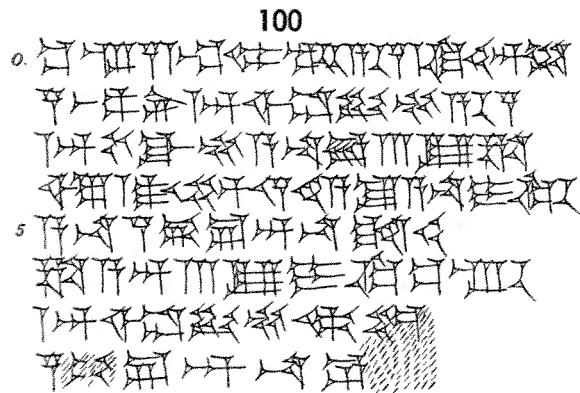
PLATE XVII



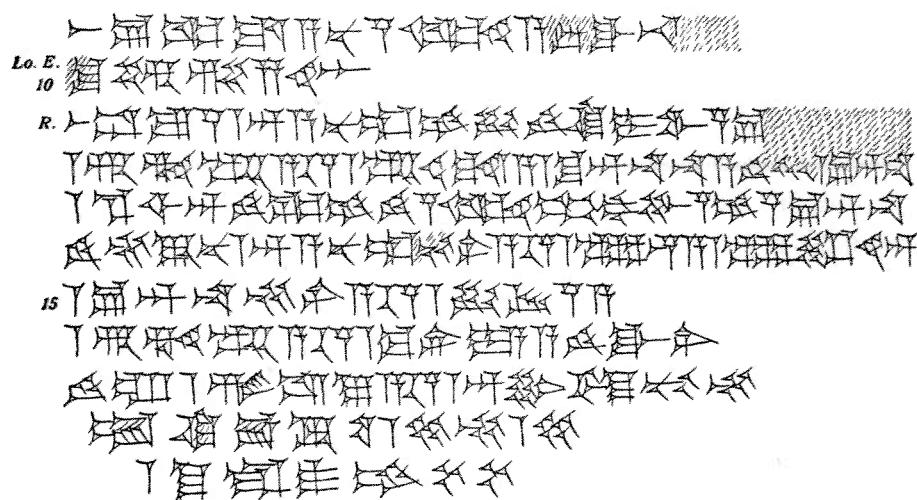
100



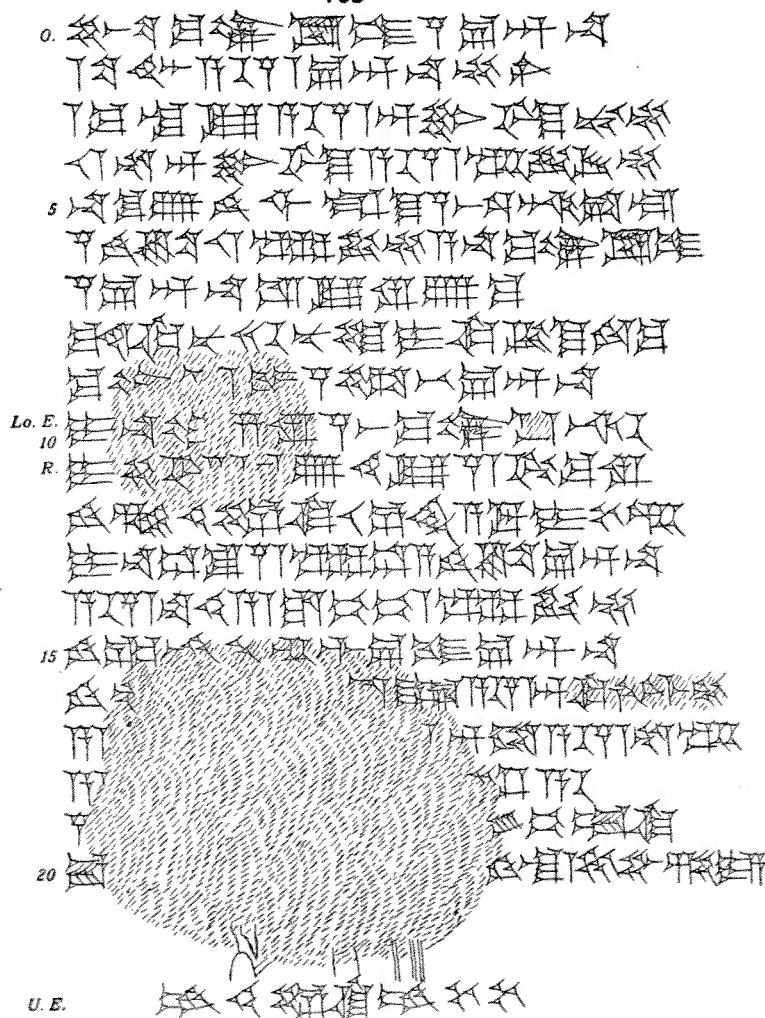
101



102



103



104

- o.
- L.o. E. 10
- R. 1
- 15
- 20

105

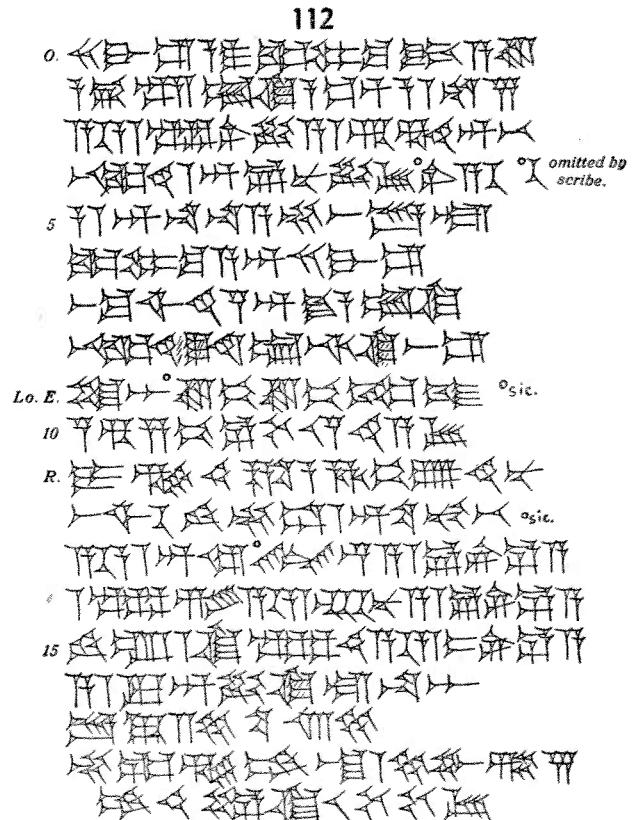
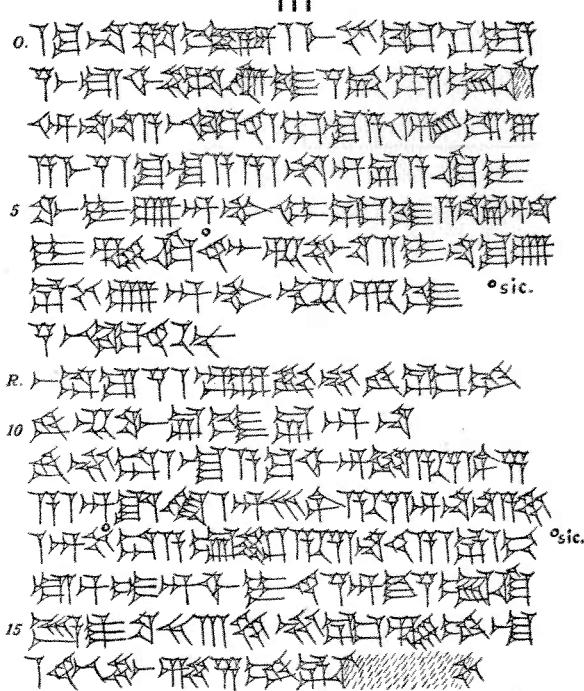
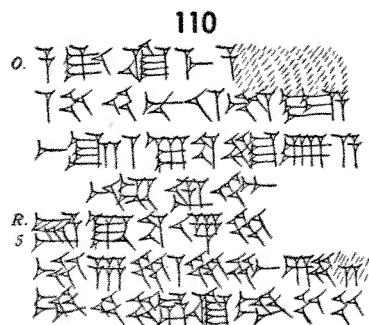
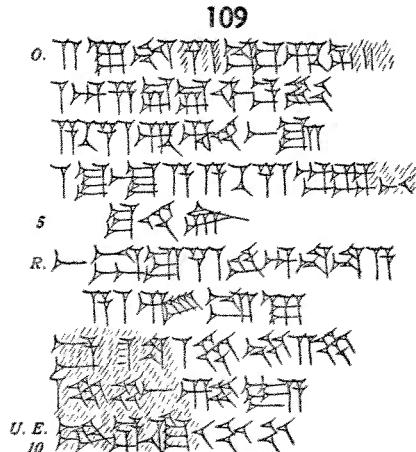
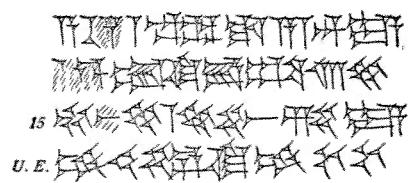
- o.
- R. 1
- 10

106

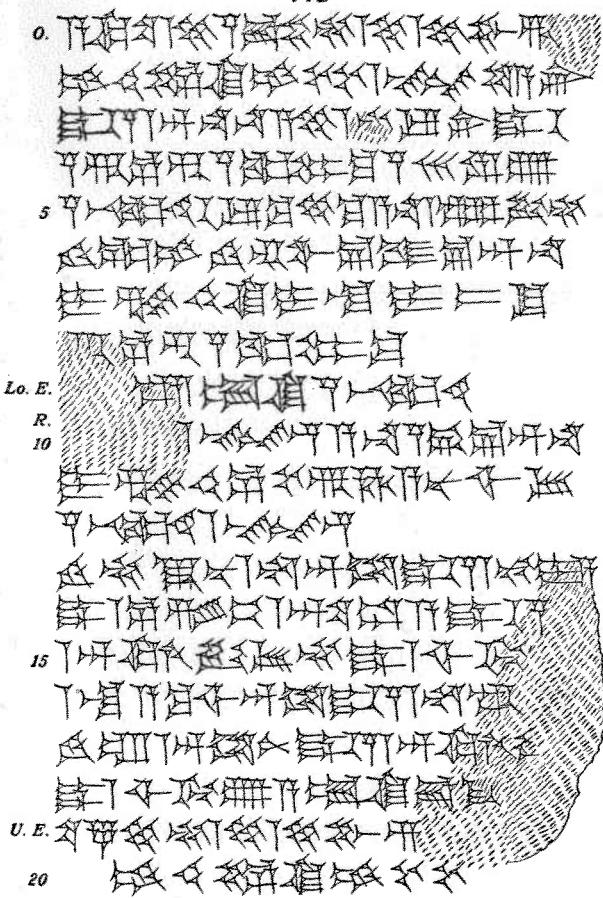
- o.
- L.o. E.
- R. 10
- 15
- U. E.

107

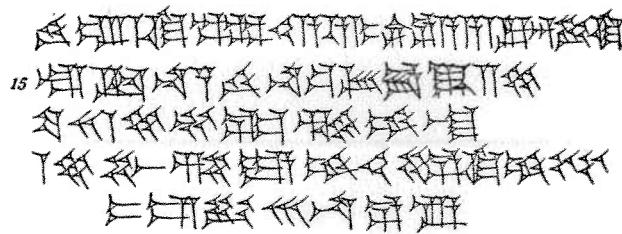
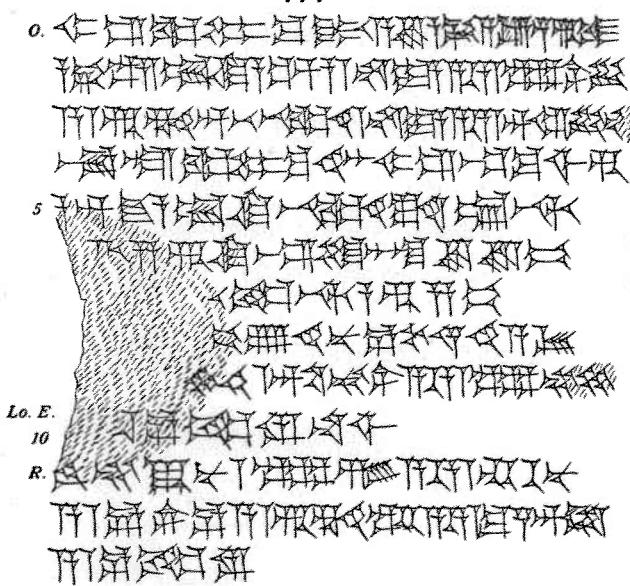
- o.
- R.
- 10
- Dittography



