15. (K 519.)

Rev. l. 6. ma'adu, not adjective, but noun in apposition to \(d\text{"ame} \end{equation}\; literally, “blood, a (multitude, that is, a) profusion.”

l. 10. nrazazet \(\varepsilon\text{"a appi} \end{equation}\; can only mean the alæ of the nose, as is shown by the context. Plugging the nares had not hitherto been resorted to, for that is the remedy suggested by Arad-Nanan. The treatment must therefore have consisted in the application of external compresses, which could only have been placed upon \(ina mu\text{"axi} \end{equation}\; l. 9) the alæ. In such a case the nasal breathing would be impeded by the compresses, while, unless skilfully applied, the bandages, required to keep them in place, would interfere with breathing by the mouth.

l. 11. nrazazatu ‘breathing’; this rendering suits the context, and is also suggested by nrazazete (properly ‘breathers’) in the preceding line.

l. 12-13. \(i\text{"u p\text{"ani d\text{"ame u\text{"ani}} \end{equation}\; “the blood flows in spite (of them),” literally “from before (them)”; that is, they only serve to interfere with the breathing of the patient, and do not check the hemorrhage (cf. r. ll. 3–7).—\(\varepsilon\text{"unu, referring to lippe,} \end{equation}\; is to be understood after \(ina p\text{"ani} \end{equation}; cf. \(ina \, l\text{"ibbi} \end{equation}\; used similarly without the pronominal suffix, I 4, 25.

16. (K 504.)

l. 12. \(\varepsilon\text{"idbu}\text{"u. We should, of course, expect \(\varepsilon\text{"idbu; \varepsilon\text{"id-bu-bu} \end{equation}\; may be a mere scribal error due to the influence of \(\varepsilon\text{"iru-bu} \end{equation}\; in the preceding line.

l. 13. \(k\text{"etti (ki-e-tu). S. A. Smith renders ‘faithfully (?)’ and connects with what precedes. In a note he states that he is “not certain as to the meaning and derivation of this word.”

l. 16. Smith: “the house of the king, my lord sent to me.”

Rev. ll. 5–6. \(ina . . . \varepsilon\text{"iturd. Smith renders: “suddenly they were destroyed; may they be written.”(1)

ll. 8–10. \(\varepsilon\text{"uzu, \varepsilon\text{"iburu; the sign \(\varepsilon\text{"as is here not plural, but collective. Note the singular verbs. Smith: “Much rain constantly shall come. May the harvest (when) threshed the heart of the king, my lord, rejoice.”

17. (K 680.)

l. 14. \(\varepsilon\text{"ar\text{"atani; 3 fem. permans. agreeing with nrazartu. Strassmaier, Nbn., No. 386 is an account of the receipt of 34 vol. XIX.”}}\)
THE

EPISTOLARY LITERATURE

OF THE

ASSYRIANS AND BABYLONIANS

A

DISSERTATION

PRESENTED TO THE
BOARD OF UNIVERSITY STUDIES
OF THE
JOHNS HOPKINS UNIVERSITY
FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY
1894

BY

CHRISTOPHER JOHNSTON

Baltimore, Md.
1898
PREFACE.

The following pages are reprinted from the Journal of the American Oriental Society, vol. xviii, pp. 125-175, and vol. xix, pp. 41-96. For convenience of reference the original pagination has been retained. As stated in my note on p. 129 of Part I, the third and fourth volumes of Professor Robert F. Harper's Assyrian and Babylonian Letters appeared while the first part of my work was in press, and it was therefore impossible to make any extensive use of the material contained therein. For this reason the publication of Part II was delayed in order that I might have an opportunity to study the new volumes of Professor Harper's admirable work, and I have thus been able to make some important additions to my glossary.

The arrangement of the glossary is in accordance with the plan laid down by Professor Haupt for the preparation of the proposed Johns Hopkins Assyrian-English Glossary, and announced at the meeting of the American Oriental Society held at Baltimore, in October, 1887 (Journ. Amer. Or. Soc., vol. xiii, pp. cxxxiv-cxxxix; cf. Am. Journ. of Philol., vol. xvii, p. 487).

I take this opportunity of expressing to Professor Haupt my sincere thanks for many valuable suggestions, for his friendly advice and encouragement given upon very many occasions, and for his kind assistance, involving no small amount of labor, in seeing these pages through the press.

Christopher Johnston,

Camp Wilmer, First Lieutenant, Fifth Regiment,
May, 1898. I. M. N. G.
The Epistolary Literature of the Assyrians and Babylonians.
—By Dr. Christopher Johnston, Johns Hopkins University, Baltimore, Md.

While the historical, grammatical, and poetical texts bequeathed to us by the ancient peoples of Babylonia and Assyria received from the first the careful attention of Oriental scholars, the numerous tablets containing letters and dispatches have until recent years attracted only a moderate degree of interest. This was but natural. The mass of the Assyro-Babylonian literature which has come down to us is of immense extent, and the number of Assyriologists has never been large, so that a considerable degree of selection was demanded by the nature of the subject. Close study of the grammatical and lexicographical texts was absolutely necessary in order to obtain a competent knowledge of the newly discovered language. The vivid light thrown by the historical documents upon a long lost period of the world's history amply explains the zealous study bestowed upon them, while their comparatively simple style and construction rendered them a most fitting subject for workers in a new field. The many beautiful hymns and psalms discovered in the library of that great patron of letters, King Sardanapallus, and in the ruins of the Babylonian temples; the great national epic celebrating the exploits of the hero Gilgames; the magical and liturgical texts; the intensely interesting cosmogonic legends, with the invaluable information all these supplied concerning the religion and religious myths of Western Asia, could not fail to excite deep interest in the minds of all scholars, especially when it is remembered that, at the outset, the study of Assyrian was pursued, not so much for itself, as on account of the light it was expected to shed upon the Old Testament narrative. Under these circumstances it was hardly to be expected that very great attention should be paid to a class of tablets, valuable indeed, but of minor importance compared with the texts previously mentioned, and moreover extremely difficult to interpret.

The first scholar to make use of the dispatch tablets was George Smith, who in the year 1871 published extracts from some ten of them, with transliteration and translation, in his History of Assyrian Literature. Smith, while he often grasped the general sense of the text, was apt to be incorrect in matters of detail, and his translations are therefore faulty; but it must be borne in mind that he wrote over twenty years ago, when the field of Assyrian epistolary literature was as yet wholly unexplored. That he recognized the value of these texts is shown by his citations from them; but,
having at his command abundance of material which readily yielded far more striking results, he bestowed but scant study upon them. Thus, in the section of his book devoted to the Elamite wars, he cites and translates lines 1–13 of the very important text K 13, but goes no further, although the remaining fifty-two lines would have yielded him most valuable information in regard to the subject he had in hand. During the remaining five years of his life, Smith's work was principally devoted to the exploration of the buried cities of Western Asia and to the publication of the results attained by him in this field; and, with the exception of two texts translated in his Assyrian Discoveries, this branch of cuneiform literature received no further attention from him.