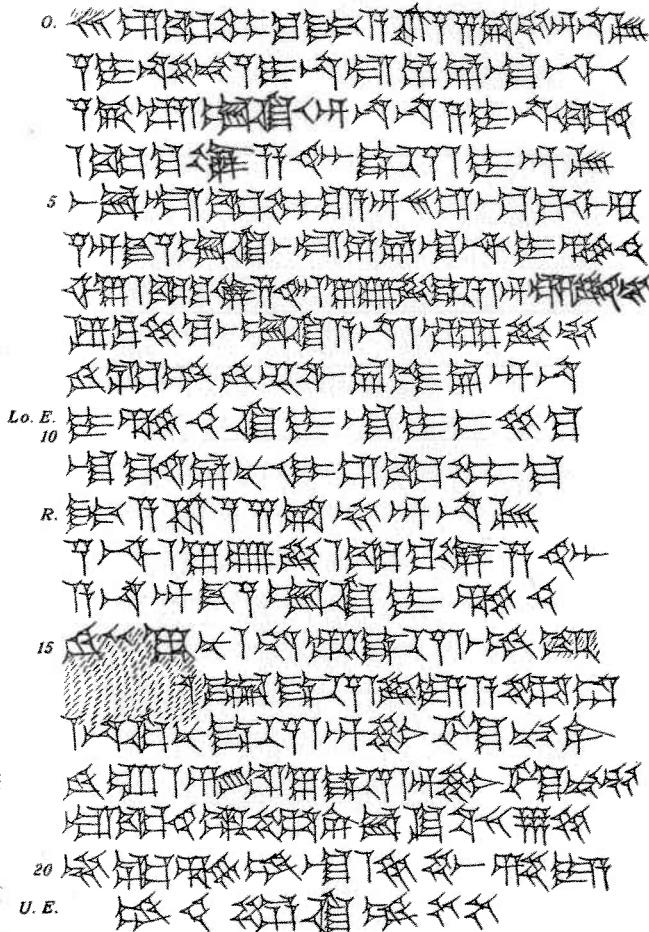
113



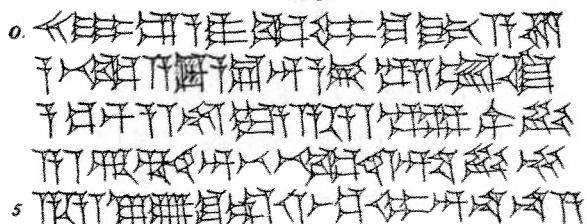
114

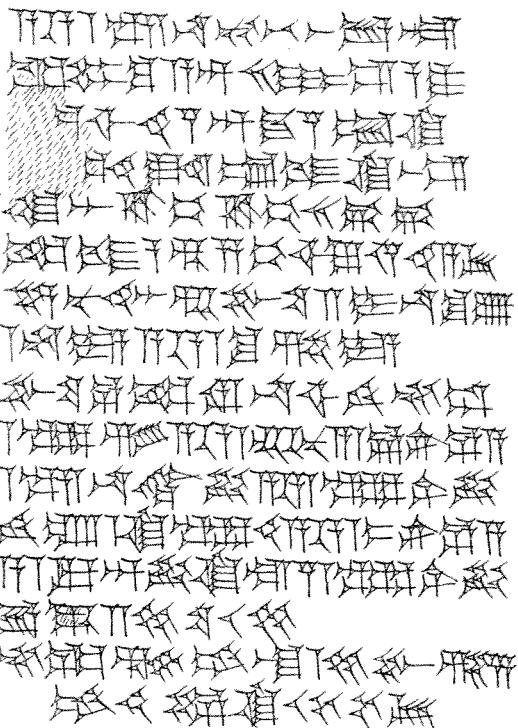


115

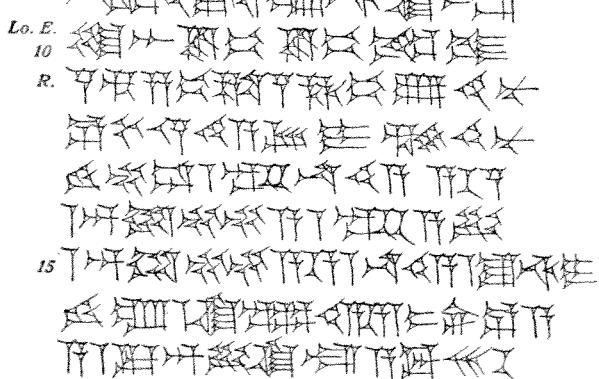


116

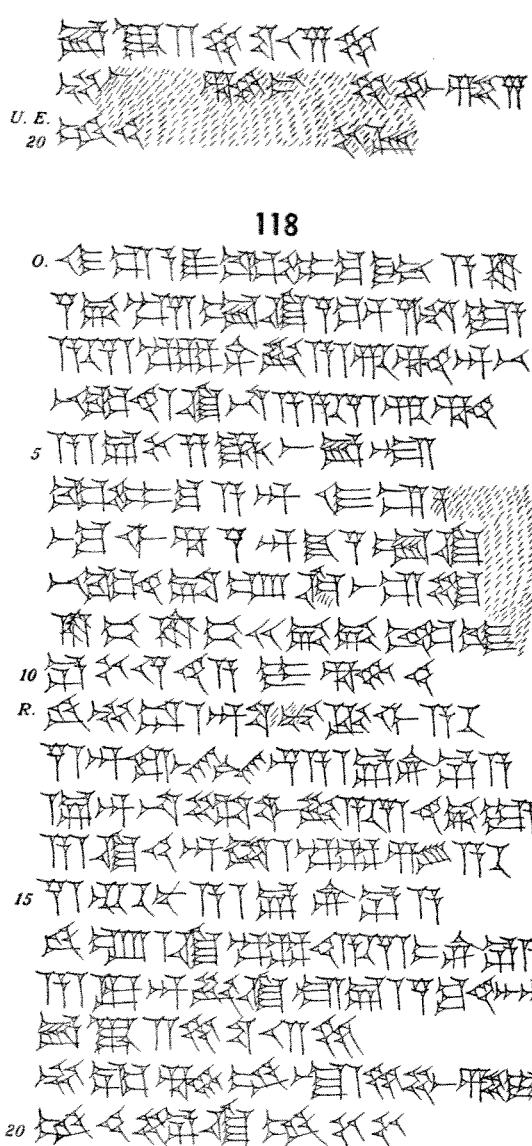




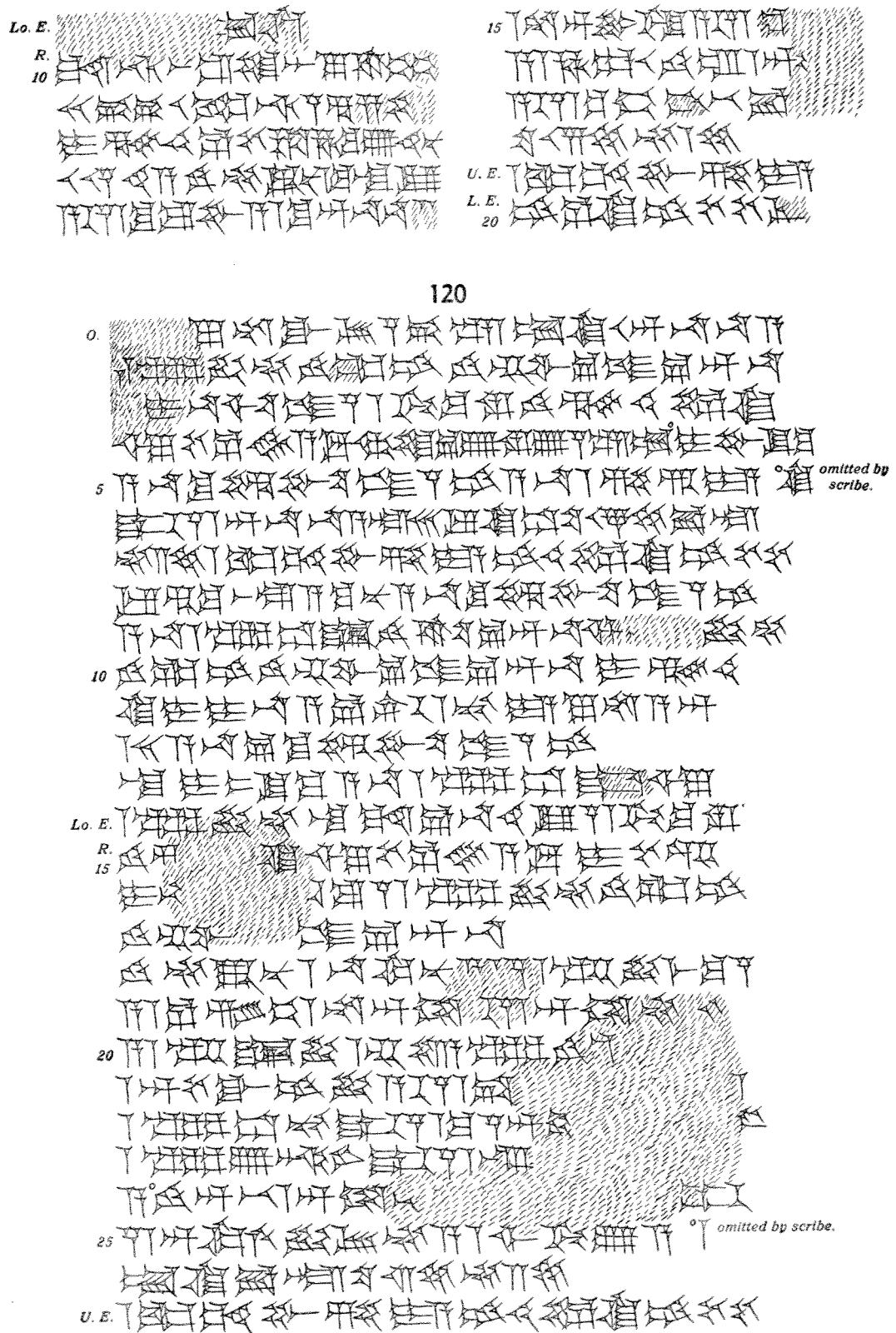
117



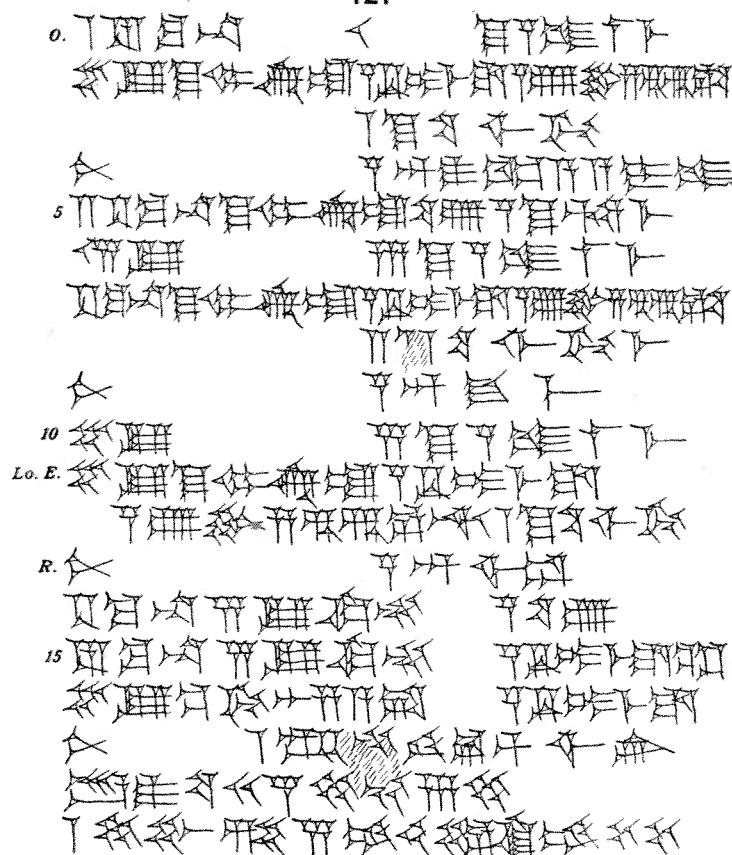
118



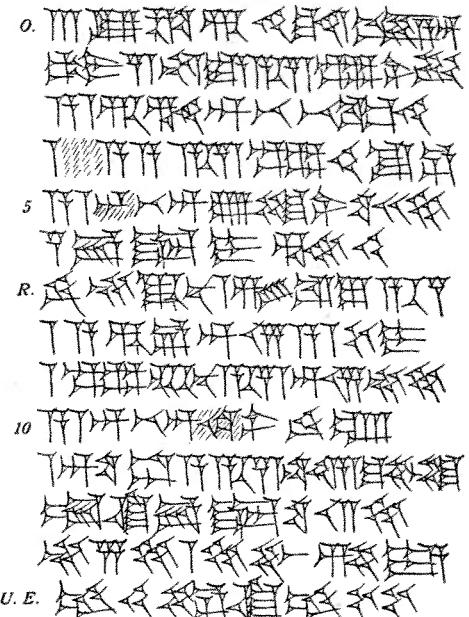
119



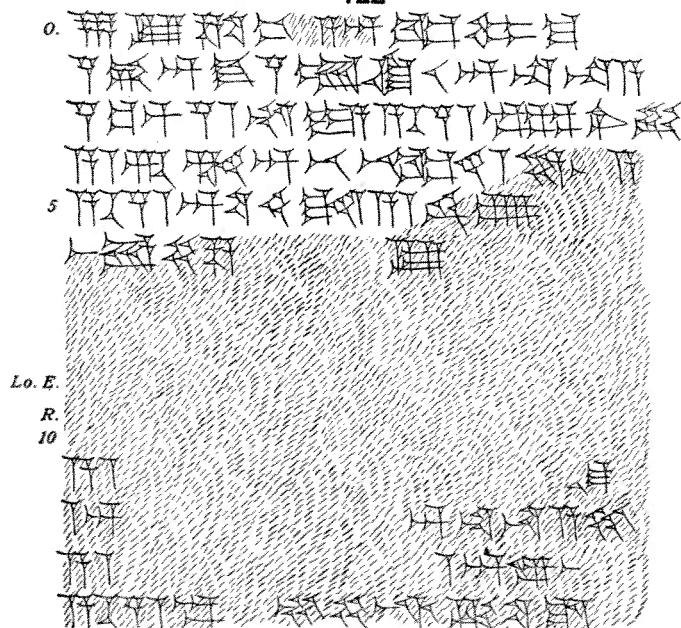
121



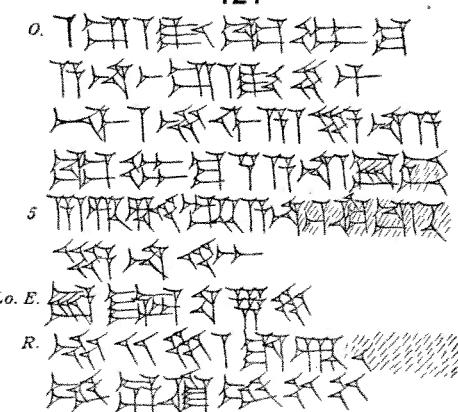
123



122

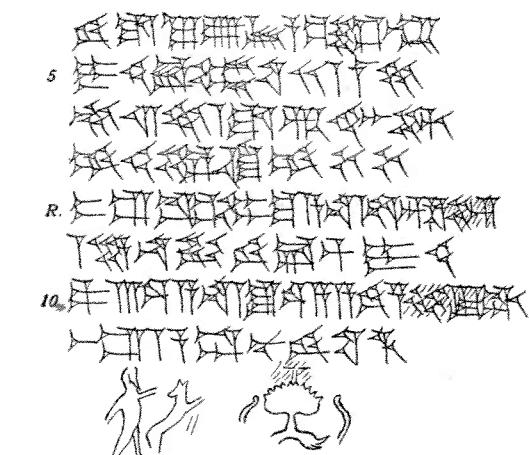


124



125



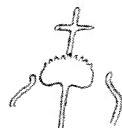


126

Lo. E.

A decorative border or frieze featuring a repeating geometric pattern of stylized shapes, possibly representing a traditional East Asian design.

..... *Dittography.*



127

o. Kangxi radical 10

5. Kangxi radical 10 °sic

Lo. E. Kangxi radical 10

R. Kangxi radical 10

10. Kangxi radical 10



128

129

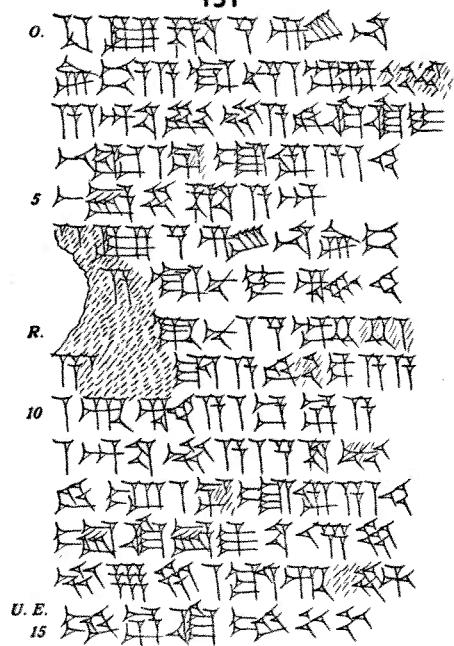


130

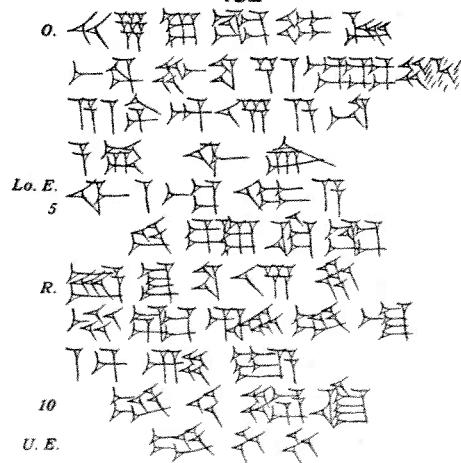
133



131



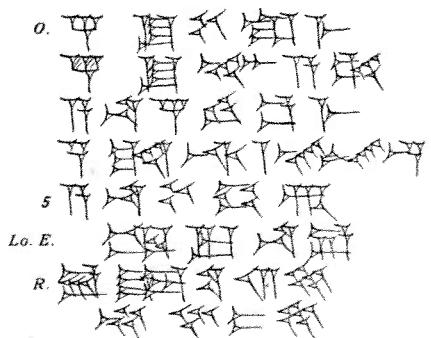
132



134



135



136

-

137

- Figure 10 consists of ten numbered rows (1 through 10) of ancient Chinese characters, possibly from oracle bone script or seal script. Each row contains several characters, each composed of complex, intersecting lines forming intricate patterns. The characters are arranged in a vertical column within each row.

138

-

139

-

140

-

141

142

- 丁酉
丁酉
丁酉
丁酉
丁酉
丁酉
丁酉
丁酉

143

- o. 今自以爲
吾國之行
吾父。 ^{○ sic.}

144

145

-

146

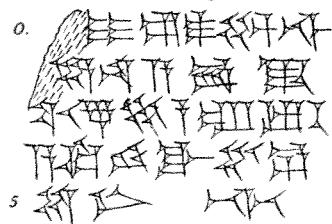
-

147

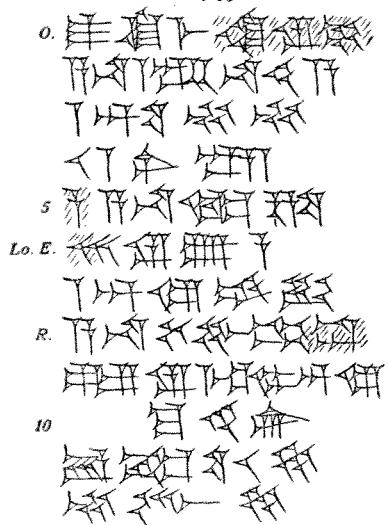
-

PLATE XXVIII

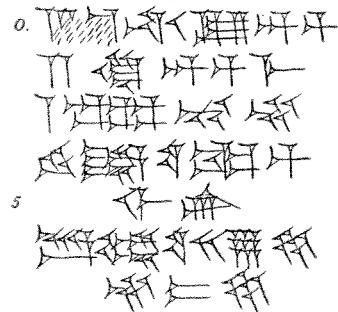
148



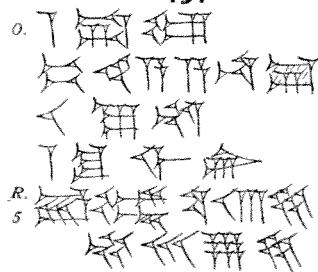
149



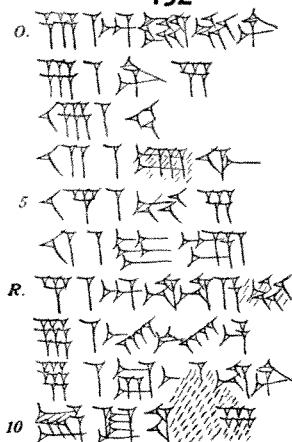
150



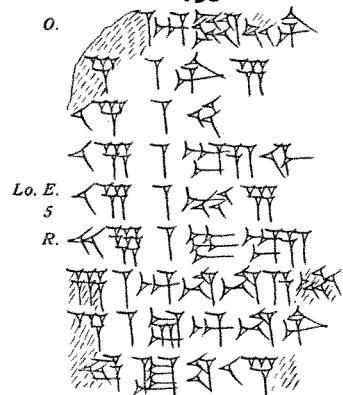
151



152



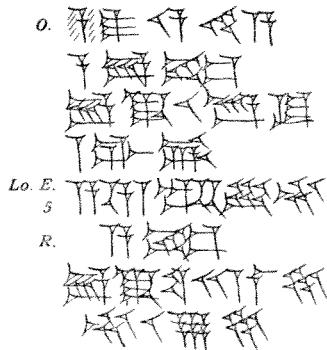
153



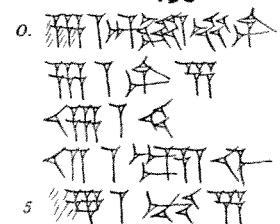
154



155



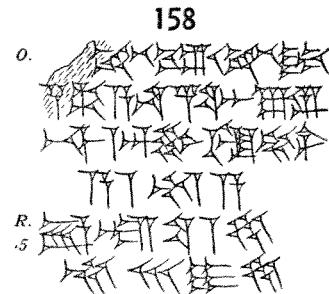
156



Lo. E. 157



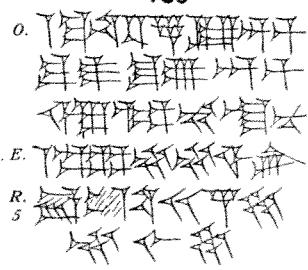
158



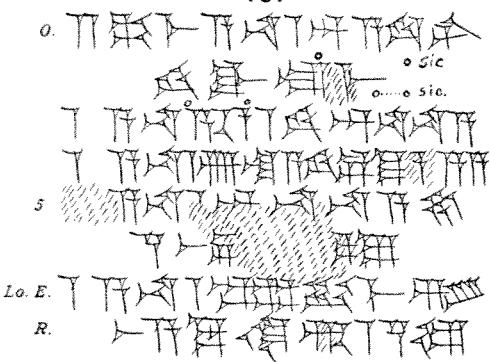
159



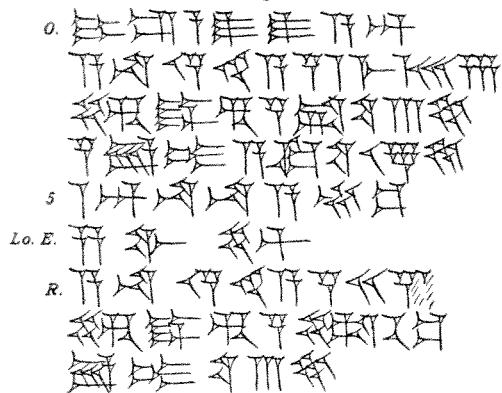
160



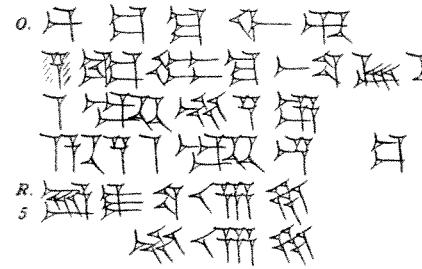
161



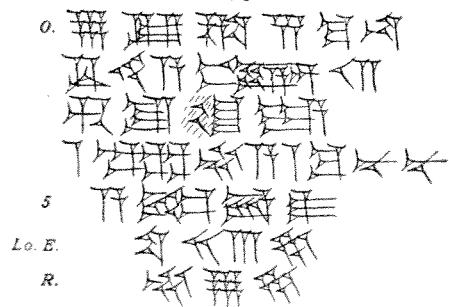
162



163



164



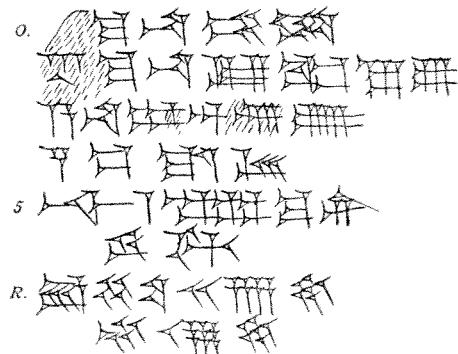
165



166

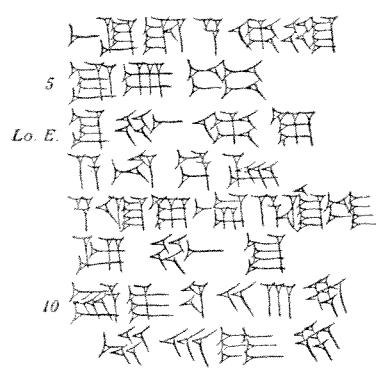


167



168





169

170

A detailed pencil sketch of a fossilized ammonite shell, showing its characteristic siphuncular structures and septa. The drawing is oriented horizontally, with the apex pointing towards the right. The label 'O.' is positioned in the upper left corner, and the number '5' is in the lower left corner.