If I am correctly informed, the German Government had requested the British Museum to furnish some translations of Assyrian letters for the Reichspost Museum of Berlin. The task was assigned to Mr. Theo. G. Pinches, who was thus obliged to devote some attention to these texts. On the 4th of December, 1877, Mr. Pinches read before the Society of Biblical Archaeology a paper entitled "Notes upon the Assyrian Report Tablets, with Translation." In this paper, which was published in the Transactions of the Society for the following year (vol. vi. pp. 209–243), the author, after a general introduction, gave a summary of the contents of four letters selected by him, followed by the cuneiform text with interlinear transliteration and translation, accompanied by brief philological notes. This was the first attempt to subject the letters to systematic study on the same lines as the other branches of Assyrian literature, and it is not surprising that this pioneer work was not, in every respect, successful. It gives an idea of the difficulties surrounding the subject, that even so experienced a cuneiformist as Mr. Pinches often failed to grasp the meaning of the texts he had selected for study. But the methods of the day were in a high degree empirical. Assyrian was studied through the medium of Hebrew, Arabic, and Aramaic; and a more or less happy conjecture did the rest. The present method of study, by the comparison of parallel passages and the sifting over of the whole cuneiform literature to discover the uses of each separate word, had hardly come into existence; indeed, it is to be regretted that, even to-day, a few scholars still adhere to the older and less laborious method. However, it cannot be expected that a science, which had its birth hardly fifty years ago, should in this brief time attain perfection. We should rather rejoice that so much has been accomplished than regret that so much remains to be done.

Stimulated, perhaps, by Mr. Pinches' example, one of the old pioneers of cuneiform research, the English discoverer of photography, Mr. H. Fox Talbot, next essayed to translate the very difficult text K 31. The results of his attempt appeared in the Transactions of the Society of Biblical Archaeology for 1878, and in vol. xi. of the Records of the Past, published in the same
year, under the title “Defense of a Magistrate falsely accused.”
The very title shows how completely Mr. Talbot failed to un-
derstand the text, which is an appeal for redress, made by a person
who claims to have been deprived of his property and otherwise
injured by personal enemies, taking advantage of certain political
conditions.

Since the year 1878, Mr. Pinches has published translations of
a few letters, principally in Records of the Past; but they must
all be considered as unsuccessful attempts based on the old con-
jectural method of work. In justice to Mr. Pinches, however, it
should be stated that, while not wholly successful in his efforts to
explain these difficult texts, he has rendered most valuable services
to Assyriologists in making the texts accessible. His great skill
an accuracy in copying and editing cuneiform texts has been
exhibited on many occasions, and he has made all students of
Assyriology his debtors by his most excellent work in the prepa-
ration and revision of the second edition of the fourth volume of
the Cuneiform Inscriptions of Western Asia.

The sketch of Assyro-Babylonian Literature in Kaufen’s Assy-
rien und Babylonien (4th ed., 1891, pp. 189 ff.) contains (second
hand) translations of a few letters; and both Hommel (Geschichte
Babyloniens und Assyriens, 1885–88) and Tiele (Babylonisch-
Assyrische Geschichte, 1886) made free use in their respective
works of such letter-texts as were of historical importance.

Father J. N. Strassmair, whose merits as a copyist are well
known, published copious extracts from the letters in his Alphab-
etisches Verzeichnis, which appeared in 1886, but made no
attempt at translation. In fact, until the year 1887, very little
had been done toward the special study of this very interesting
branch of Assyrian literature, and only a small number of com-
plete texts had been published.1 In 1887–88, however, an Ameri-
can, Mr. Samuel Alden Smith, published, in the Proceedings of
the Society of Biblical Archaeology, and in the second and third
parts of his Keilschrifttexte Asurbanipals, sixty-nine texts copied
from the best preserved letter-tablets in the British Museum, with
transliteration, translation, and philological notes; Mr. Pinches,
who assisted materially in editing the texts, and other cuneiform-
ists, appended additional notes. Mr. Smith unfortunately lacked
the necessary philological knowledge, and, while he added greatly

1 Dr. C. F. Lehmann’s paper, “Zwei Erlasses König Asurbanabals”
(ZA, ii. 1887, pp. 55–68), in which the texts K 85 and 67, 4–2, 1 are trans-
slated, can hardly be considered as an improvement upon the work of
his predecessors in the field. Dr. Lehmann, subsequently, in connection
with the letters published by him in his Samaššamukin (1892), called
attention (pp. 72–75) to the necessity for grouping all letters under the
names of their respective writers, and pointed out the facilities to this
end offered by Besold’s Catalogue of the Königstücher Collection. This
plan has been adopted by Dr. R. F. Harper in his Assyrian and Babylo-
nian Letters of the K Collection, the first volume of which appeared in
that year.
to the available material for study, he did very little to elucidate
the subject. His translations not only fail to reproduce the origi-
nal, but are frequently so obscure as to be actually unintelligible,
owing, perhaps, to his imperfect command of German.

Prof. Friedrich Delitzsch, the founder of the Leipzig school
of Assyriology, who, as is evident from the numerous citations
of these texts in his Assyrian Grammar and his Assyrian Diction-
ary, had already given much attention to the subject, next pub-
lished, in the Beiträge zur Assyriologie (1889-91), a series of
three papers on Assyrian letters, in which, unlike Smith, he gives
the text in transliteration only. His commentary, however, is
fuller, and he endeavors to ascertain something about the per-
sonality of the writer wherever possible. Prof. Delitzsch treated
forty texts, thirty-one of which had been already translated by
Smith, but in all these cases the necessity for a re-translation is
obvious. Prof. Delitzsch, approaching the subject in a scientific
manner, and possessing the advantages of a large experience and
extensive lexicographical collections, has solved the problem, and
laid down the lines upon which the study of the Assyrian episto-
lary literature must be carried on in the future. As in other
branches of cuneiform research, he applies here the principles of
common sense, even a moderate exercise of which might have
saved S. A. Smith from many errors.