171

172

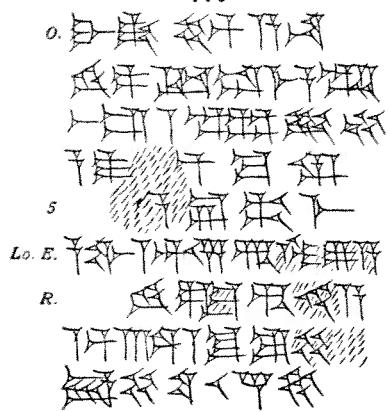
0. 生病时的自我治疗

A photograph of a fossilized plant specimen, likely a sphenophyte, showing a central axis with pinnules and a distinct rhizome at the base.

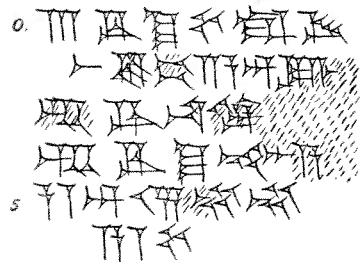
173

Figure 178 consists of several detailed line drawings of insect appendages. At the top right is a large drawing of a wing with prominent venation. To its left is a drawing of a leg with a tarsus having four segments and three claws. Below these are two more drawings of legs, one labeled 'Lo. E.' and another labeled 'R.'. At the bottom left is a drawing of a wing with a complex pattern of veins. To its right is a drawing of a leg with a tarsus having five segments and three claws. The drawings are rendered in black ink on a white background.

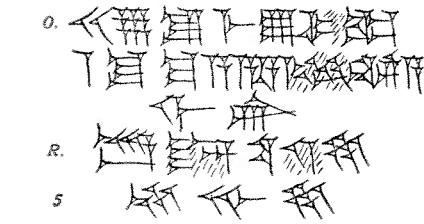
179



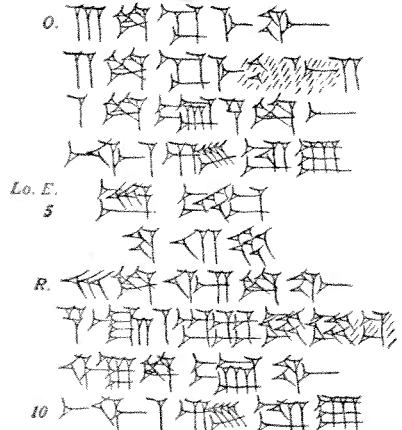
180



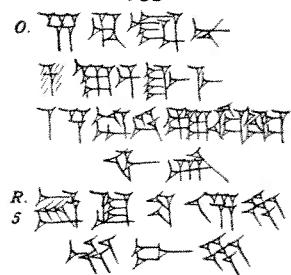
181



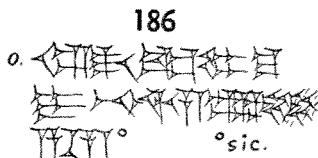
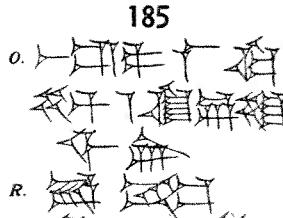
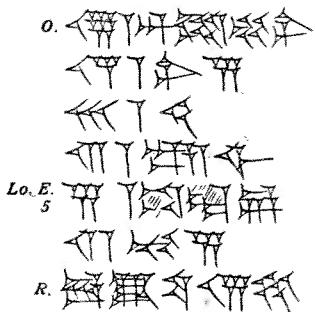
182



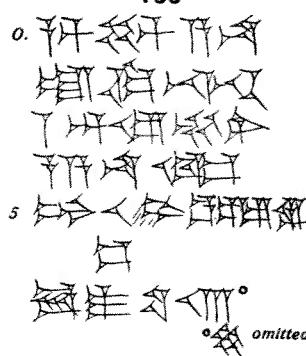
183



184

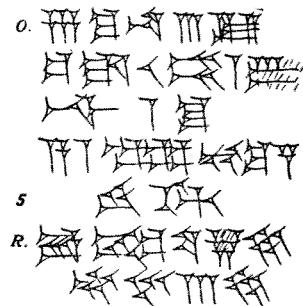


188

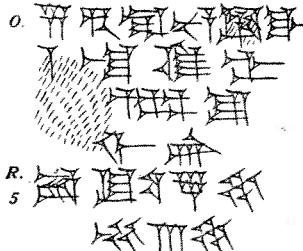


° omitted by scribe.

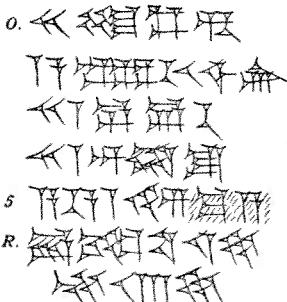
189



190

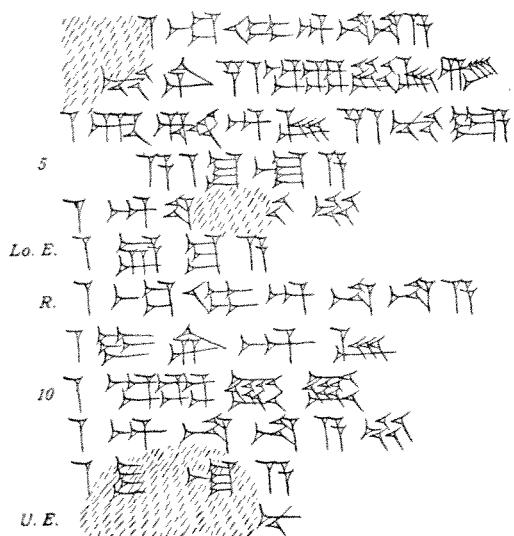


191



192





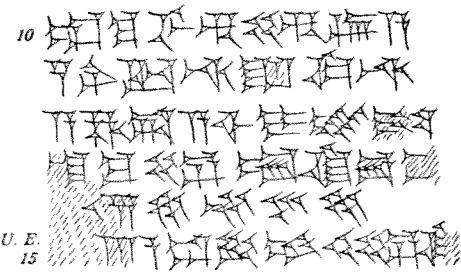
193

-

194

195

-



196

-

197

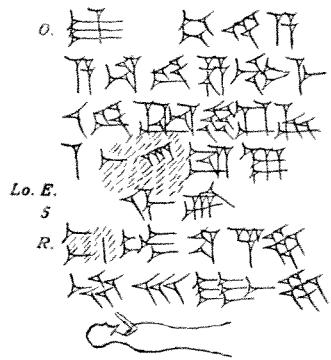
- o. 丁 今 平 𠂔 𠂔 𠂔
 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔
 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔
 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

5. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

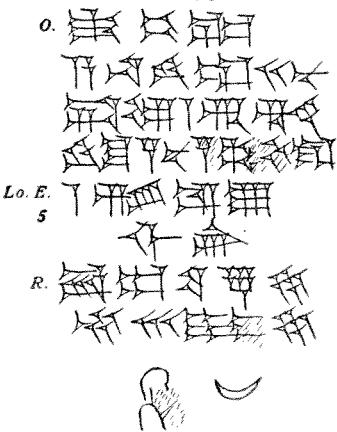
198

-

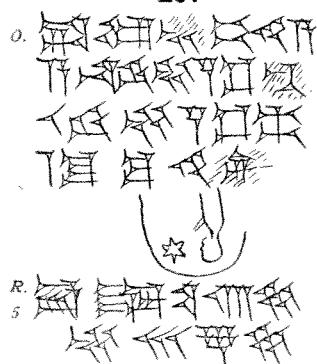
199



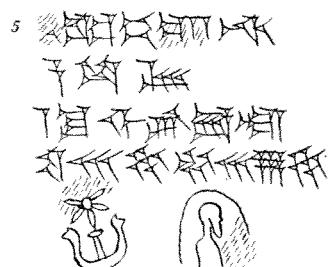
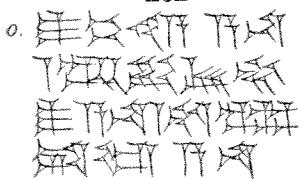
200



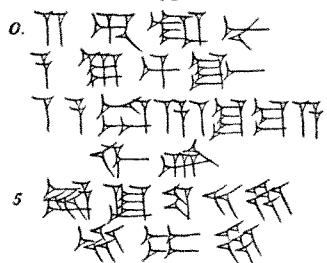
201



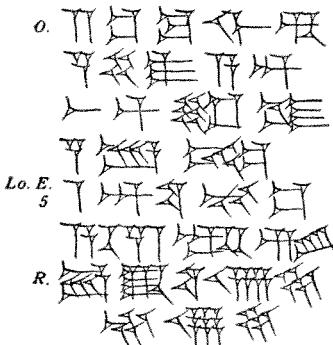
202



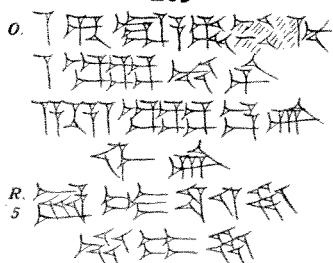
203



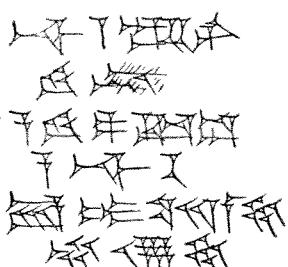
204



205



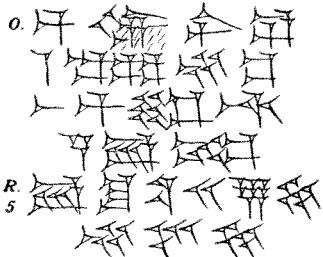
206



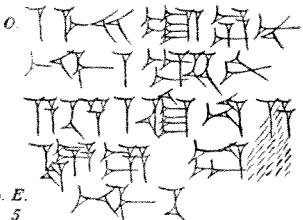
207



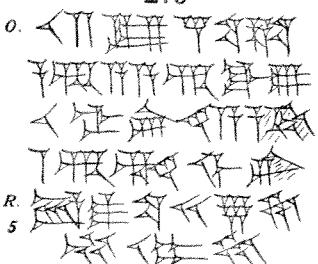
208



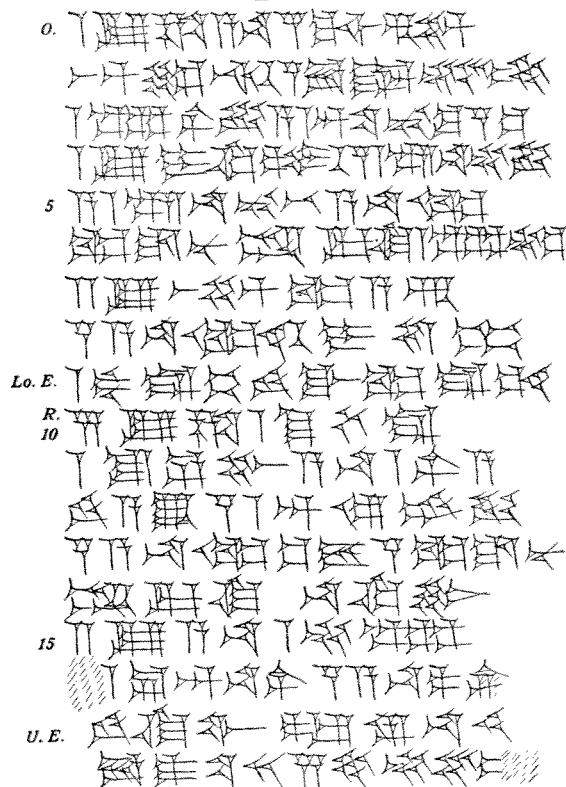
209



210



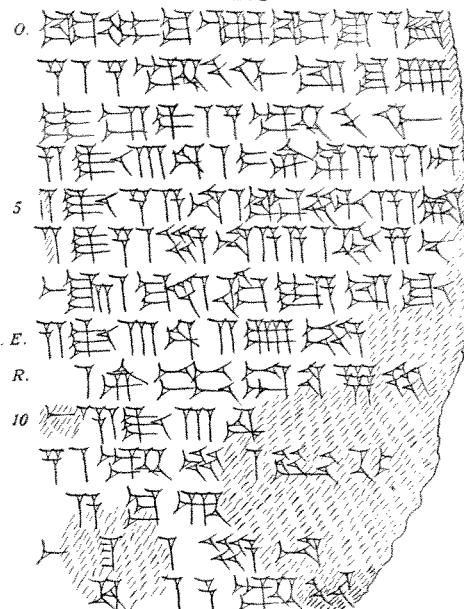
211



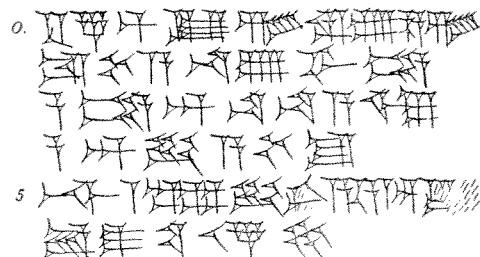
212



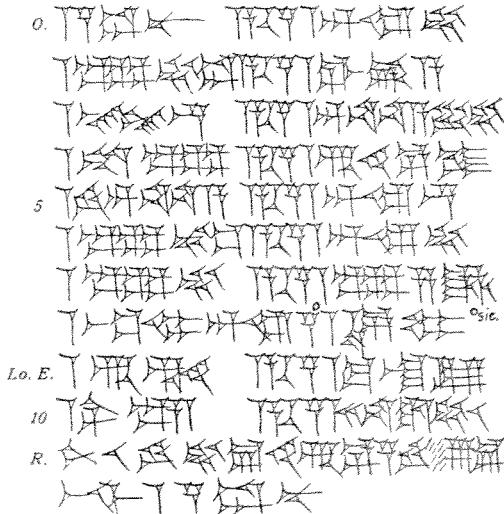
213



214



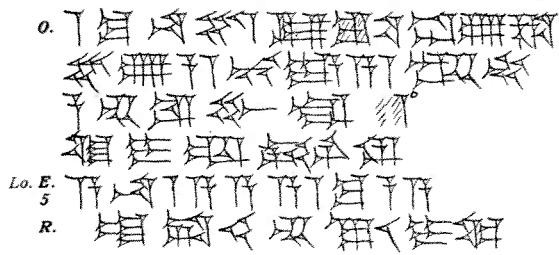
215



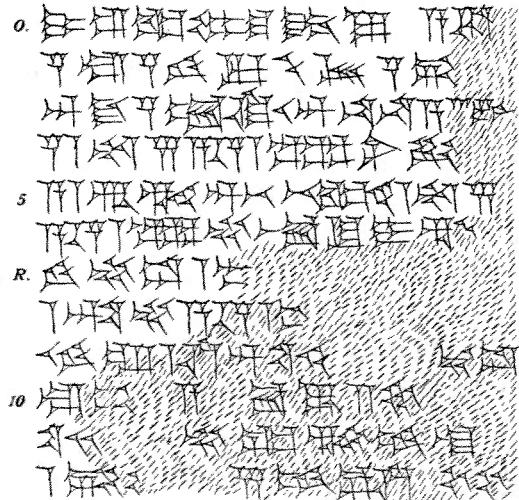
216



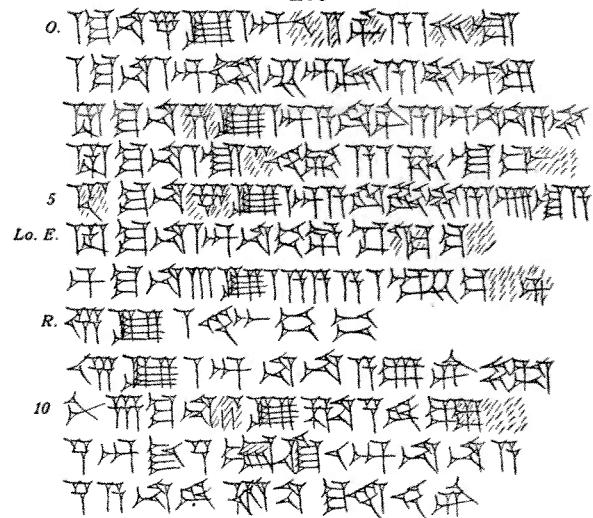
217



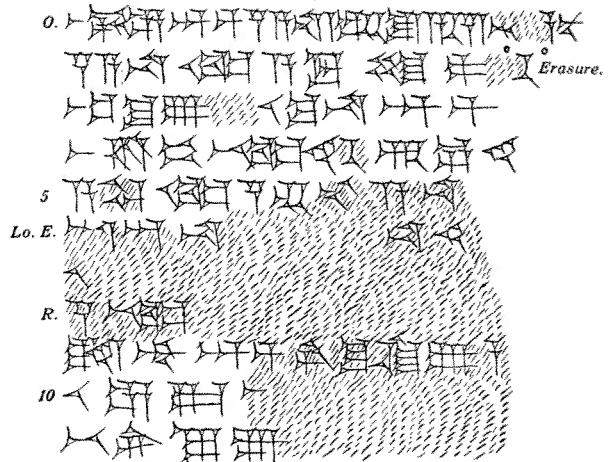
218



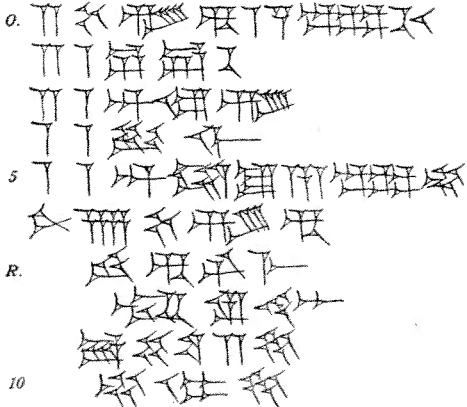
219



220



221



222

- o. 贝 三 雨 井 井
丁 丁 雨 井 井 井
丁 丁 雨 井 井 井
丁 丁 雨 井 井 井
5 丁 丁 雨 井 井 井
R. 井 井 井 井 井 井

223

- o. 今 田 田 田 田
申 申 申 申 申
文 金 金 金 金 金
5 申 金 金 金 金 金
R. 今 田 田 田 田
- L.o. E.
5
R.