Perhaps the greatest difficulty in the way of a successful study
of the Assyrian letters was the absence of sufficient available
material upon which to work. While few, or comparatively few,
texts were published, and while the great mass of those in the
British Museum were not even catalogued according to their con-
tents, the task was almost a hopeless one; but the difficulty has at
last been removed. The catalogue of the Kouyunjik Collection
prepared by Dr. Carl Bezold (who may be called the Chief Regis-
trar of Assyriology), of which the first volume appeared in 1889,
has rendered it possible to select these texts from the many thou-
sands composing the collection; and an American scholar, Dr.
Robert Francis Harper, of the University of Chicago, a former
pupil of Delitzsch and Schrader, has been prompt to take advan-
tage of the fact. Aided by Bezold's catalogue, Dr. Harper has
within the last few years copied a large number of these texts;
and a portion of the results of his labors has been given to the
world in the two volumes of his Assyrian and Babylonian Let-
ters of the K Collection. These two volumes, which appeared in
1892 and 1894 respectively, contain altogether two hundred and
twenty-three carefully edited and excellently published letters.
Many of these texts, it is true, had already been published; but
their republication is necessary, owing to the plan of the author,
which is to make his work a complete "Corpus Epistolarum" of
the K Collection. As in the case of S. A. Smith, Mr. Pinches has
again placed his great skill and experience at the disposal of the
author, and has rendered valuable service in collating a large
number of the texts and aiding in editing them.
For obvious reasons Dr. Harper has grouped together all the letters of each writer, and it is his purpose to publish first those texts which preserve the name of the scribe, and later those from which the name is missing. Nor does he propose to confine himself to the \( K \) collection, as the title of his book would indicate, but intends to publish, in the *Zeitschrift für Assyriologie* and in *Hebraica*, letters from the other collections of the British Museum, and subsequently to incorporate them in a later volume of his work. Fourteen letters of the \( R' \) collection have already appeared in volume eight of the *Zeitschrift für Assyriologie*. When the texts have been published, Dr. Harper proposes to add transliterations, translations, and a glossary. (See the prefaces to Parts I. and II. of Dr. Harper's work.) It is to be hoped that this work, so excellently begun, may be carried on to successful completion.

In speaking of the epistolary literature of the Assyrians reference has been had to the letters of the later period, that of the Sargonides; and, as for a long time no others were known to exist, the term has become in a manner fixed, and for the sake of convenience is retained here. Its application is now, however, no longer strictly accurate. In the winter of 1887–88 some natives found at Tel el-Amarna in Upper Egypt between three and four hundred cuneiform tablets, which proved to consist of letters and dispatches addressed to the Egyptian Court in the 15th century B.C. Of these tablets eighty-two were secured for the British Museum, and one hundred and sixty for that of Berlin; the Bôlaq Museum has sixty, and the rest are in the hands of private individuals. Excellent editions of these texts have been published by the authorities of the Berlin and British Museums, and Dr. Carl Bezold has, under the somewhat misleading title of *Oriental Diplomacy*, published in transliteration the eighty-two texts of the latter Museum, with summaries of their contents, grammatical analysis, and a glossary. While this article is going through the press, the fifth volume of Schrader's *Keilinschriftenliche Bibliothek* has been issued. It contains a transliteration and translation of the Amarna texts, with glossary, indexes, etc., by Dr. Hugo Winckler, of the University of Berlin. This volume has also been published in English.

Of the literature of the subject, which has already assumed formidable proportions, a very complete bibliography is to be found in the edition of the British Museum texts published in 1892. A brief sketch of the characteristics of these interesting documents is given below (pp. 192 ff.).

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1 These texts have since been republished, along with numerous other new texts, in the fourth volume of Harper's work.

2 Parts III. and IV. have just appeared, after the present article was in type. It has therefore been impossible to make any extensive use of the new material contained therein.
Under the title Assyrian letters is included a large number of documents differing greatly in contents and scope. Among them are the letters of private individuals; letters of kings to members of their families, and to various high officers of the empire; reports of governors of provinces, and of military and civil officers; proclamations; petitions; reports of priests on omens, terrestrial and celestial; astronomical reports; reports of physicians concerning patients under their care; in short, while letters of an official character largely predominate, nearly every species of epistolary composition is represented among these interesting texts. A systematic classification of them is for the present out of the question, since Dr. Harper's book has only reached the second volume, while the information supplied by Bezold's catalogue is of the vaguest possible character and often misleading. To this is added the further difficulty, that many of those already published are as yet very obscure. In fact, no proper classification can be carried out until a much larger number of the letters has been published, and a complete concordance prepared of the names of persons and places occurring in them. The excellent plan adopted by Dr. Harper, of grouping the letters under the names of the writers, will do much to facilitate this work. When we consider the unbounded enthusiasm with which every fragment of an ancient Greek or Roman inscription is received, and remember that in these letters we possess hundreds of original contemporary documents whose authenticity is beyond all question, their value to all students of Assyro-Babylonian life and history is not easily over-estimated.

Thus, to select a few examples, the proclamation of Sardanapullus, published in IV R' 45, no. 1, is an urgent appeal to the Babylonians to hold aloof from the threatened revolt of his brother Šamaš-šum-ukin,—a revolt which, when it took place, shook the Assyrian empire to its foundation and led the way to its ultimate downfall. The text K 13 (IV R' 45, no. 2) furnishes valuable details in regard to the events which resulted in the invasion of Elam and the sacking of Susa, described in that portion of the annals of Sardanapullus recording the eighth campaign of that monarch; while the dispatch K 10 (Pinches' Texts, p. 6), proceeding from the same writer, affords an insight into the distracted state of the unhappy land of Elam, which weakened by internal factional contests, fell an easy prey to the Assyrian arms.

The letters of the old courtier Ramman-šum-ucur afford a glimpse into the manners and customs of the Assyrian court in the days of the Sargonides, and two of them especially, K 183 and K 595 (Harper, no. 6), are models of courtly style. In the former he complains that, owing to the machinations of powerful

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enemies, his son had failed to obtain a position at court, to which, it would seem, his birth entitled him, and, with the utmost tact, appeals to the king to remedy the injustice done him; the latter letter, apparently in reply to a familiar and kindly communication from the king, contains two distinct plays upon words, by ringing the changes upon which the writer conveys a series of compliments to his royal master.

In the text K 629 (Harper, no. 65), the priest Nabû-šum-iddina outlines the program of a religious ceremony, accompanied by a procession, to be held in honor of the god Nabû at Calah, in which he proposes to take part, and concludes with a prayer for the welfare of “the prince, my lord,” to whom the letter is addressed. Letters from priests, indeed, are very numerous, and usually contain answers to requests for information concerning omens, lucky or unlucky days, charms, and similar matters. It is clear, not only from the letters but also from the other branches of Assyrian literature, that it was the custom of the king to consult the will of the gods in all his undertakings, and the picture in the Book of Daniel of King Nebuchadnezzar calling in the aid of his magicians and soothsayers is by no means overdrawn.

Quite a number of the letters proceed from physicians. In one (S 1064), we find the physician Araē-Nanā applying a bandage in a case of ophthalmia or of facial erysipelas; in K 519 he recommends plugging the anterior nares in a case of epistaxis;¹ and in K 576 he advises the king to anoint himself, to drink only pure water, and to wash his hands frequently in a bowl. From the letter K 81 we learn that when the Assyrian general Kudurru lay ill at Kreech, the king sent him his own physician Iqiša-aplu, by whose efforts he was so fortunate as to be restored to health.²

In spite of the very complete system of laws evidenced by the contract tablets, we find petitions complaining of the subversion of justice to private ends; but too much stress should not be laid upon this. All such petitions are ex parte statements, and few men who lose a case at law, even at the present day, acquiesce entirely in the justice of the decision.