224

- o. 田 田 田 田 田 田
丁 丁 丁 丁 丁 丁
中 申 申 申 申 申
5 田 田 田 田 田 田
R. 田 田 田 田 田 田

225

- o. 立 立 立 立 立
丁 丁 丁 丁 丁
丁 丁 丁 丁 丁
5 丁 丁 丁 丁 丁
L.o. E.
R. 文 申 申 申 申 申
10 申 申 申 申 申 申
U. E. 申 申 申 申 申

226

- o. 从 从 从 从 从 从
辛 辛 辛 辛 辛 辛
从 从 从 从 从 从
从 从 从 从 从 从
从 从 从 从 从 从
5 从 从 从 从 从 从
R. 从 从 从 从 从 从
- omitted by scribe.*

227

- o. 从 从 从 从 从 从
从 从 从 从 从 从
从 从 从 从 从 从
从 从 从 从 从 从
从 从 从 从 从 从
5 从 从 从 从 从 从

228

- o. 从 从 从 从 从 从
从 从 从 从 从 从

- o. 人 人 人 人 人 人 人 人
人 人 人 人 人 人 人 人
人 人 人 人 人 人 人 人
人 人 人 人 人 人 人 人
人 人 人 人 人 人 人 人

230

- o. 从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从

231

- o. 从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
5 从 从 从 从 从 从 从 从
R. 从 从 从 从 从 从 从 从

232

- o. 从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
5 从 从 从 从 从 从 从 从
R. 从 从 从 从 从 从 从 从

- 5 从 从 从 从 从 从 从 从
L.o. E. 从 从 从 从 从 从 从 从
R. 从 从 从 从 从 从 从 从

233

- o. 从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从

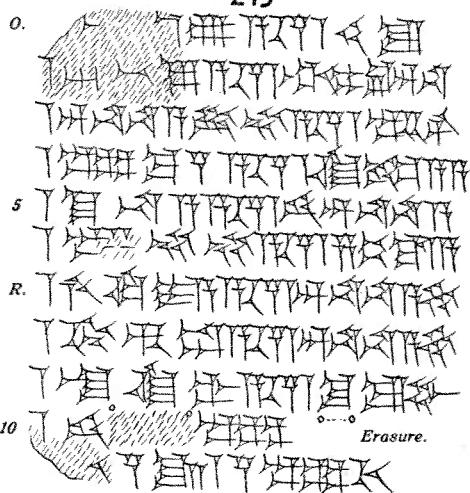
- 234
o. 从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
5 从 从 从 从 从 从 从 从
R. 从 从 从 从 从 从 从 从

- 235
o. 从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
5 从 从 从 从 从 从 从 从
R. 从 从 从 从 从 从 从 从

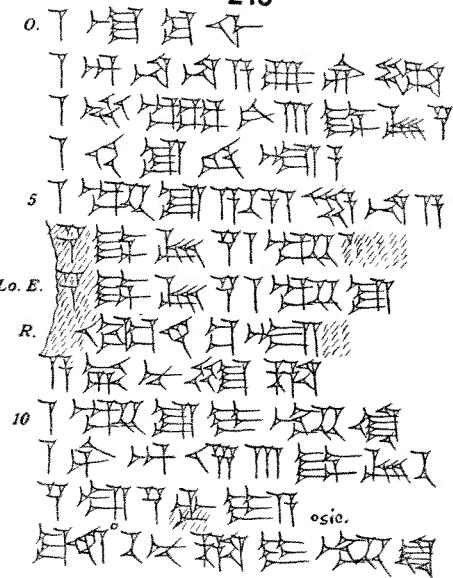
236

- o. 从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从
从 从 从 从 从 从 从 从

245



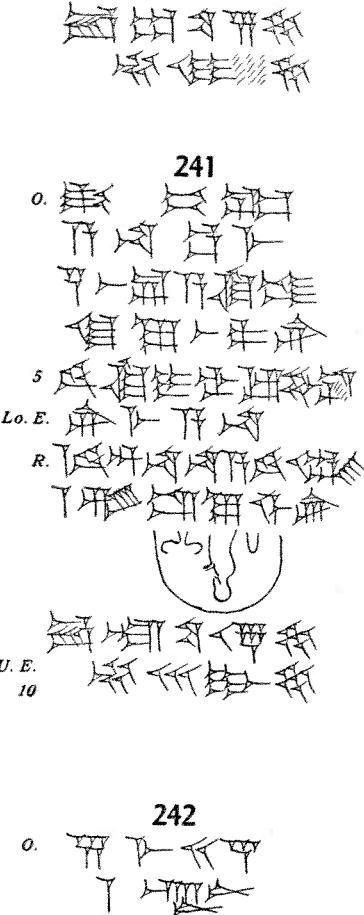
246



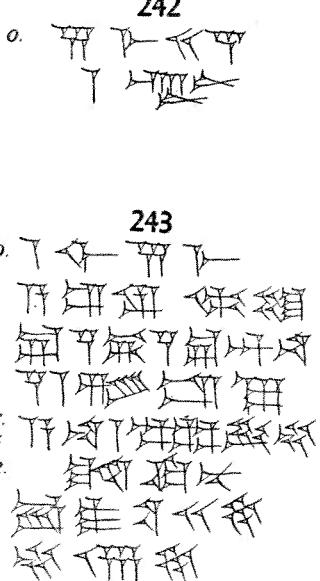
247



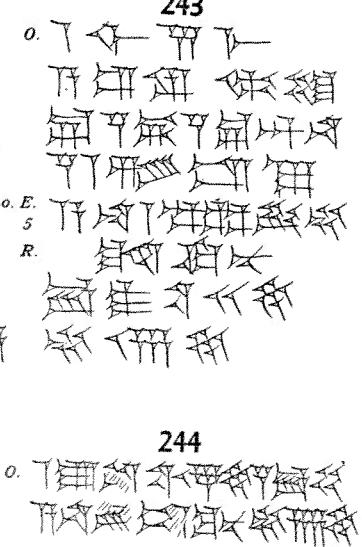
241



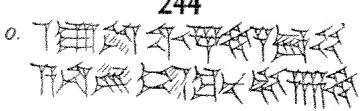
242



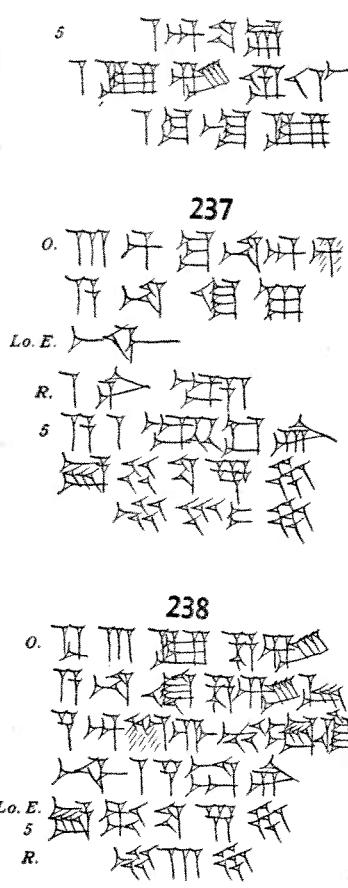
243



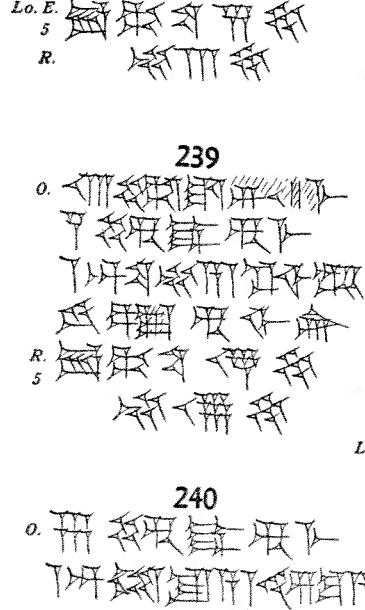
244



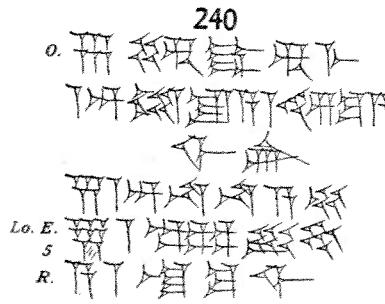
237

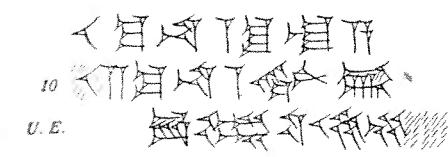


238

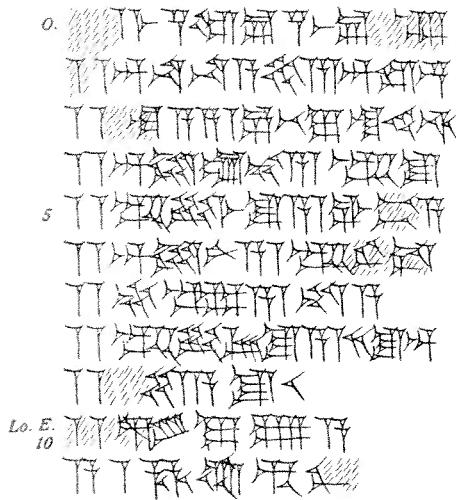


240

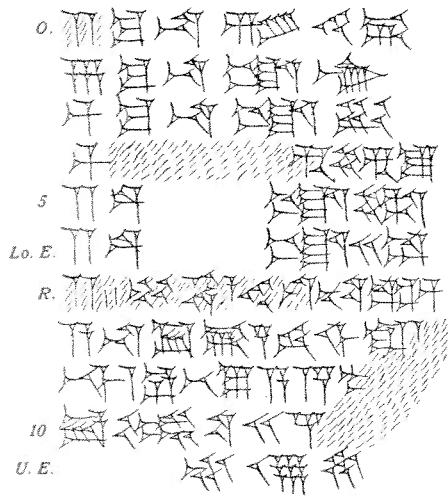




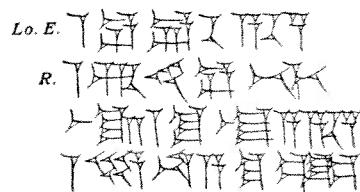
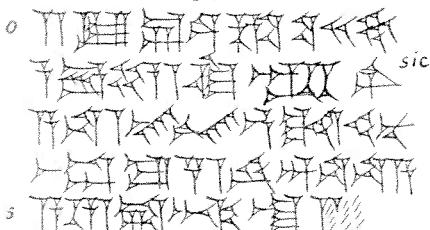
248



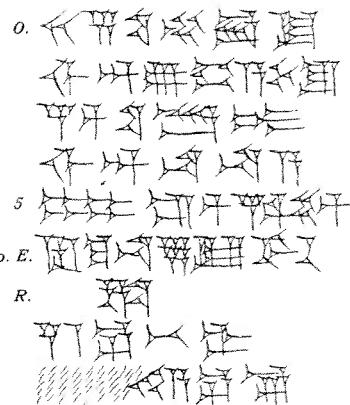
249



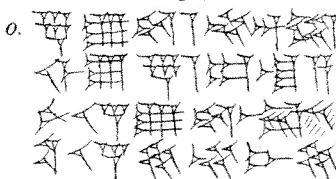
250



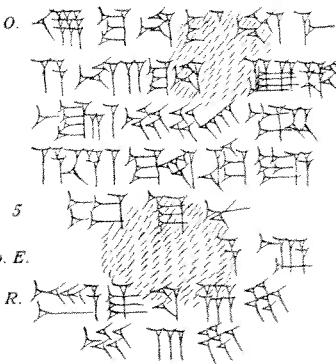
251



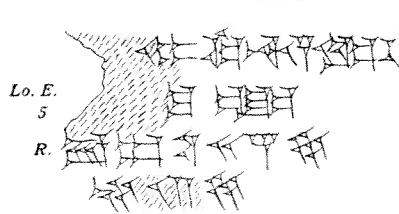
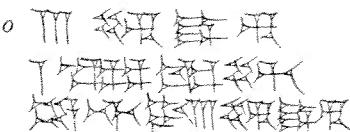
252



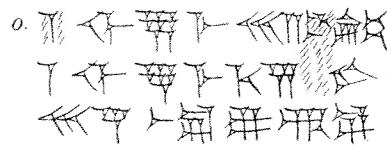
253



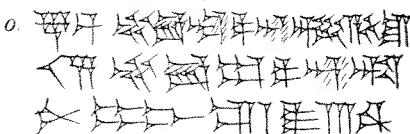
254



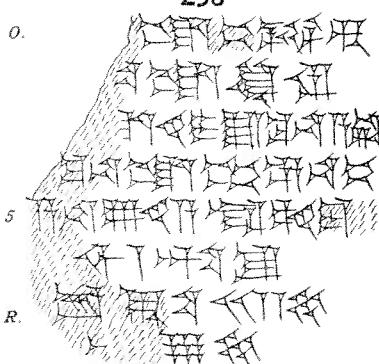
255



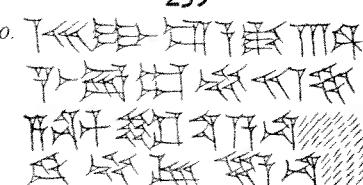
256

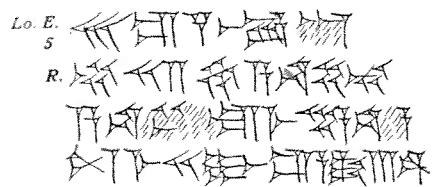


258



259





260

- o. 三月丙子朔丁未既望
癸卯歲次壬午正月廿二日
癸卯歲次壬午正月廿二日
癸卯歲次壬午正月廿二日

5 王子子子子子子子子子

L.O.E. 五子子子子子子子子子

R. 既望丁未既望丁未既望丁未
丁未既望丁未既望丁未既望丁未
丁未既望丁未既望丁未既望丁未

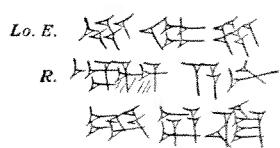
10 丁未既望丁未既望丁未既望丁未
丁未既望丁未既望丁未既望丁未
丁未既望丁未既望丁未既望丁未

261

-

262

- o. 關中之國，其名曰秦。秦者，古之大邑也。
千人之邑曰都，百人之邑曰市，十人之邑曰聚。
都邑之民，皆有司事，故謂之邑。邑者，其本也。
今之邑，或失其本，故謂之都。都者，其末也。
故曰：「秦者，古之大邑也。」



263

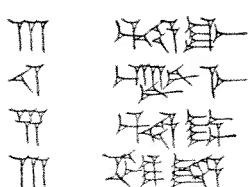
-

264

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

265

-



266

-

267

०. विविध विविध

268

269

-

270

- The illustration depicts a fossilized insect wing, likely from a mayfly or similar trichopteran, shown in lateral view. The wing is elongated with a prominent pterostigma at the leading edge. The venation is clearly visible, featuring a complex network of veins and cross-veins. The surface of the wing is covered with numerous small, circular punctations. Four specific regions of the wing are labeled with numbers and letters: '0' is located near the base of the pterostigma; '5' is positioned further along the leading edge; 'E.' is placed near the middle of the wing; and '10' is near the trailing edge. A handwritten note 'sic.' is written next to the number '5'. The background of the illustration features a hatched pattern.

271

273

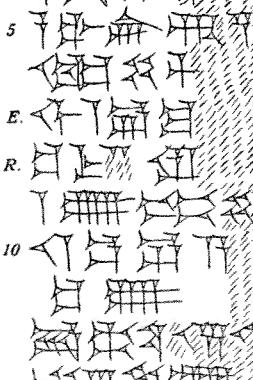
-

275

-

272

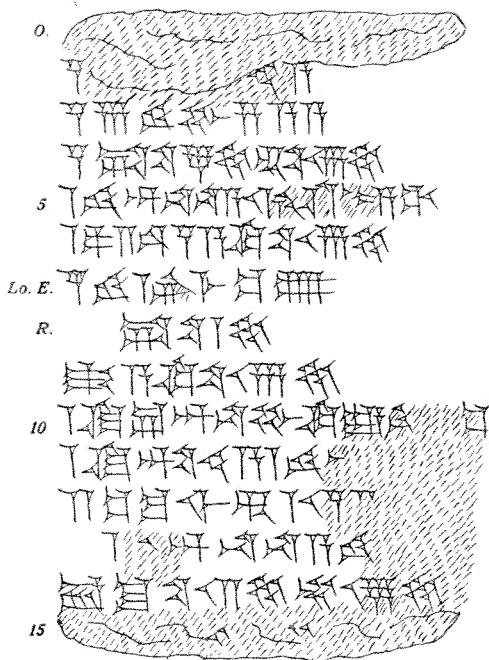
-

- | |
|---|
|  |
| <i>L. E.</i> |
| <i>R.</i> |
| <i>U. E.</i> |

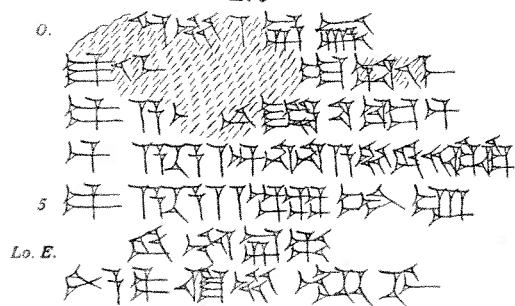
277

- This image shows a fragment of a bronze vessel, likely a zun or ding, featuring inscriptions in seal script (篆文) on its body. The script is arranged in several horizontal rows. The characters are deeply cast into the metal, and the vessel has a textured, slightly irregular shape.

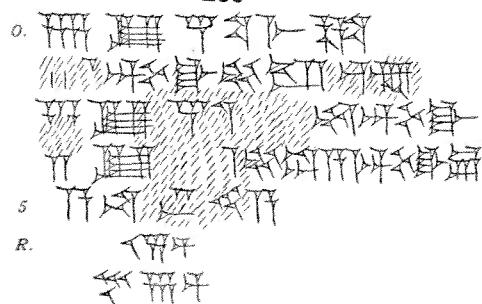
278



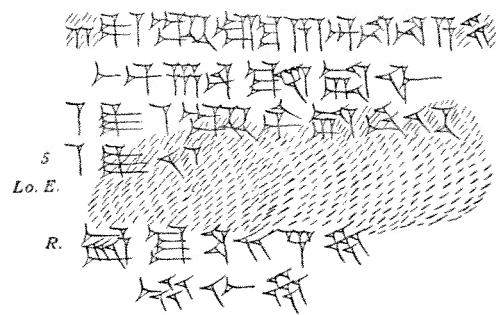
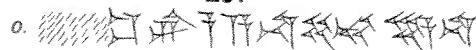
279



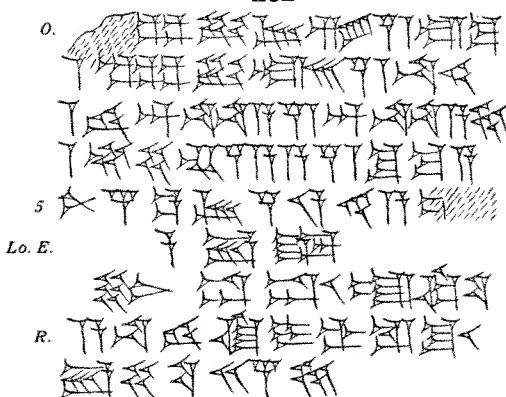
280



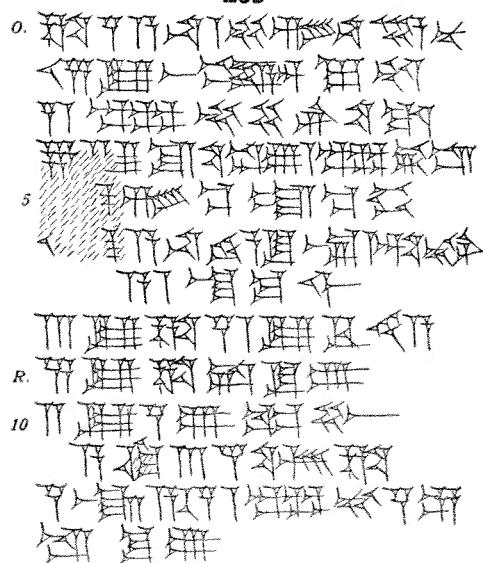
281



282



283



284

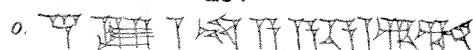
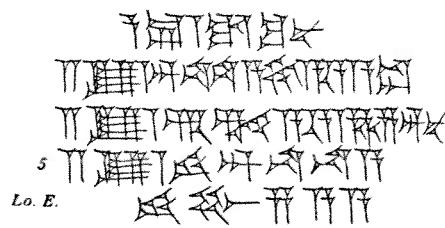


PLATE XLII



285

- o.
- 5.