So many sculptures have been found representing Assyrian kings riding in chariots drawn by spirited steeds that it is interesting to find a number of dispatches reporting the arrival of horses for the use of the king, his household, or his officers; and not less interesting to learn that the most highly prized breeds of these animals were the Ethiopian and the Median, both famous among other nations of antiquity as well.³

These few examples will give some idea of the contents of the letters, and of what we may expect to learn from them when a sufficient amount of material has been made available. The

¹ See below, no. 14, S 1064.
² See Beitr. zur Assyrr, i, p. 198 ff.
study, however, is by no means an easy one. These texts, varying in length from six or seven to sixty or seventy lines, proceed from a great variety of writers of different stations in life, and come from every part of the great Assyrian Empire. In the case of many of them we are at a loss to understand the affairs to which they refer, since they were composed under circumstances of which we have no knowledge. Events well known both to the writer and to his correspondent are frequently alluded to in such a way as to give but a slight hint, or none at all, as to their real significance. And this is to be expected, for a letter of the present day might well be totally unintelligible to one unacquainted with the writer and the person to whom it is addressed.

Dialectic peculiarities are to be expected; but here great caution must be used, since no safe conclusions can be formed upon this head with the rather scanty materials at present available. Above all, it must be borne in mind that these letters are not composed in the classical language of the historical inscriptions and the poetical texts, but in the colloquial speech of Assyria and Babylonia at the time of the Sargonides, differing from the classical language in somewhat the same way as Cicero’s letters from his orations. Much, of course, depends upon the subject matter and the personality of the writer. The soldier, the priest, the physician, the astrologer, has each his technical terms and his peculiar forms of expression. But even in the most elevated epistolary style the language differs considerably from that of the historical texts. Words and forms abound which are only to be met with in this branch of cuneiform literature, and the long and flowing periods of the classical texts are here replaced by terser forms of speech. The syntactical construction is less rigid, while the employment of shorter sentences, and the frequent use of the particles, especially of the enclitic ni, renders the style more vivid and lively. Individual differences of style occur as a matter of course; the styles of the courtier Ramman-Šum-ukur and of the soldier Bel-ibni distinctly reflect the habits and pursuits of the writers.

As stated above, the Tel el-Amarna letters are not here included under the head of Assyrian letters, a term until quite recently restricted by usage to the letters of the Sargonide period, but are treated as a special branch of cuneiform literature. They are, however, so interesting and throw so much light upon a very obscure historical period that, although not coming strictly within the scope of this paper, some brief account of them would seem to be called for.

Amenophis III, of the 18th dynasty (reigned 1413–1377 B.C.), married, as has long been known from the Egyptian monuments, a Mesopotamian princess named Ti or Th, by whom he became the father of his successor Amenophis IV. (reigned 1376–1364 B.C.). The latter, who reigned only about twelve years, seduced from the national worship of Amen, and endeavored to substitute for it that of Aten, or the solar disk. His efforts were, however,
frustrated by the vigorous opposition of the priesthood, and he retired to a place on the Nile, about a hundred and eighty miles above Memphis, where he built an entirely new temple, palace, and town. It was in the ruins of this palace, near the modern village of Tel el Amarna, that these invaluable tablets were found in 1887–88. They consist of letters and dispatches addressed to Amenophis III, and to his son and successor Amenophis IV., by Asiatic monarchs,—among them Burnaburiash, King of Babylon, and Ashuruballit, King of Assyria, both previously known from the cuneiform inscriptions,—and by Egyptian prefects and governors of a large number of towns in Syria and Phoenicia. All these are written in a variety of the cuneiform script intermediate between the old linear and the later cursive form, but bearing a closer affinity to the Assyrian than to the Babylonian style of writing. The language employed is, except in case of two letters, Assyrian, but, as in the letters of a later period, it differs considerably from that of the historical inscriptions. The dispatches from Syria and Phoenicia, moreover, exhibit a number of peculiarities due to the influence of Canaanite environment, and in some cases genuine Canaanite words are added as explanatory glosses to Assyrian phrases. One of the letters is composed in the language of Mitanni, and another in that of Arzawa, of which no specimens had previously been discovered.

The letters from the more distant Asiatic princes are uniformly friendly in tone, and refer to treaties with Egypt, to mutual alliances by marriage, to commercial relations, and to the interchange of gifts. With the close, apparently, of the reign of Amenophis III, begins a series of letters and dispatches from Syria and Phoenicia indicating the decadence of the Egyptian power in those countries. Revolt after revolt is reported, and the aid of more troops is constantly demanded. The cities are all falling away from the king; the friends of Egypt are few and weak, and surrounded by powerful enemies; unless promptly supported by strong reinforcements they can no longer hold out, and the whole country must soon be lost to the Egyptian monarch.

Most of these tablets are to be referred to the troubled reign of Amenophis IV., who, weakened by his unsuccessful contest with the priesthood of the old religion, was unable to keep in subjection his Syrian vassals, while the latter were prompt to take advantage of his weakness in order to achieve their independence. It is a most interesting fact that five of these letters are from Jerusalem, which thus appears as a city of importance even in the days before the Exod. An excellent translation of the Jerusalem letters is given by Dr. H. Zimmern in the Zeitschrift für Assyriologie, vi. pp. 245–263.

1 See Zimmern, Zeitschrift für Assyriologie, vi. p. 154; and cf. The Tel el Amarna Tablets in the British Museum, 1893, pp. xiii, xiv, of the Introduction, from which the facts given above are chiefly derived.
The Tel el-Amarna letters have attracted so much attention, and so much has been written about them (see the excellent bibliography appended to the British Museum edition), that further discussion is unnecessary in a paper not specially devoted to the subject. The field, however, is by no means exhausted. While the general contents of these valuable and interesting documents is pretty well known, only a comparatively small number of them has as yet been translated in a satisfactory manner, and the recent discovery of a cuneiform tablet of the same period at Tel el-Hesay, the site of the ancient Lachish,\(^1\) gives fair promise that at no distant day the treasure may receive material additions.

In the following section, twenty selected letters are presented in transliteration, with translations and explanatory introductions. Seven of them, viz. Nos. 1, 2 (ll. 1–13), 4, 5, 6, 14, and 16, have already been translated, as will be found noted in each case; but they are here newly treated, and the present translations are offered as substitutes for those which have previously appeared. The rest are here translated for the first time. In all cases the writer has endeavored to render the Assyrian texts into intelligible English, without, however, departing from the sense and spirit of the original.

The accompanying transliterations are an attempt to embody the views of the writer as to the grammatical reconstruction of the Assyrian text; such explanations as may seem necessary will be given in the philological notes in Part II, which will also contain syllabic transliterations and literal translations.

Part I has been prepared with special reference to non-Assyriologists, and therefore all matter of an exclusively technical nature has been reserved for Part II.