286

- o.
- 5.
- R.
- 10.

287

- o.
- 5.
- L. E.
- R.



288

- o.
 - 5.
-

292

- o.
- 5.

293

- o.
- 5.

294

- o.
- 5.
- R.

295

- o.
- 5.

296

- o.
- 5.



290

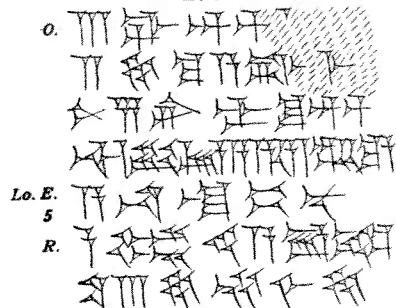
- o.
- 5.
- R.

291

- o.
- 5.
- R.

R. 雨水之水
水一水

297



298

o. 丁年一水
丁年水年水年水
丁年水年水年水
丁年水年水年水
R. 5
R. 水水水水水水
水水水水水水

299

o. 今
今水年水年水
今水年水年水
今水年水年水
R. E.
5
R. 水水水水水水
水水水水水水

300

o. 水
水水水水水水
水水水水水水
水水水水水水
R. E.
5
R. 水水水水水水
水水水水水水

10 人丁年水年水
人丁年水年水
人丁年水年水
人丁年水年水

301

o. 人
人水水水水
人水水水水
人水水水水
人水水水水
5
人水水水水
人水水水水

L. O. E.
10
R. 15
人水水水水
人水水水水
人水水水水
人水水水水
人水水水水

302

o. 人
人水水水水
人水水水水
人水水水水
人水水水水
5
人水水水水
人水水水水

303

o. 人
人水水水水
人水水水水
人水水水水
人水水水水
5
人水水水水
人水水水水

开年水年水
开年水年水
开年水年水
开年水年水

304

o. 人
人水水水水
人水水水水
人水水水水
R. 5
人水水水水
人水水水水

305

o. 丁
丁年水年水
丁年水年水
丁年水年水
R. 5
丁年水年水
丁年水年水

306

o. 人
人水水水水
人水水水水
人水水水水

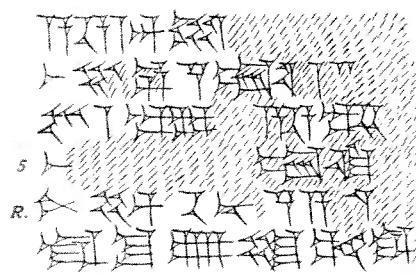
307

o. 人
人水水水水
人水水水水
人水水水水
R. 5
人水水水水
人水水水水

308

o. 人
人水水水水
人水水水水

omitted by scribe.



309

- 人曰今用每适人安
終乃凶每适人不

310

-

311

- 丁子年仲夏
王公之子
王公之子

312

- 卷之三十一

313

0. 甲子年仲夏于北京

314

-



315

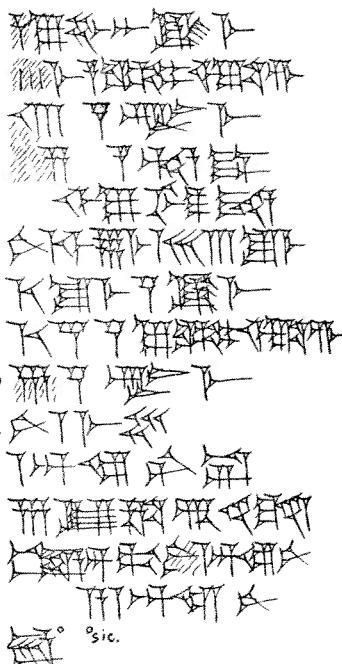
316

-

317

-

318



319

1. 于
2. 道
3. 玄
4. 帝
5. 天
6. 于
7. 道
8. 玄
9. 帝
10. 天
11. 于
12. 道
13. 玄
14. 帝
15. 天

320

-

321

0. 丁酉年
丁酉年
丁酉年
丁酉年
丁酉年
5. 今
今
今
今
今
Lo. E. 今
10. 今
R. 今
15. 今
- Dittography.*

322

0. 今
今
今
今
今
5. 今
今
今
今
今
10. 今
Lo. E. 今
R. 今
15. 今
- Erasure.*

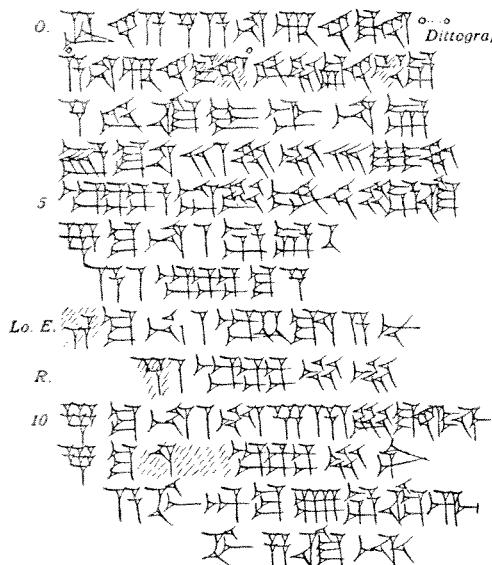
323

0. 丁酉年
丁酉年
丁酉年
丁酉年
丁酉年
5. 今
今
今
今
今
Lo. E. 今
10. 今
R. 今
15. 今

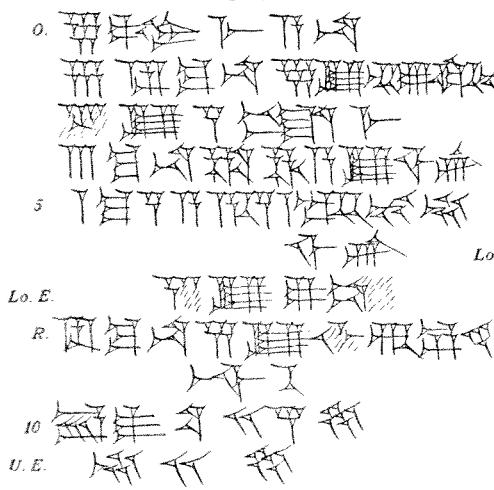
324

0. 今
今
今
今
今
5. 今
Lo. E. 今
R. 今
10. 今
15. 今
- Omitted by scribe.*

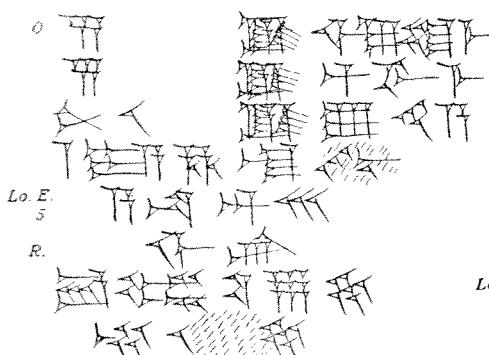
325



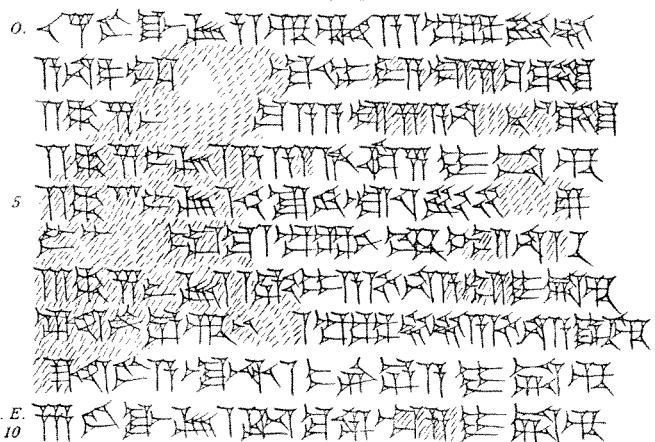
326



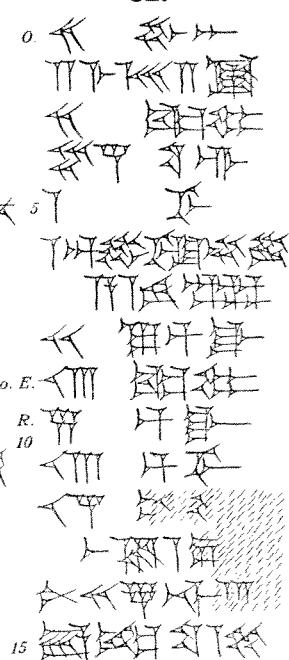
327



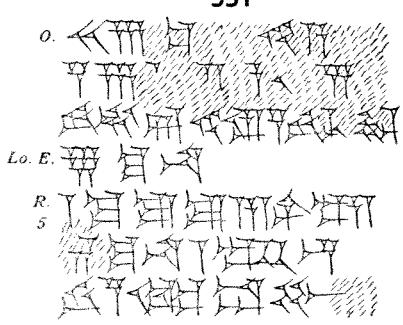
328



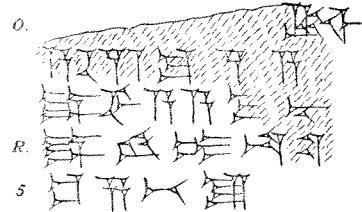
329



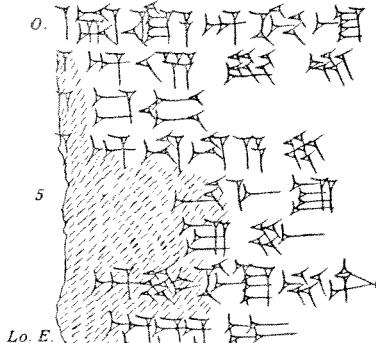
331

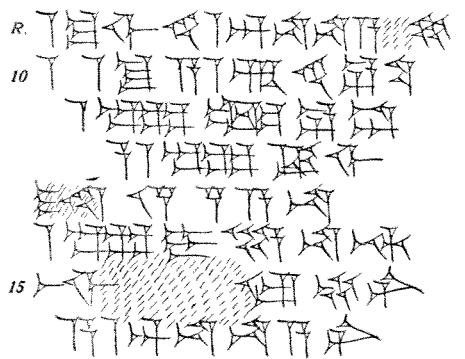


332

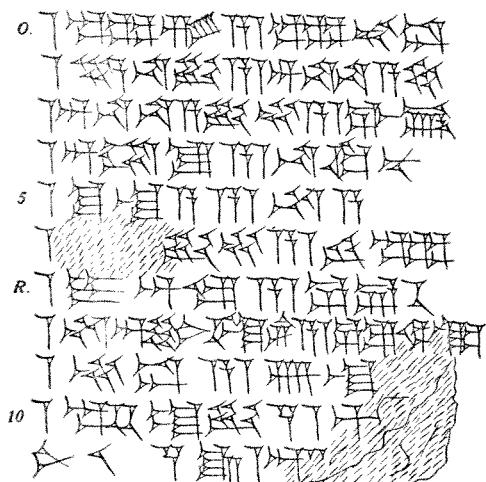


333





334



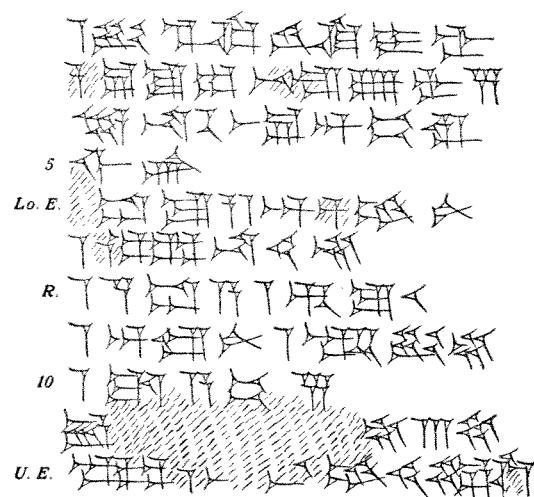
335



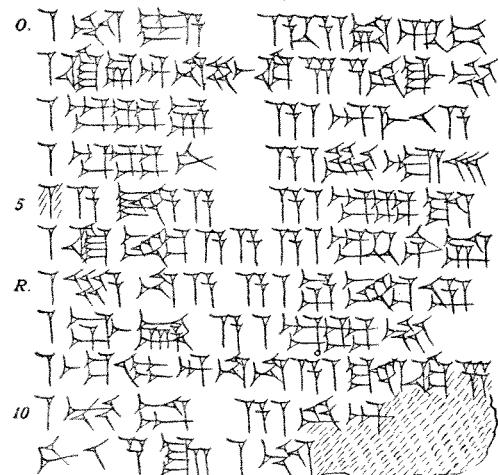
336



337

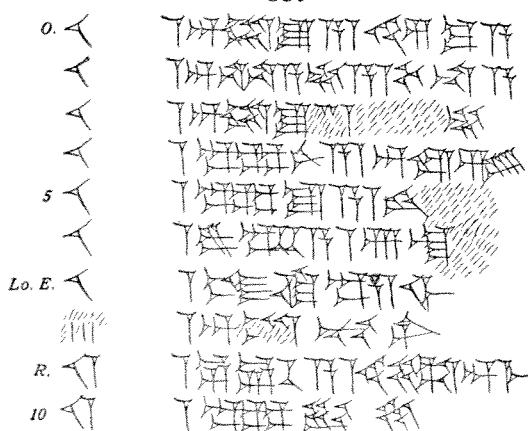


338



^o T *omitted by scribe.*

339



1. 人
2. 人
3. 人
4. 人
5. 人

U. E. 15. 人
15. 人

340

- o. 1. 人
2. 人
3. 人
4. 人
5. 人
R. 10. 人
11. 人
12. 人
13. 人
14. 人
15. 人

人

341

- o. 1. 人
2. 人
3. 人
4. 人
5. 人
R. 10. 人
11. 人
12. 人
13. 人
14. 人
15. 人

人

342

- o. 1. 人
2. 人
3. 人
4. 人
5. 人

1. 人
2. 人
3. 人
4. 人
5. 人
Lo. E. 10. 人
11. 人
12. 人
13. 人
14. 人
15. 人

人

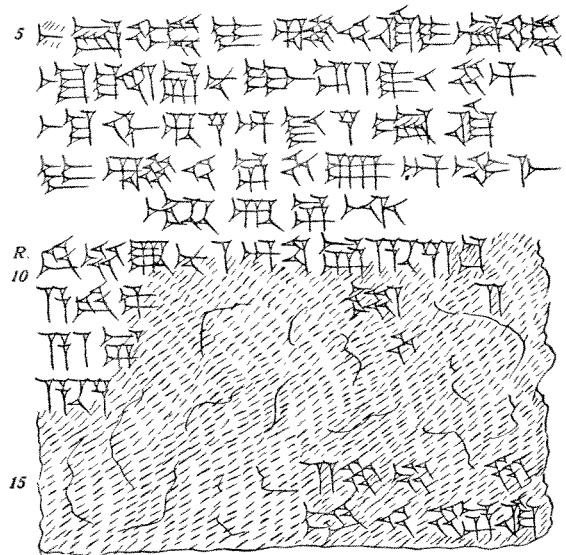
343

- o. 1. 人
2. 人
3. 人
4. 人
5. 人
R. 10. 人
11. 人
12. 人
13. 人
14. 人
15. 人

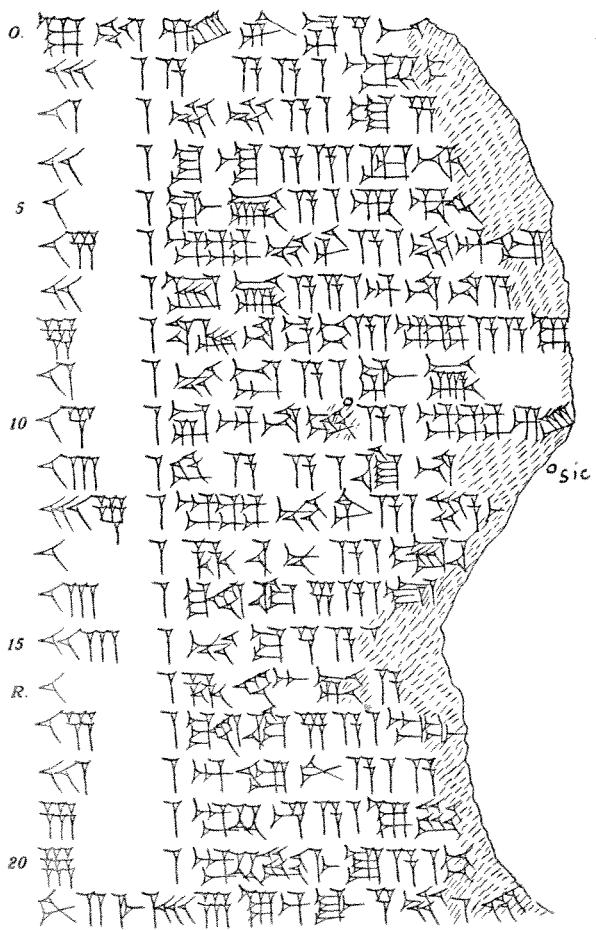
人

344

- o. 1. 人
2. 人
3. 人
4. 人
5. 人



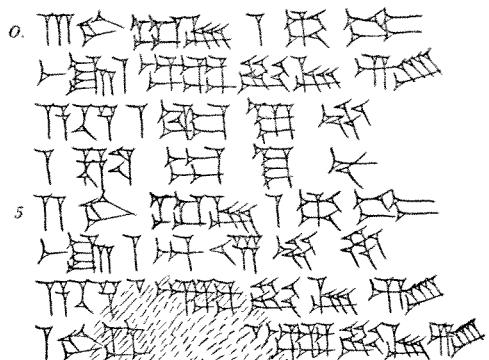
345



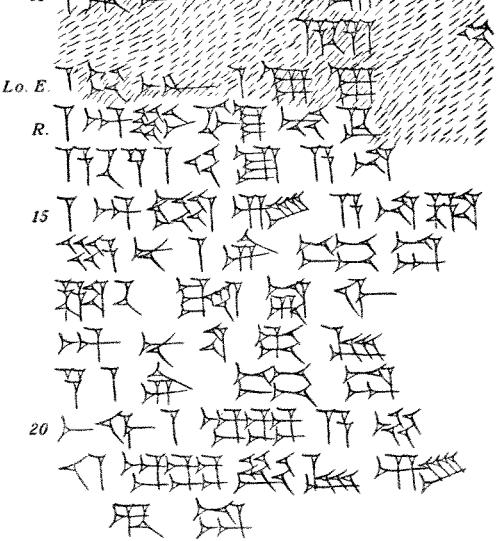
345



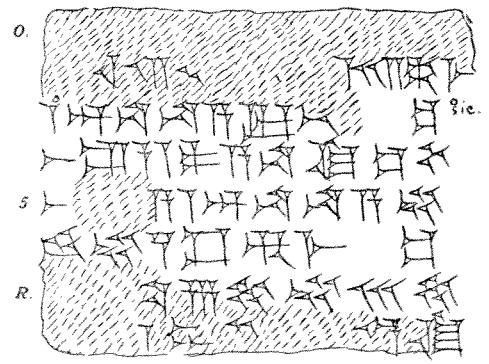
346



10 T H A



347



O. 1
L.O. 2
E. 3
10. 4
R. 5

R.
10

omitted by scribe.

^o omitted by scribe.

0. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

1. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

2. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

3. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

4. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

5. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

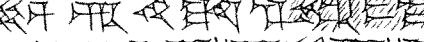
6. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

7. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

8. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

9. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔

10. 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔



This figure displays a fossil specimen, possibly from the genus *Sphenophyllum*, showing its internal structure. The main part (labeled 0) consists of a series of transverse sections arranged vertically, revealing a central pith cavity and a thick-walled outer region with prominent radial septa. A single longitudinal section (labeled 5) is shown below, illustrating the arrangement of the vascular tissue within the stem. The overall structure is elongated and segmented.

354

355

- The image displays four horizontal rows of cuneiform script. Row 'o.' at the top contains approximately 15 signs, mostly vertical strokes with diagonal cross-hatches. Row '1.' below it has about 18 signs, including some with horizontal strokes. Row '2.' follows with about 18 signs, featuring more complex patterns like a vertical stroke with a horizontal bar. Row 'R.' at the bottom contains about 10 signs, including a large sign with a vertical stroke and a horizontal bar.

356

-

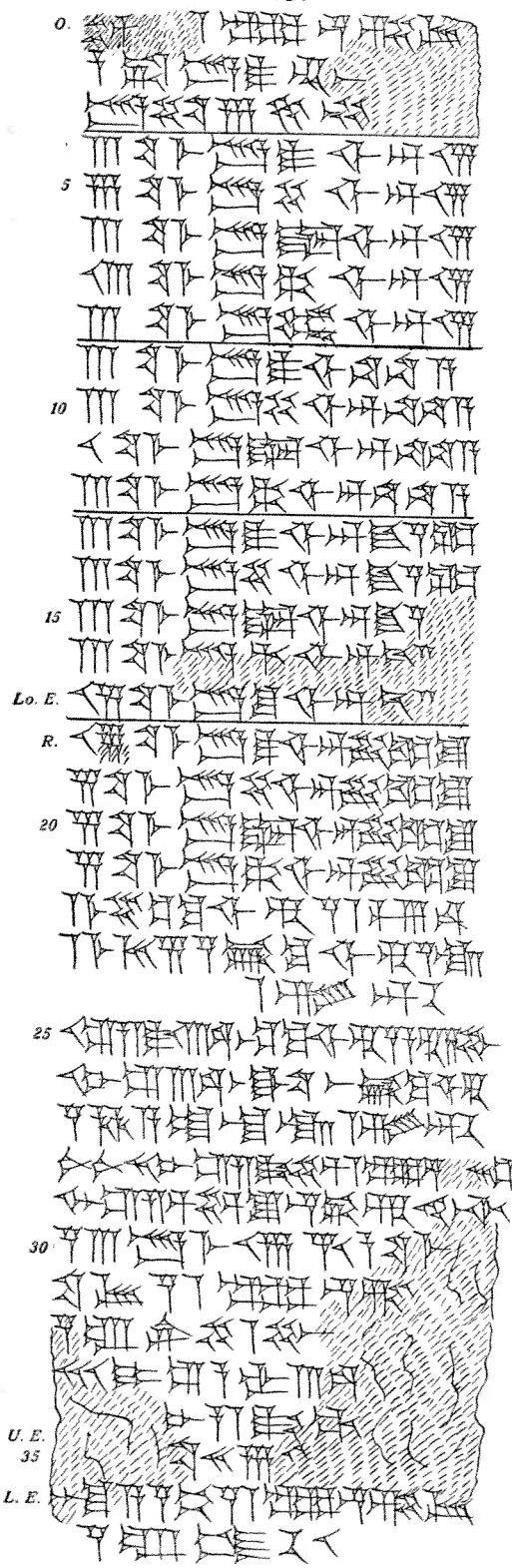
357

- o. 1. 2. 3. 4. 5. 6. E. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. E. 17. 18. 19. 20. L. E.

358

-

359



360

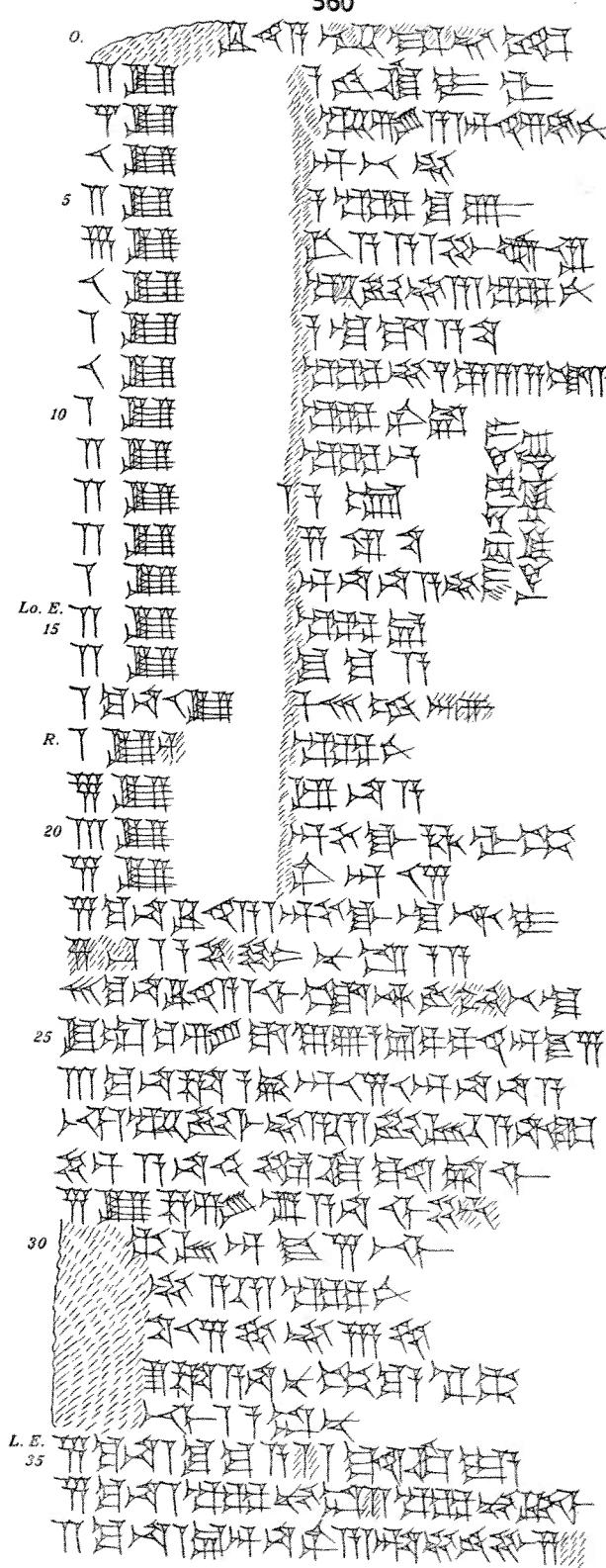
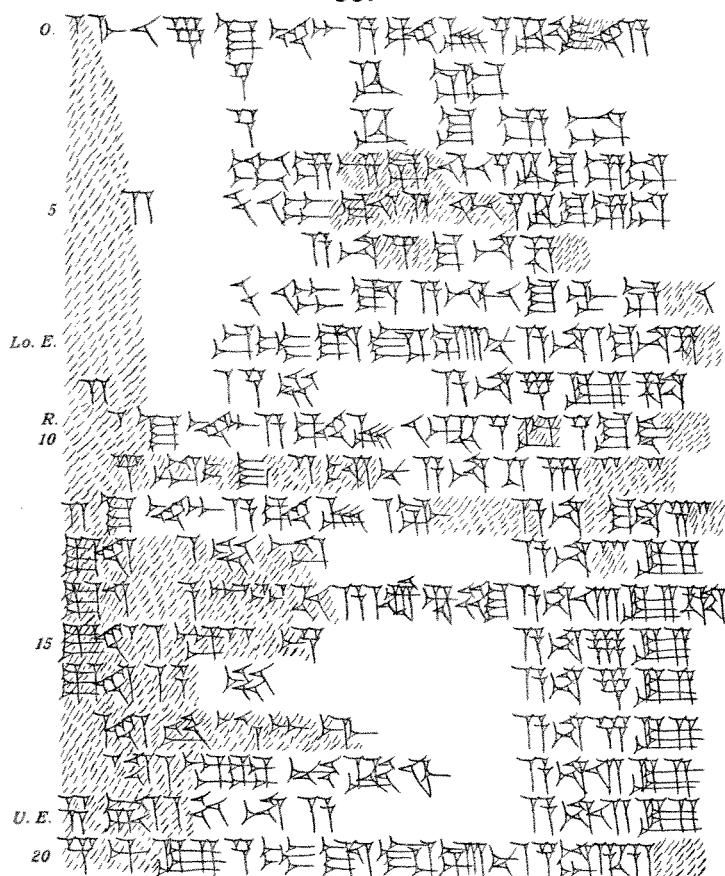
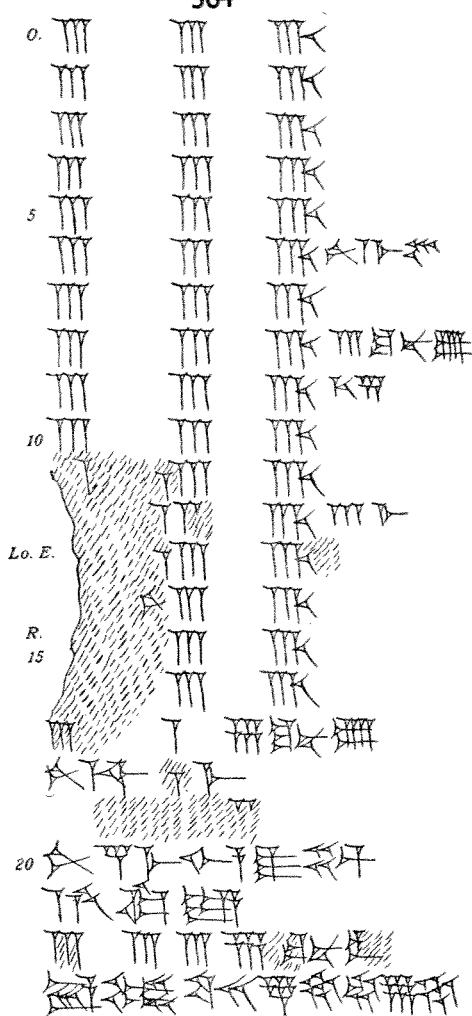


PLATE LIII

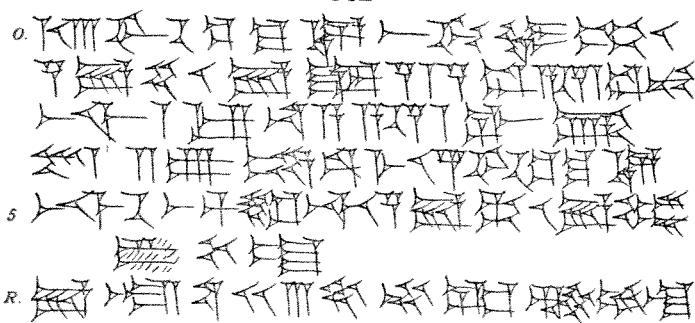
361



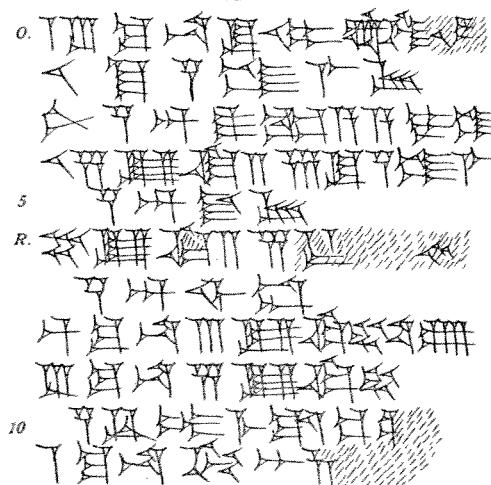
364



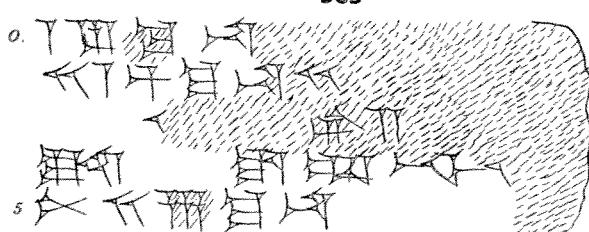
362

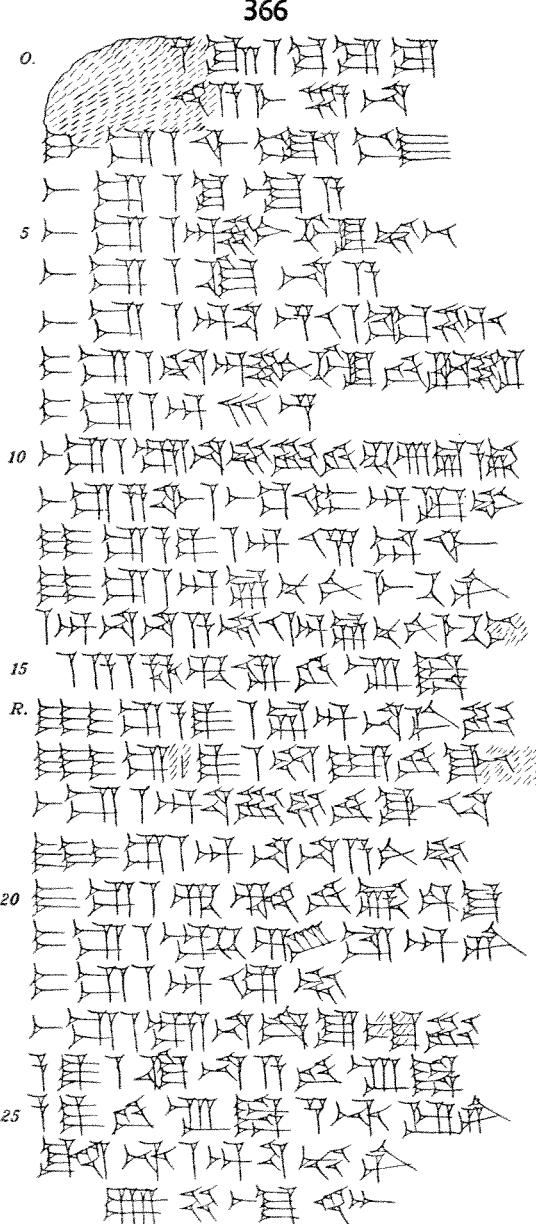
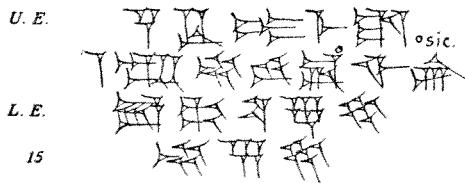


365



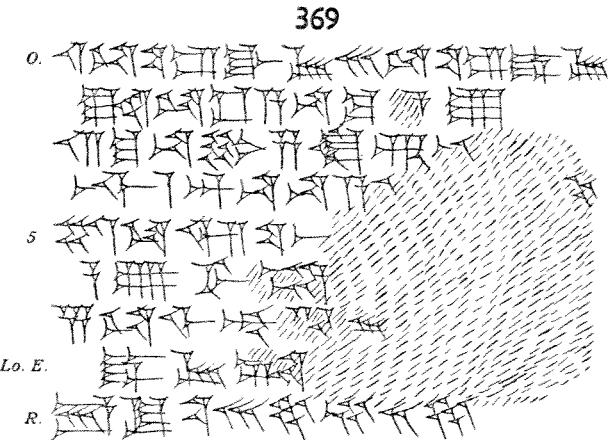
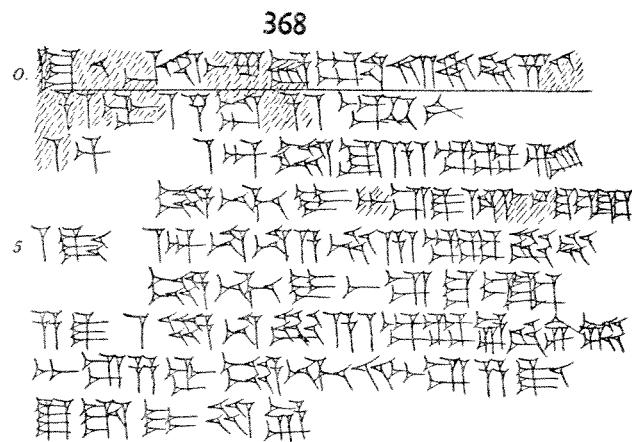
363





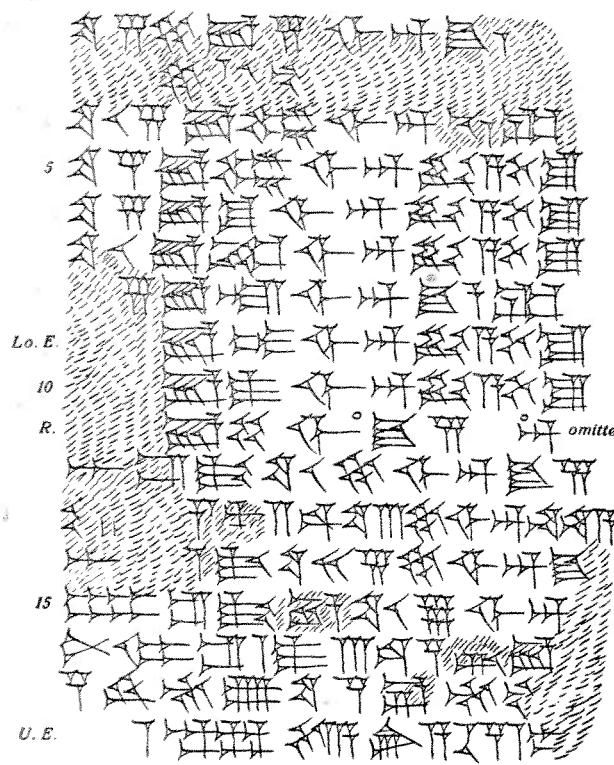
367

0.