PART I.

SELECTED LETTERS, TRANSLITERATED AND TRANSLATED.

1.

\(K\, 524.\)

Among the numerous Assyrian and Babylonian letters which have been preserved, none are more interesting than those of a certain Bel-ibni. Rich in historical allusions, they cast a most valuable side-light upon the actors and events of an important period, and furnish many suggestive details. Seven of these letters have already been published, and, in the preface to the second part of his *Assyrian and Babylonian Letters of the K Collection*, Prof. R. F. Harper promises to edit the whole series

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\(^1\) See *Recueil des Travaux*, xv, p. 137; *Quarterly Statement of the Palestine Exploration Fund*, Jan. 1896, pp. 25 ff.
in the third part of that valuable work.\footnote{The third volume, just issued, contains seven letters of Bel-ibni, including a new one (K 397), hitherto unpublished. Harper has failed to see that K 1350 and K 1374 (see below, p. 106) belong to the same group.} Three letters from King Sardanapallus to Bel-ibni have also been published with transliteration, translation, and commentary, and his name is mentioned in a number of other letters of the period.

Bel-ibni was a man of high rank, a general in the armies of Sardanapallus, and served with distinction during the revolt of Samaš-šum-ukin and in the campaigns against Elam and the war-like Chaldeans of Southern Babylonia. As to his birth and family relations, we have little information. He had, however, a brother, Beššunu, and a nephew, his sister’s son, Mušzib-Marduk. The nephew held a high military command under Bel-ibni; Beššunu, seized by Nabû-bel-šumâte at the time of his revolt, was thrown into prison, loaded with chains, and held in captivity for a considerable period—an injury which goes far to account for the implacable animosity exhibited by Bel-ibni towards the Chaldean prince. Bel-ibni himself, according to a proclamation of the King to the people of the Gulf District, held the rank of monzas pânt, a dignity reserved for the most exalted nobility and the highest officers of state, the possessors of which, as the name implies, enjoyed the right of access to the royal presence and of a place near the King’s person on all occasions of ceremony.

All the letters which passed between the King and Bel-ibni are marked, says Prof. Delitzsch (B. A., i. p. 234), by the most cordial good feeling. Those addressed by the monarch to his general may be called almost affectionate in tone, and in one instance, when it seemed necessary to administer a reproof for an apparent disregard of instructions, the sting is removed by a prompt forgiveness and an expression of the utmost confidence. A translation of this letter by the present writer will be found in Journ. Amer. Orient. Soc., xv. pp. 313, 314. The letters of Bel-ibni to his sovereign, while exhibiting all the respect due to the royal station and preserving all the forms of Oriental etiquette, are yet characterized by a certain soldier-like frankness and directness of speech; and stamp the writer as a man earnest and capable in the discharge of his duties, self-reliant and thoroughly practical in all emergencies, and conscious that he both enjoyed and deserved the confidence of his friend and master.

In the year 652 B.C. (Tiele, Babyl. Assyr. Geschichte, p. 371), Kudurru, Governor of Erech, reports to the King that he has received a message from Sin-tahhî-ūnûr, Governor of Ur, stating that he has been summoned by Samaš-šum-ukin, King of Babylon and brother of Sardanapallus, to join in his revolt against Assyria, and praying earnestly for reinforcements, which he (Kudurru) has forthwith despatched (K 5457). In this letter Bel-ibni is mentioned, but it is impossible to make out the con-
text owing to the mutilation of the tablet. The text is published in Winckler’s *Sammlung von Keilschrifttexten*, ii. p. 55.

In the year 650 b.c. (Tiele, op. cit., p. 381), Bel-ibni was appointed governor of the *Mat Tâmût*; the district lying along the Persian Gulf (K 812 ; S. A. Smith, *Averb.*, ii. p. 49), and in the same year writes to the King that he has forwarded to the Assyrian court Tammaritu, the fugitive King of Elam, recently deposed by Indabigaš, together with his family and adherents who shared his flight (K 599 ; Smith, *Averb.*, p. 196).

In the letter K 5062 (Winckler, *op. cit.*, ii. p. 69), which is unfortunately so mutilated as to yield no connected sense, he mentions Tammaritu (obv. ll. 15, 17, 27, 30) and Nābû-bel-šumâte (obv. l. 31). The text K 1250 (Winckler, *op. cit.*, ii. p. 59) is badly mutilated at the beginning and end, and the name of the writer is broken away; its matter and style, however, together with a number of peculiar forms of expression, stamp it unmistakably as the composition of Bel-ibni. A comparison of this text with K 13 leaves no doubt upon the subject.1 “Before the troops of the lord of kings, my lord,” he writes, “terror has entered (into Elam) like a ravaging disease” (ll. 8–10). “When the troops of the lord of kings, my lord, enter Dûr-îli . . . . they shall seize that vile wretch, accursed of the gods, Nābû-bel-šumâte, and the villains who are with him, give them to the lord of kings, my lord, release all the Assyrians he holds captive, and send him to the lord of kings, my lord. When that vile wretch, accursed of the gods, Nābû-bel-šumâte, revoluted some four years ago, he bound with fetters, hand (literally ‘side’) and foot, Belsunu, my eldest brother, a servant of the lord of kings, my lord, (and) cast him into prison” (ll. 11–25).

A Belsunu, Governor of Khindana, was eponym about the year 648 b.c. (Tiele, p. 389), but whether he was the brother of Bel-ibni is uncertain. If the revolt of Nābû-bel-šumâte be correctly placed in 651 b.c. (Tiele, p. 381), this letter must have been written in the year 647.

Like the preceding text, K 1374 (Winckler’s *Sammlung von Keilschrifttexten*, ii, pp. 20, 21) is badly mutilated, and the name of the writer is broken off. But a comparison of what remains of the introduction with other letters of Bel-ibni clearly shows that this text proceeds from the same writer. We find also (obv. ll. 1, 18; rev. ll. 15, 18, 20, 21, 23) the king referred to as “lord of kings, my lord,” an expression peculiar to the style of Bel-ibni. He states (obv. ll. 17, 18) that all Elam has revolted against King Ummakhaldas (Umnmanaldas),2 mentions, among other persons, Umkhulumá (rev. l. 3) and Nābû-bel-šumâte (rev. l. 8);

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1 Compare, e.g. K 1250, 8–10 with K 13, 16–18; K 1250, 11–16 with K 18, 41–45. Note also the epithet *sikipti Bel* applied to Nābû-bel-šumâte, K 1350, 14; 29–3; K 13, 39, and the use of the expression bel *šarrûni*, bel*šiši*, which characterizes all the letters of Bel-ibni.

2 This may refer to the rebellion of Ummakhaldas mentioned *Averb.*, v. 16–17.
and refers to the messengers of Šamaš-šum-ukin, the rebellious brother of Sardanapalus (rev. i. 7). Towards the close of the letter (rev. ii. 17 ff.) he complains that though he has several times applied for horses, which are very much needed, he has been unable to obtain them.