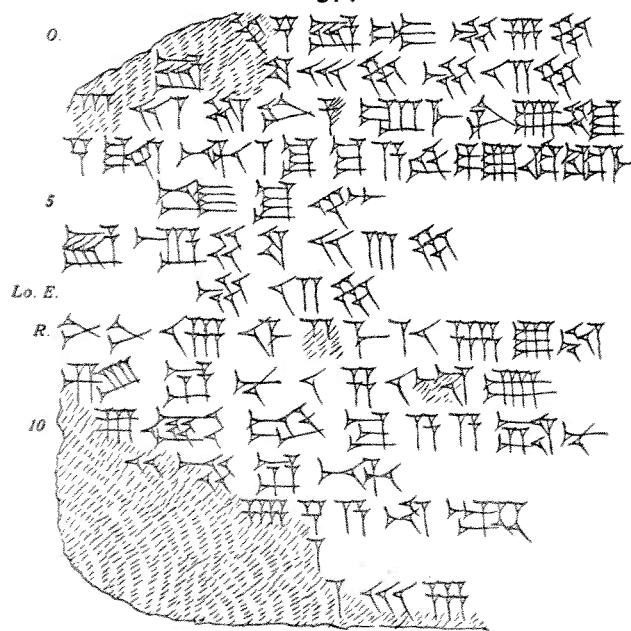


370

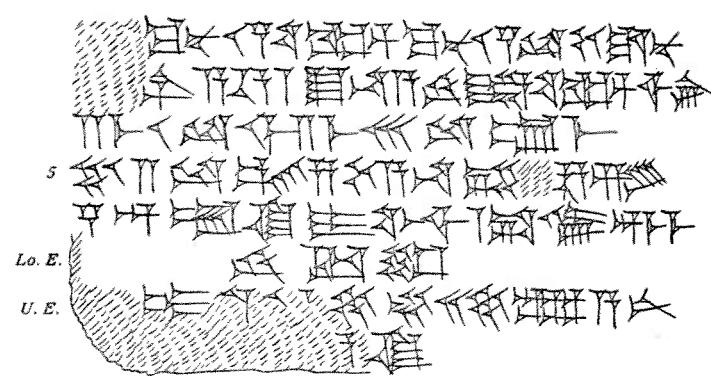
0.



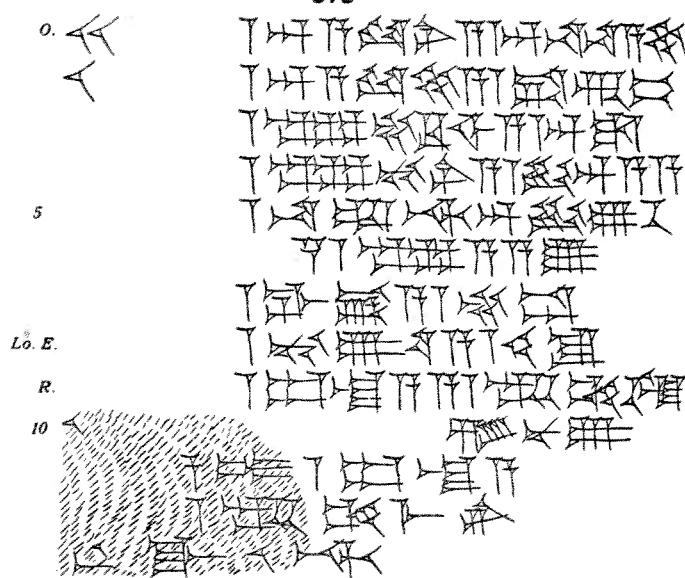
371



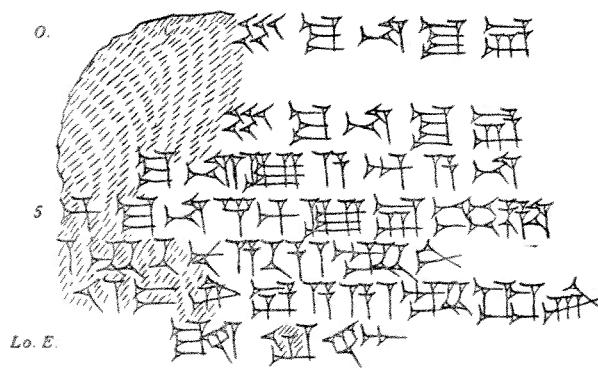
372



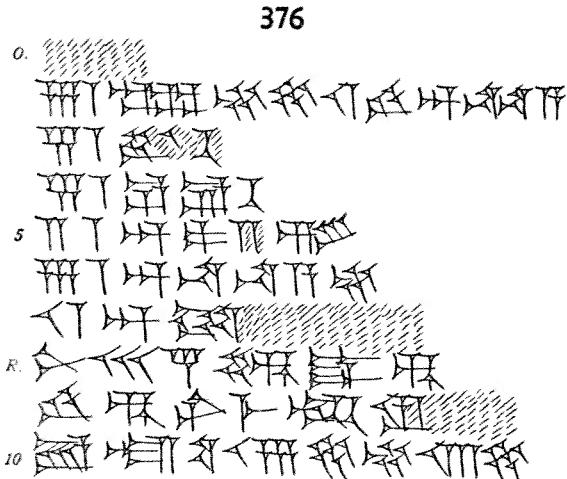
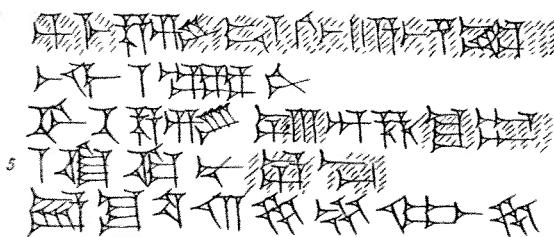
373



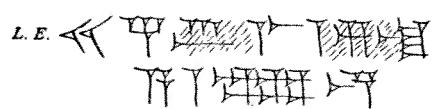
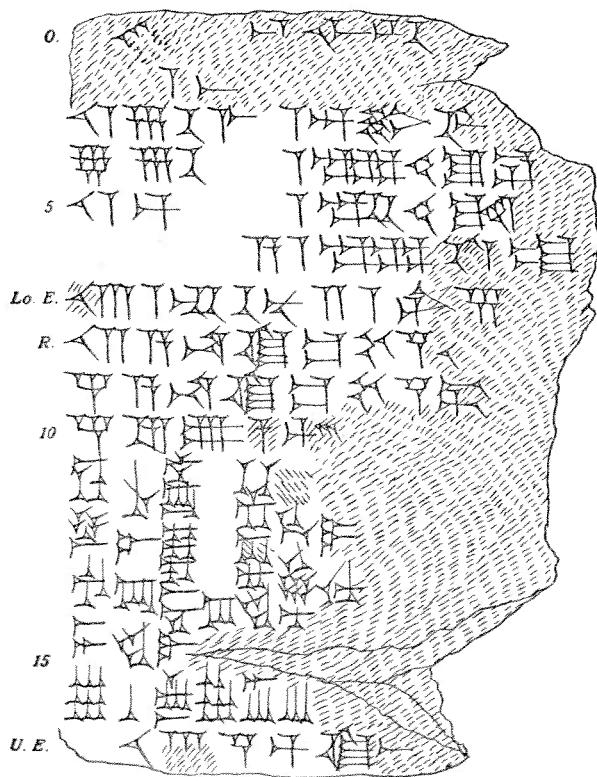
374



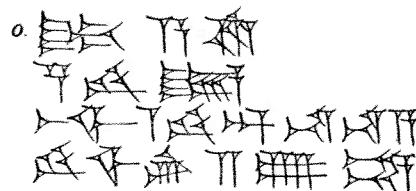
375



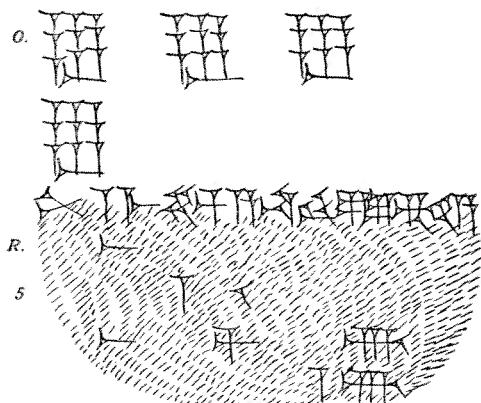
377



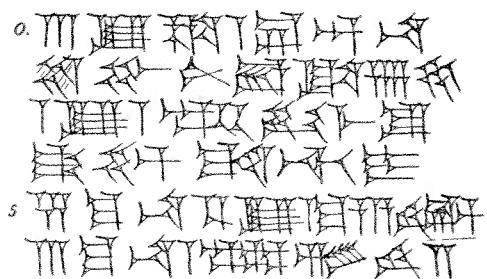
378



379



380



381



382

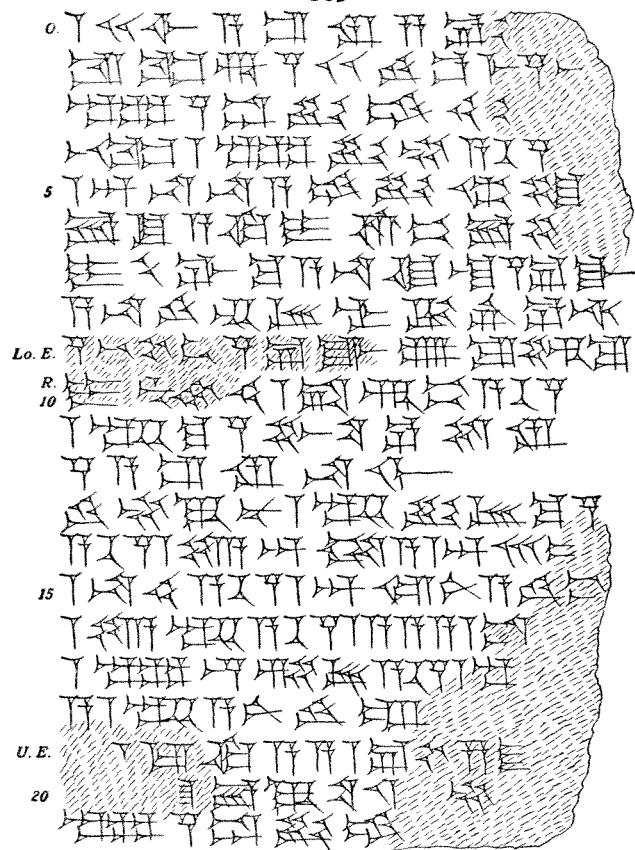
0.		
5		
Lo. E.		
10		
15		

383

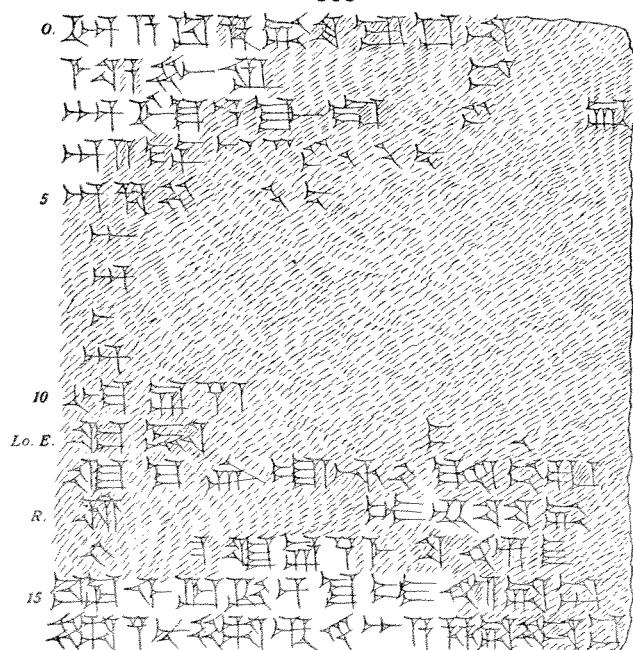
384

1. 二
三
四
五
六
七
八
九
十
R. In the month of
In the month of
In the month of
In the month of
10. In the month of

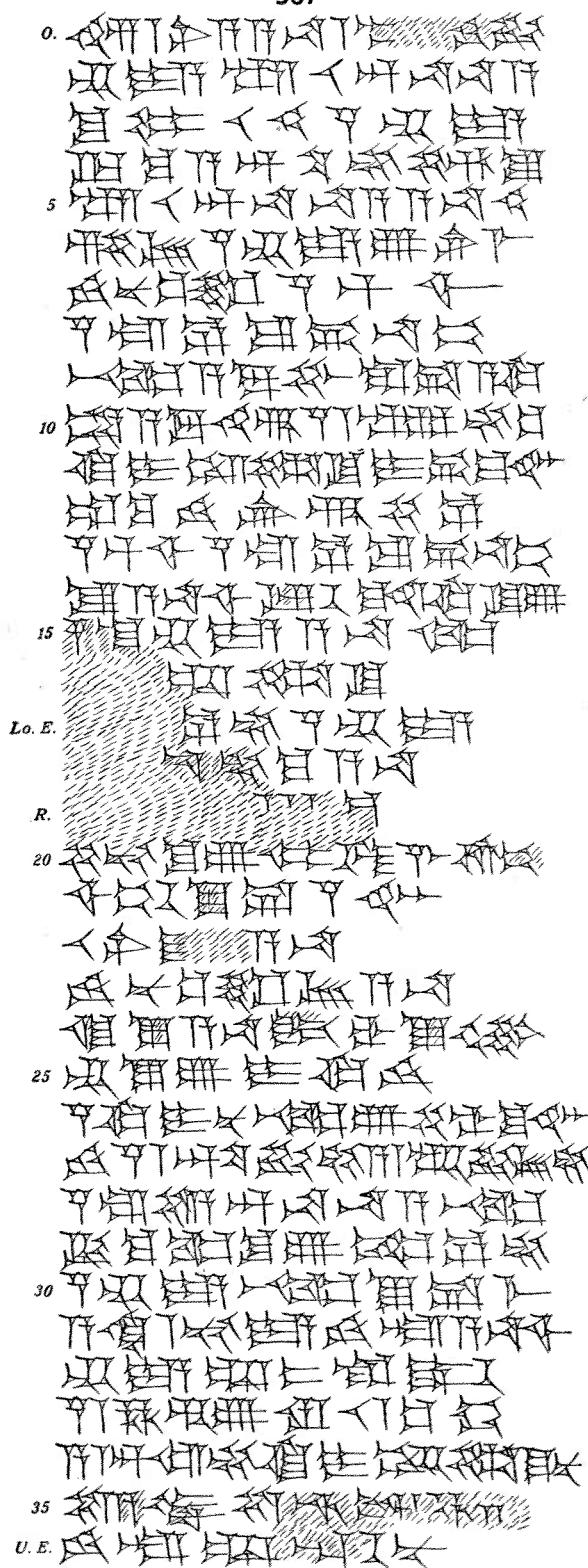
385



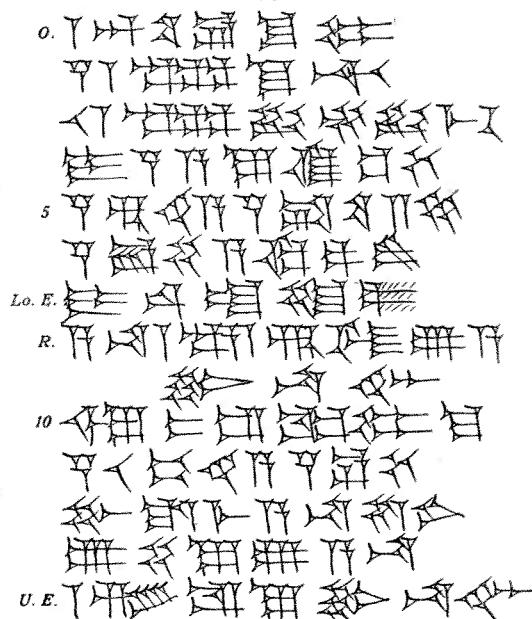
386



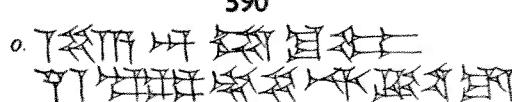
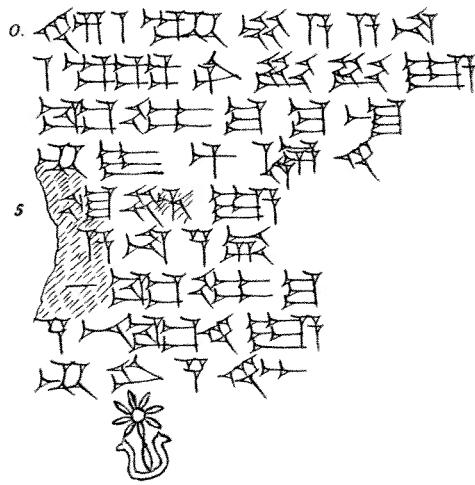
387

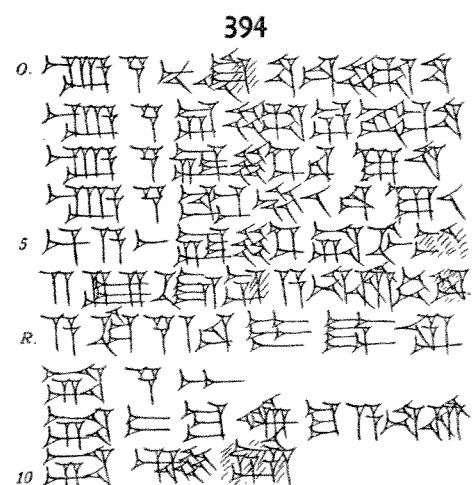
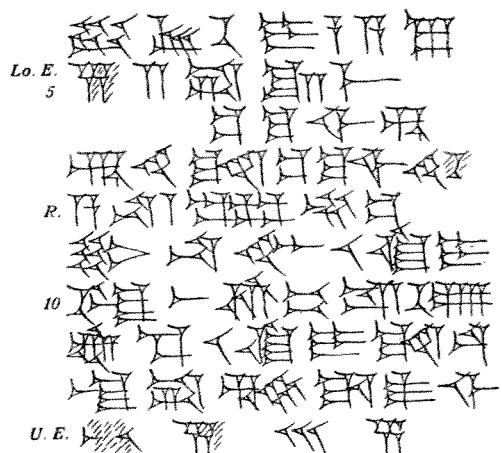
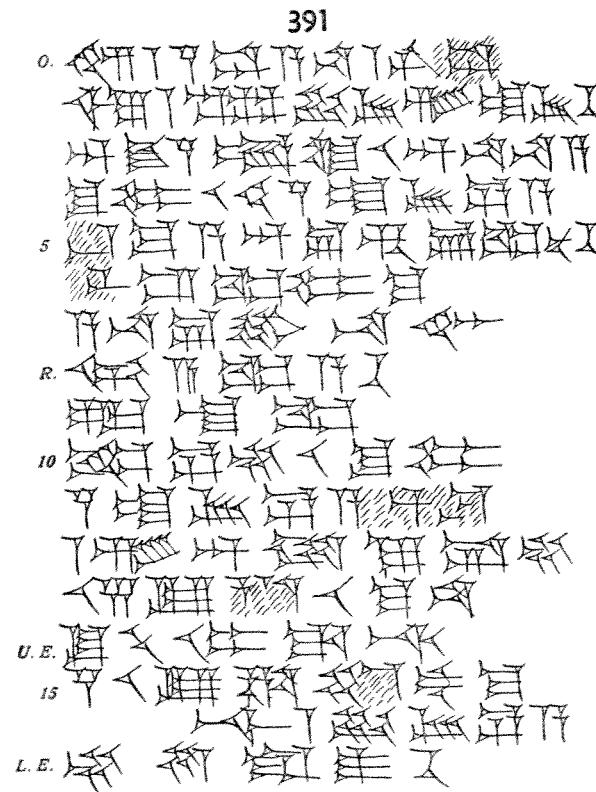
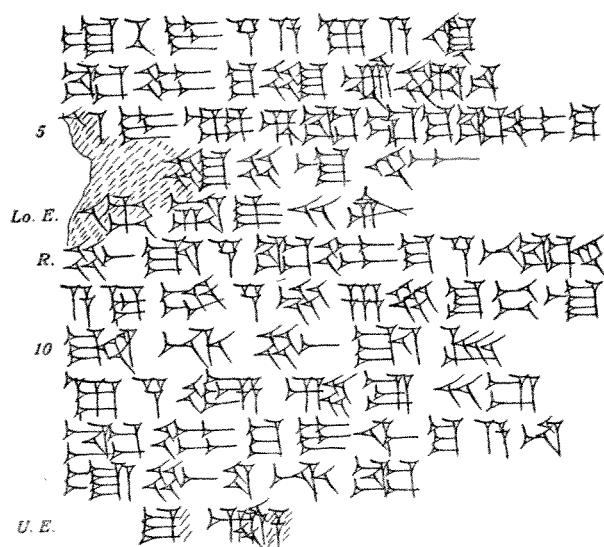


388

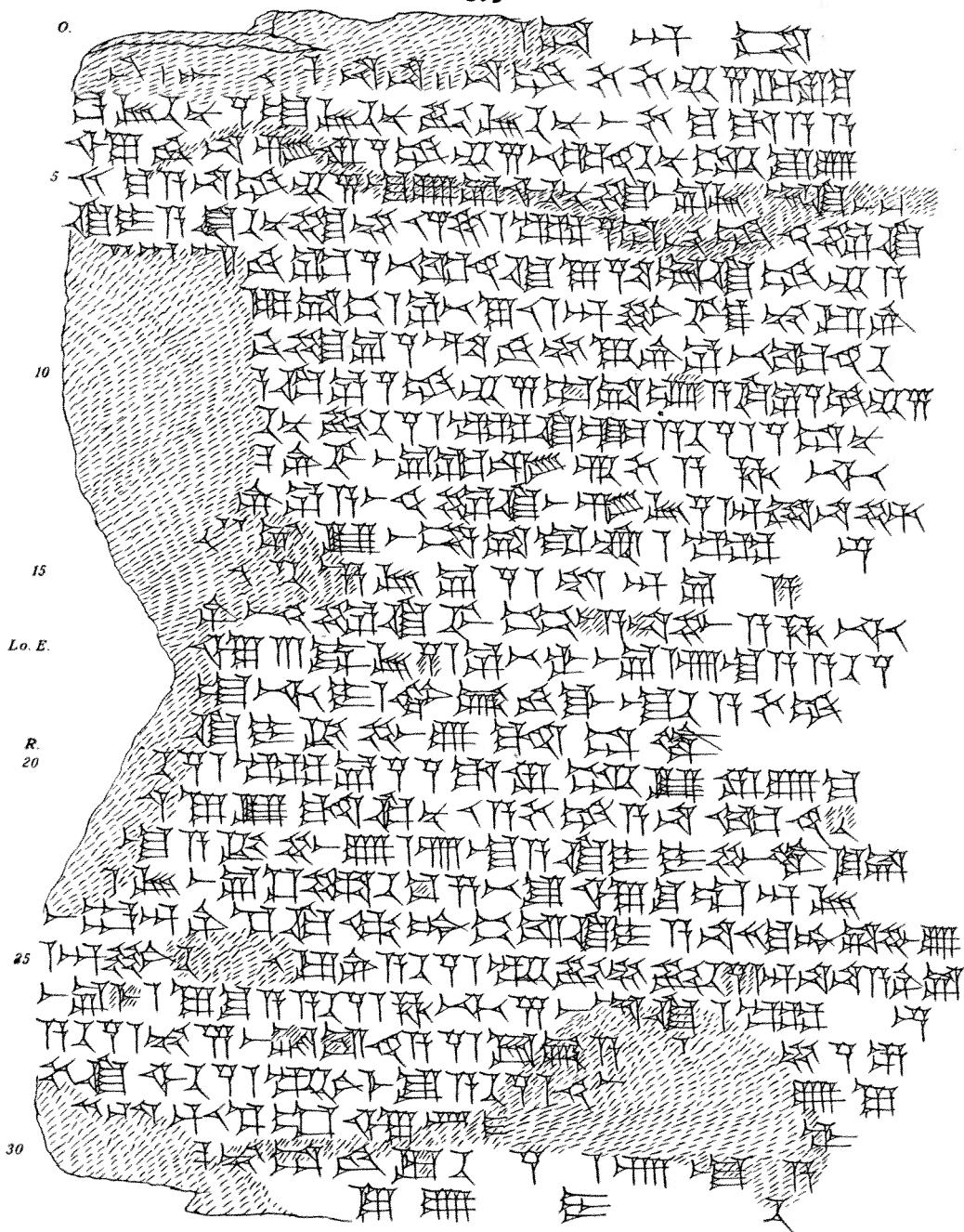


389

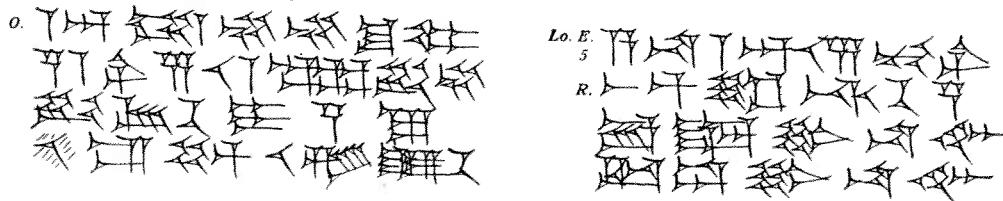




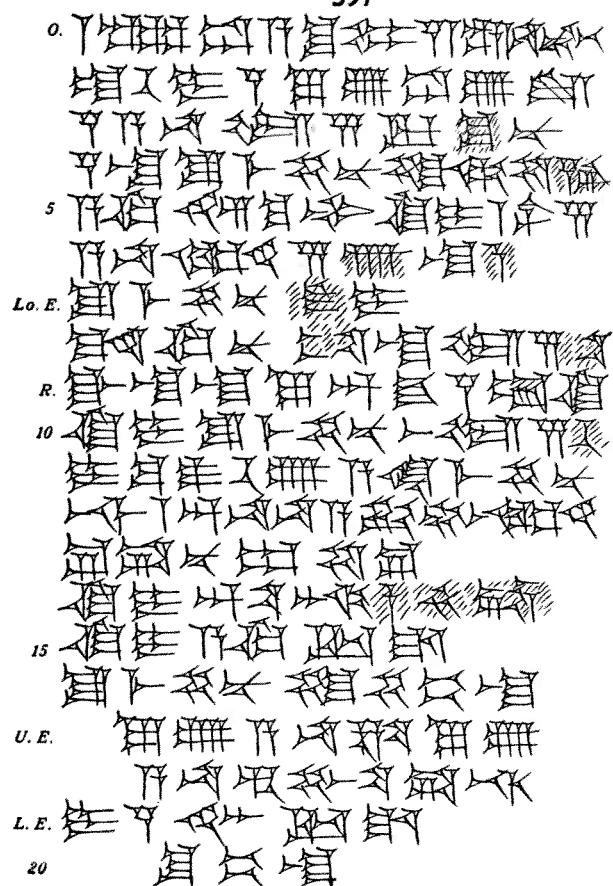
395



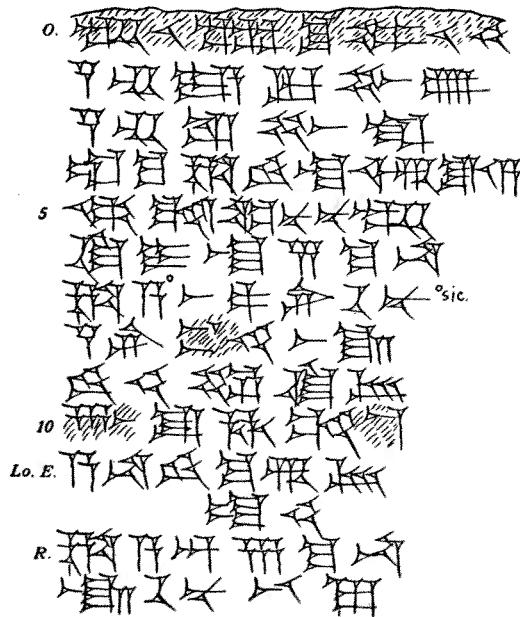
396



397



398



399

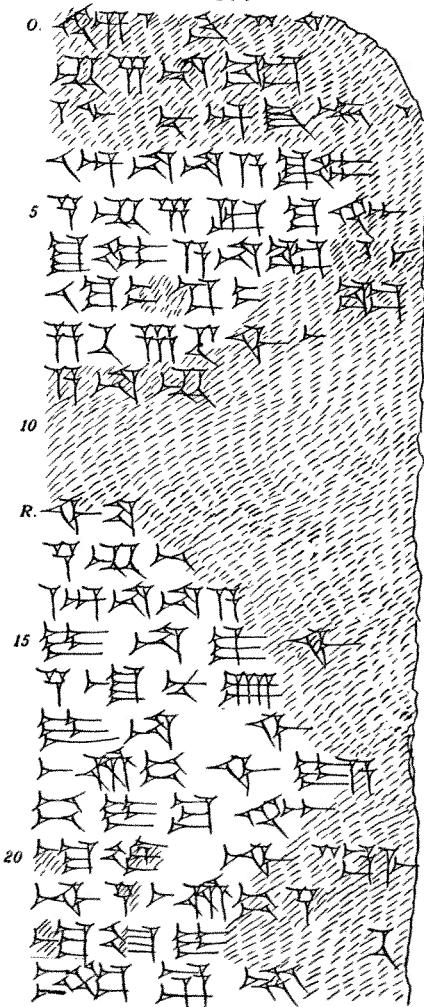
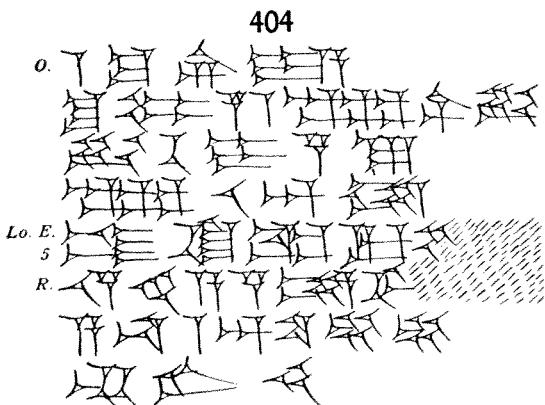
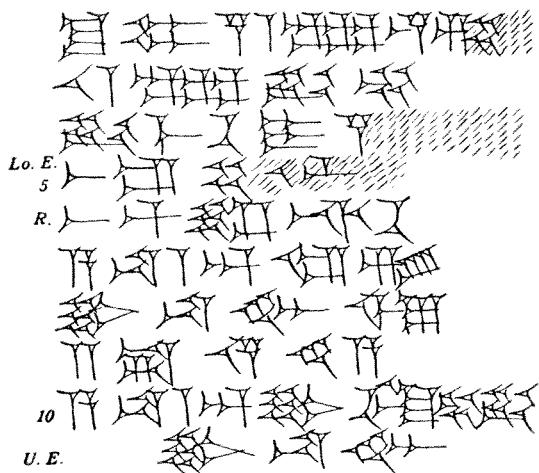
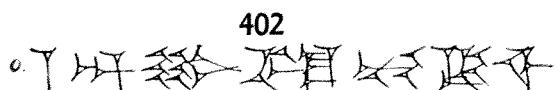
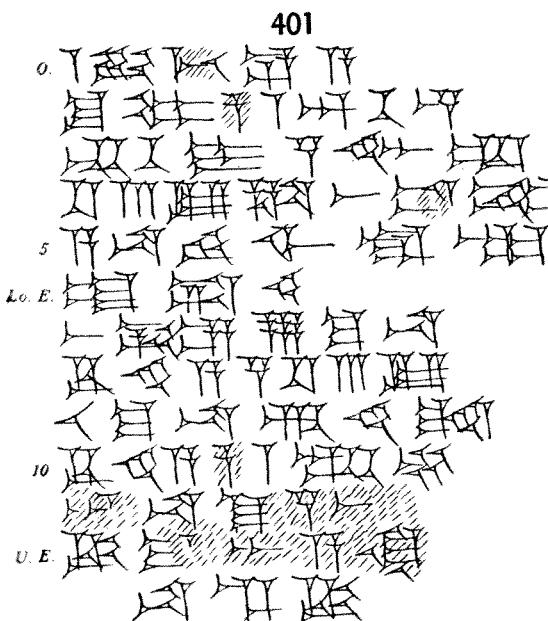
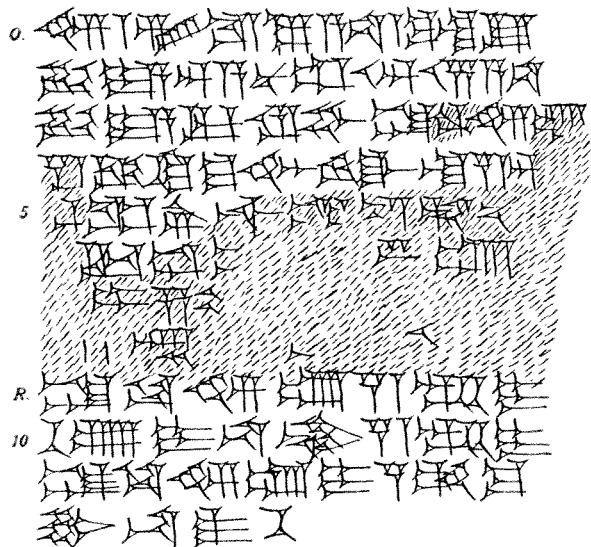
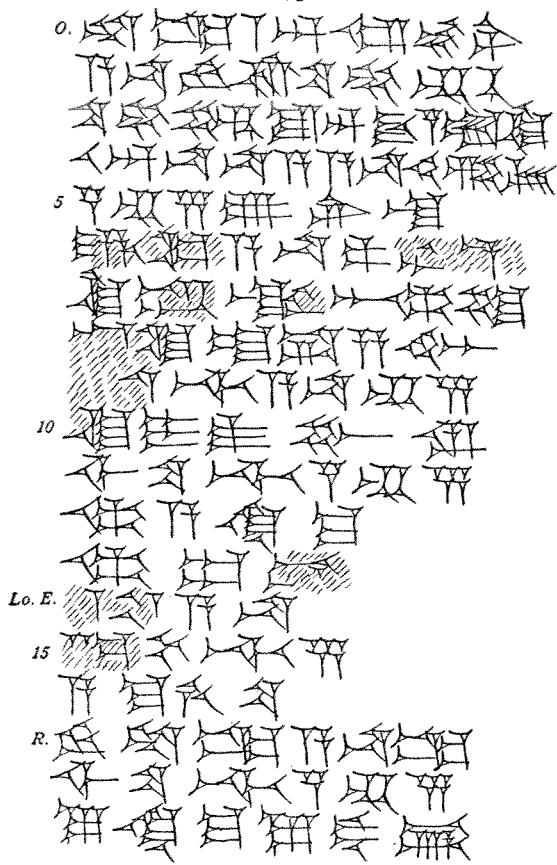


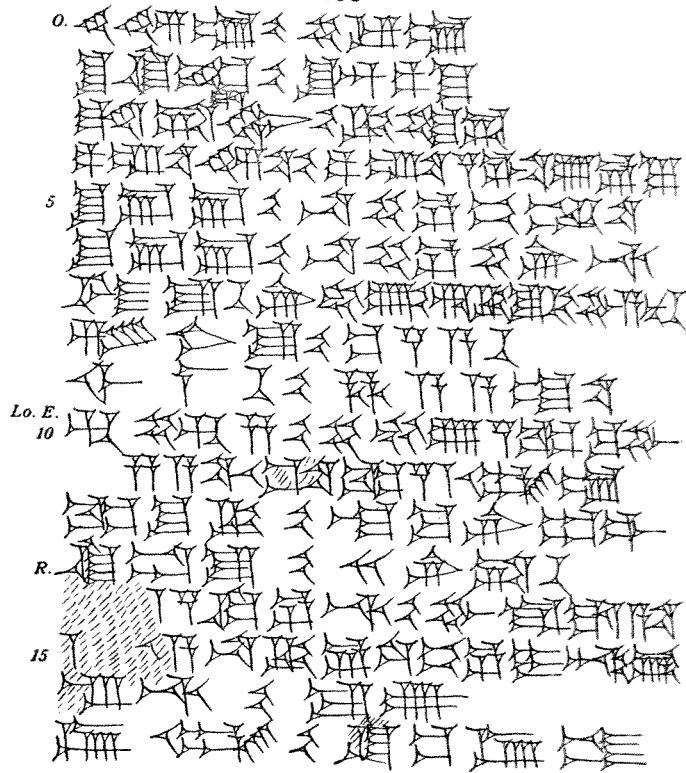
PLATE LXIII



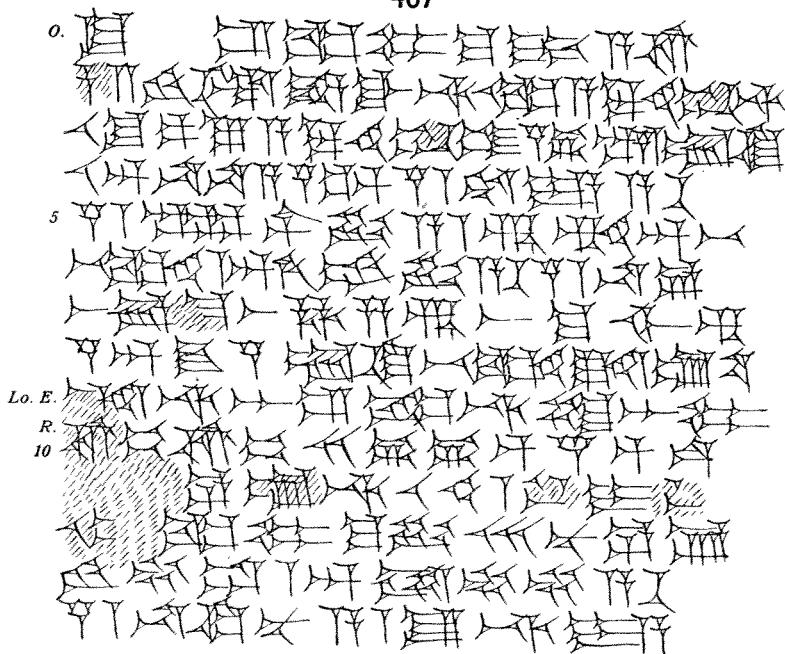
405

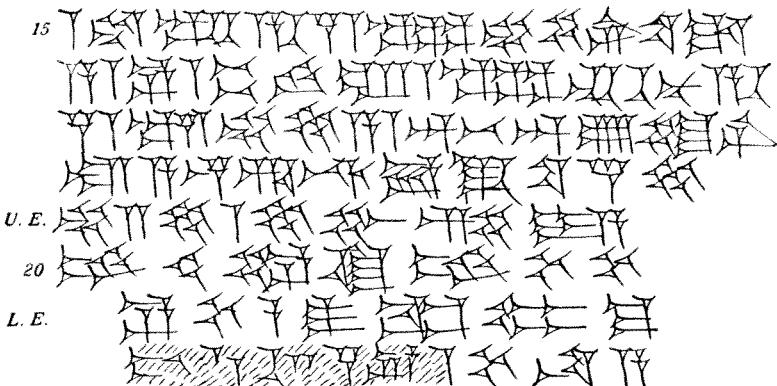


406



407





408