The following letter from Bel-ibni to the king (K 524) is published, with transliteration, translation, and commentary, in S. A. Smith’s Keilschriftenze Asurbanipals, ii, pp. 54–58, to which are appended additional notes and corrections by Pinches (pp. 78–78), and by Strassmaier (pp. 87–88). Those points in which the translation offered below differs from that of Smith and his learned collaborators will be noticed in the philological notes.

The account given of the dealings of Naddān with Nabû-bel-šumâṭe, and the recommendation of summary punishment in case of any attempt to continue the intercourse, would seem to indicate that the revolt of the Chaldean prince had already been effected; while the flight from Elam of Šumâ, the nephew of Tammarûtu, points to the brief reign of Indabigaâ. It is probable that Šumâ, unable, perhaps on account of the illness referred to in the letter, to accompany his uncle when the latter, deposed by Indabigaâ, escaped to Babylonia, made his way to the border as best he could, and was received by Bel-ibni as related in the letter, which, if this conjecture be correct, should be referred to the year 650 B.C. The text may be translated as follows:

TRANSLATION.

To the lord of kings, my lord, thy servant Bel-ibni! May Ašur, Šamaš, and Marduk decree length of days, health of mind and body, for the lord of kings, my lord!

Šumâ, the son of Šum-iddina, son of Gakhal—son of Tammarûtu’s sister—fleeing from Elam, reached the country of the Dakkhâ. I took him under my protection and transferred him from the Dakkhâ (hitherto). He is ill. As soon as he completely recovers his health, I shall send him to the king, my lord.

A messenger has come to him (with the news) that Naddân and the Pukkuceans of Til... had a meeting with Nabû-bel-šumâṭe at the city of Targitâti, and they took a mutual oath to this effect: “According to agreement we shall send you whatever news we may hear.” To bind the bargain(?) they purchased from him fifty head of cattle, and also said to him: “Our sheep shall come and graze in the pasture(?), among the Ubanateans, in order that you may have confidence in us.” Now (I should advise that) a messenger of my lord the king come, and give Naddân plainly to understand as follows: If thou sendest anything to Elam for sale, or if a single sheep gets over to the Elamite pasture (?), I will not let thee live.” The king my lord may thoroughly rely upon my report.

1 Apparently a compound name like Til-Khumba; cf. Delitzsch, Paradies, pp. 320, 335.
ACCENTED TRANSLITERATION.

1 Ana bel šarrāni belija "ardāka Bel-ibni!
2 Ašur, Šamaš, u Marduk "arāku ṣme ṣab libbi" u ṣab širi ṣa bel šarrāni "belija ṣiqbā!

Šumā "mārešu ṣa Šum-iddina, mār Gašul — mār azžišu ṣa Tammaritu — alṭu nāt Elamti kī "izišu aṭi Dazza" utalka, Uṭtu Dazza" qatnu kī ṣibata, "ultebirāšu.

Mariq. "Aṭi žimešu malā "iṭapatu, ana šarri "belija aṣapara-


"Šumū ili ana aṣamē ṣiṭaṭu, umma: "Kī aṭi "tēmu māla niṭšmā, niṣṭaparakā." U, ana "idatatu, alpe P KU ṣa kasp i ina gāṭšu itabkānī. Ṣa iṭtabāni-ṣu umma: "Sti inmēnumi līl-i-

kānī-ma, ṣi ina libbi. "Ubēṭānat ṣi iṇa sā禹 likūlā, ina libbi "Sti ana mazēnī taraqū.

"Ennā! Aṣi ṣipri ṣa šarri belija "līlīkā-ma, ina bīrit ṣi ina Nādān lāmandīd ṣi umma: "Kī māanna ana mazēri ṣi ana māt Elamti taltapra, ṣa iṭṭen immēru ṣi iṇa sā禹 ṣa nāt Elamti "iptēru, (Edje) ŋu ubattakā.

Dibbe kuʾāmānātū "ana šarri belija altapra.

2.

K 13.

This letter is published in Assyrian transcription in the first edition of _The Cuneiform Inscriptions of Western Asia_, vol. iv (pl. 52, no. 2), and in the original cursive Babylonian character in the second edition of that work (pl. 45, no. 2). Lines 1–13 are published with transliteration and translation in George Smith's _History of Assurbanipal_, pp. 197 ff.

The situation would seem to have been as follows: Tammaritu, king of Elam, having been dethroned in the year 650 B.C. by Indabigaš, who made himself king in his stead, made his escape to the coast of the Persian Gulf, accompanied by his family and adherents, among whom were included many high officials of state. Embarking there, he reached the Babylonian shore, whence the whole party was forwarded to the Assyrian court by Bel-ibni, who had been recently appointed governor of the Gulf District. (See above, p. 137.) On being admitted to an audience with the Assyrian monarch, Tammaritu humiliated himself before him, and besought his aid in recovering his lost kingdom. (Tiele, pp. 380, 381.) In the meantime Nabû-bel-sumātē, grandson of the Chaldean king of Babylon, Merodach-baladan, had thrown off the authority of Assyria and withdrawn to Elam, taking with him as
captives certain Assyrians who had been detailed, ostensibly to aid in the defense of his dominions, but in reality, doubtless, to protect Assyrian interests there. Sardanapollus demanded the release of the prisoners and the surrender of Nabû-bel-sumâte, the perpetrator of the outrage, threatening, in case of a refusal to comply with his demand, to invade Elam, depose Indabigaš, and place Tammuritu on the throne. Before this message reached its destination, however, the Elamite monarch had been deposed by a revolution, and Ummanaldaš made king in his stead (Ašurb., iv. 114, 115; Cyl. B. vii. 71-87; Cyl. C. vii. 88-115; K. B., ii, pp. 266 ff.). The latter would seem, according to our report (ll. 23-31), to have been inclined to accept the terms of the king of Assyria, but to have lacked the power. Elam was accordingly invaded, and Ummanaldaš, unable to make effective resistance, abandoned his capital, Madâktu, and took refuge in the mountains, leaving the way clear for his rival Tammuritu, who was, with little or no resistance, established on the throne as a vassal of Assyria (Ašurb., iv. 110-v. 22). But the new king, proving ungrateful and rebellious, was soon deposed; Elam was again invaded; and the troops of Sardanapollus, after ravaging the country, returned home laden with spoil (Ašurb., v. 23-62). Ummanaldaš now quickly resumed his kingdom, but was not long allowed to remain undisturbed. Sardanapollus again made preparation for an invasion, and Ummanaldaš, on the approach of the invading forces, once more left Madâktu, and endeavored to make head against his enemies in the regions beyond the river Idîde (Ašurb., v. 66-75). It is to this juncture of affairs that the report refers. It may be translated as follows:

Translation.

To the lord of kings, my lord, thy servant Bel-ibâl! May Ašur, Šamaš, and Marduk grant health of mind and body, long life, and a lengthy reign to the lord of kings, my lord!

The news from Elam is as follows: Ummakhaldaš, the former king, who fled, but returned again and seated himself upon the throne, has become alarmed and left the city of Madâktu. His mother, his wife, his sons, and all his family having removed, he crossed the river Ulûsus, and went southward (?) to Talakh. The Nâgûr Ummansimâš, Undadu the Zilkâra, and all his partisans have gone in the direction of Šukharisungur, now saying: "We will dwell in the Khukhan country," and now again "in Kha’ûdalu." 1

All these parts are in terror; for the troops of the lord of kings, my lord, have brought panic into Elam, and spread abroad calamity like a plague. When need came upon their land, the whole country fell away from their side. All the Dakkhadeans and the Sallukkeans are in

1 In their irresolution they were unable to form a decided and consistent plan.
a state of revolt, saying: "Why did ye slay Umkhulunâ?" When Ummakhaldaš entered Madâku, calling together all his partisans, he upbraided them as follows: "Did I not say to you before I fled that I wished to seize Nabû-bel-šumâtē and give him up to the king of Assyria, in order that he might not send his troops against us? You heard me, and can bear witness to my words."

Now, if it please the lord of kings, my lord, let me (privately) convey the royal signet to Ummakhaldaš, with reference to the capture of Nabû-bel-šumâtē. I shall send it to Ummakhaldaš as a guarantee (?). If my lord the king should think. They are . . . . I shall send my message to them for a guarantee (?), (I would suggest that) when the royal messenger reaches them accompanied by an escort of troops, that accursed scoundrel Nabû-bel-šumâtē will hear of it, and, paying a ransom to the nobles, will buy himself off. If the gods of the lord of kings, my lord, would only bestir themselves, they would catch him with his bow unstrung, and send him to the lord of kings, my lord.

They collect all the tax corn (?) in Elam, and, putting it in charge of the šarrušu, they live on it. As long as Umkhulunâ was alive, Nabû-bel-šumâtē, on receiving his share, would lavish it upon his partisans. This tax corn (?), in charge of the šarrušu, they levy from Talakh as far as Radâ, and throughout the country of Salluk. Now, Nabû-bel-šumâtē, and Niskhur-bel, his major-domo, whenever they catch a šarrušu, seize him, saying: "Whenever you applied to Umkhulunâ for our provisions, he used to give them to you. You have slain the people of our house with famine. You shall straightway restore to us our stolen provisions, at the rate of ten bar for one qa." (?) They withhold it from Ummakhaldaš, and, though he has applied (?) for it repeatedly, he cannot get it from them. Whenever I hear anything which the lord of kings, my lord, would wish to hear, .............

The few remaining lines are too badly mutilated for translation.

ACCENTED TRANSLITERATION.

"Ana bel šarrâni, belîja, arâku Bel-išâ!"

1 An Elamite official title.
The fate of Nabû-bel-šumâte is known to us from the historical inscriptions. Shortly after the events narrated above, Elam was overrun by the Assyrian troops, its ancient capital Susa was captured and sacked, and, driven to length by despair, the gallant Chaldean and his armor-bearer slew each other to avoid falling alive into the hands of the implacable Assyrian monarch. Unmanuâššu, who had taken refuge in the mountains, sent the
body of the rebel to Sardanapallus, who satisfied his vengeance by heaping insults upon the corpse of his life-long enemy (Ašurb., vii. 16–50). Thus ended the line of Merodach-baladan, which for three generations had offered a stubborn resistance to the might of the Assyrian empire.

3.

K 10.

Bel-ıbnī's nephew Mušēzib-Marduk seems to have been regarded with special favor by King Sardanapallus, and, though nowhere qualified as manzoa pānī, had, as we are informed in a letter from the king to his general, always been honored with ready admission to the monarch's presence (B. A., i. p. 236, ll. 7, 8). Kudurru, the loyal governor of Erech, thus refers to him in a letter to the king: "Mušēzib-Marduk, sister's son of Bel-ıbnī, who has several times presented himself before my lord the king on errands of Bel-ıbnī, has been entrusted with (this affair) by Bel-ıbnī. The officers in charge of the gates inform him that these people are not well disposed towards my lord's house, and that it will not be well to let them come over here. They will give information to Elam in regard to the country of my lord the king; and in case a famine should occur in Elam, will supply provisions there." (K 1096, Winckler's Sammlung von Keilschrift-texten, ii. p. 38, ll. 20–30). Unfortunately, the name of the people about whom Mušēzib-Marduk thus reports is broken away, but they must have been a tribe living on Elamite territory near the Assyrian border.

The following letter, K 10, is published in Pinches' Texts in the Babylonian Wedge-Writing, p. 6, and contains a report from Bel-ıbnī to the king concerning a successful raid into Elam under command of Mušēzib-Marduk. Lines 15–25 of the reverse, conveying the latest news received from Elam, are published with transliteration and translation in George Smith's History of Assurbanipal, p. 248. Smith (p. 254) was inclined to identify Ummanigâš son of Amedirra with Ummanigâš son of Umbdara, whose statue was conveyed to Assyria by Sardanapallus at the time of the sacking of Susa (Ašurb., vi. 52); but this is hardly possible. The royal images removed from Susa would seem rather to have been those of the more ancient kings of Elam, and it is much more likely that Ummanigâš son of Umbdara was the monarch who, according to the Babylonian Chronicle (i. 9), ascended the throne in the year 742 n. c.

Tiele's conjecture (Babyl.-Assyr. Geschichte, p. 399, n. 1) is much more probable. After the overthrow of Elam and the sacking of Susa, Ummanaldaš continued for some time to rule

1 Cf. Delitzsch, Kossèr, p. 46.
over his shattered kingdom, until finally, overthrown by a revolution, he was captured by the successful rebels, sent to Assyria, and handed over to Sardanapallus, who treated him in a most humiliating manner. Along with other captive princes, he was harnessed to a car, and forced to draw it through the triumphal procession of his conqueror (Ašurb., x. 6 ff.). This revolution, so disastrous for the unfortunate Umma-

naldaš, Tiele is inclined to identify with the revolt of Ummani-
gaš son of Amedirra, mentioned in the present text. It is entirely possible, however, that some other rebellion, not mentioned in the historical inscriptions, is here recorded. The text may be translated as follows:

TRANSLATION.

To the lord of kings, my lord, thy servant Bel-ibni!

May Ašur, Šamaš, and Marduk bestow health of mind, health of body, length of days, long years of reign, upon the lord of kings, the king of the world, my lord!

When I left the Gulf District, I sent five hundred soldiers, servants of my lord the king, to the city of Sabdānu, with these orders: "Establish a post (?) in Sabdānu, and make raids into Elam; slay and take prisoners!" When they reached the city of Išqida, a city lying two leagues this side of Susa, they slew Ammaladin, Prince of Iššu’n, his two brothers, three of his uncles, two of his nephews, Dalâl son of Aḍadî’s, and two hundred free-born citizens—they had a long journey before them—and made one hundred and fifty prisoners. The authorities of Lakhiru and the people of Nagû, when they saw that my troops had got to their rear, becoming alarmed, sent a message, and entered into terms with Mušzib-Marduk, my sister’s son, a servant of my lord the king, whom I had placed in command of the post (?), saying: "We will become subjects of the king of Assyria." So, assembling all their force, they marched with Mušzib-Marduk into Elam ......... They bring (?) the following report from Elam. Ummani-
gaš son of Amedirra has revolted against Ummakhaldaš. From the river Khudkhdud as far as the city of Kha’dānu the people have sided with him. Ummakhaldaš has assembled his forces, and now they are encamped opposite each other on the banks of the river. Iqša-aplu, whom I have sent to the palace, is well informed about them. Let him be questioned at the palace.

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1 This name recalls Ammuladi(n), sheik of the Kedarenes, who was conquered by Sardanapallus in his campaign against Arabia (Ašurb., vii. 15).

2 For the name of this district, cf. Deut. Kossäer, p. 47, n. 1. In the Prism-inscription of Sennacherib (col. v. l. 32), the region is called Iššu’n, Assyrian š representing foreign š.

3 The text is here too badly mutilated for translation.
ACCENTED TRANSLITERATION.

1. Ana bel šarrāni, belija, arđaka Bel-ibni!
Ašur, Šamaš, u Marduk ūbiši, ūbiši širi, arđiku úme, u labār 'pole ana bel šarrāni, šar mātāti, belija šigša!


“adānu, išgabti umma: "Adānu" ūša šar māt Aššur anši, “qūššunu "mala ibāša ki idka, "itī Muššib-Marduk ... a-ni, “ina māt Elamī u[baši] ... u, "išgabti ana li[b]i ... . ... ]

Mesšum "ittuši ... . tišuna, "ša ina išša Išša-apli ... ,

[Muššib]-Marduk, "ardu ša šarri beli[ša] ... .]ni "ina mucei kūd[u] ... .

"išgabti ... . ti, "ša usubiti[ni (ʔ)ana šarri beliša] t[u]raprā.

1. Ťumu ša māt Elamī išša bā-nu umma:—
Ummanapi apī Amedīra "šušu ana mucei Ummazalāšu "etēnsi. Úlu nār Xuduzd "adī dā Xa'āđānu ittišu "ittušās. Ummazalāšu, "emāgišu ki uappāši, "adā ina mucei nāri ana taisy "zzamēš nadā.

Išša-apli, "ša ana Ekkallī aṣūra, šuštuna "zarič. Ina ekkalli lišažu.

4.

K 528.

Urtaku, King of Elam, who ascended the throne in the year 675 n. c., maintained friendly relations with Assyria during the lifetime of Esharaddon; and the latter's son and successor, Sardanapillus, endeavored to preserve this state of affairs. When a famine broke out in Elam, the Assyrian monarch sent grain for the relief of the distressed people, protected those Elamites who had taken refuge on Assyrian territory, and restored them to their country when the long drought was over and the land was once more productive (K. B., ii. p. 244). But Chaldean influence, ever hostile to Assyria, had become powerful at the court of Susa.
Urtaku allowed himself to be swayed by it, and, apparently without warning, marched against Babylon. Sardanapallius, though taken by surprise, lost no time in marching to the relief of the threatened city, signally defeated Urtaku, and compelled him to retire to Elam, where he soon after died. Among the Chaldeans who took part in this affair was Bel-išša, prince of Gambūlū, a marshy district of southeastern Babylonia about the mouth of the river Ukũ, the modern Karoon, and bordering upon Elam. Bel-išša, who was an Assyrian subject, cast off his allegiance, and, crossing over into Elam, joined Urtaku and took part in his ill-fated expedition. In the following year he was accidentally killed (K. B., ii. p. 244, ll. 56–58). His son and successor, Durānu, bitterly hostile to Assyria, allied himself with Teumman, the successor of Urtaku, and on the defeat and death of his Elamite ally, his land was ravaged, its inhabitants put to the sword, and he himself with all his family carried captive to Assyria. Here he was forced to take part in the conqueror's triumphal entry into Nineveh, with the head of the slain Teumman hanging to his neck, and was finally put to death with frightful tortures (Ašurb., iv. 50 ff.; K. B., ii. pp. 251–250).

Nabû-ušabšiššu, the writer of the two letters translated below, was an Assyrian official of Ezech in Southern Babylonia. He seems to have suffered severely from the revolt of Bel-išša, and his advice in regard to the reduction of Gambūlū was doubtless in full accord with his personal feelings, which, indeed, he is at no pains to conceal. His letter which is published in The Cuneiform Inscriptions of Western Asia, vol. iv., pl. 47, no. 2 (2d ed.), may be translated as follows:*

**TRANSLATION.**

To the king of the world, my lord, thy servant Nabû-ušabšiššu!

May Ezech and E-anına bless the king of the world, my lord! I pray daily to Istar of Ezech and to Nanan for the life of the king, my lord.

The king, my lord, has sent me (this message): "Put troops on the march, and send them against Gambūlū." (Now) the gods of the king, my lord, know well that since Bel-išša revolted from my lord the king, and went to Elam, destroyed my father's house, and came to slay my brother, daily... . . . . With regard to what the king, my lord, has

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*See Haupt, Johns Hopkins University Circulars, No. 114, p. 111b. The river of Balakhshán referred to by Ibn Batūtah in the passage quoted by Prof. Haupt is, according to Haupt, the Koktcha (i. e. "Blue River," Kūrān Jāy), a tributary of the Oxus (Amoo-Darya).

*This text is also published, with transliteration, translation, and notes, by Pinches in TSRA., vi. pp. 229 ff.

*For the next five lines the text is almost entirely obliterated, but probably contained the statement that the writer prays daily for revenge upon those who have thus injured him.
sent (to command), I will go and carry out the behest of my lord the king. In case (however) the inhabitants of Gambûlû will not become submissive by these means, (then) if it be agreeable to my lord the king, let an envoy of my lord the king come; let us assemble all Babylonia; and let us go with him, win back the country, and give it to my lord the king.

I send (my advice) to my lord the king, let my lord the king do as he pleases. Preserve this letter.

ACCENTED TRANSLITERATION.

1 Ana šar mâtâti, beliqa, 'ardûka Nabû-ûšâbû!

2 Urâk u E-anna 'ana šar mâtâti, beliqa, likrubû!

3 Úmûsu Istar Urâk 4 u Nanû ana halat napêde 'ṣa šarrì beliqa upâlû!

Ṣa šarrû belû'a ʼispûra, umma: “Xîlânû tušâbat-ma, ana mulûk al Gambûlû ʼtušápar.” Ilâni ša šarrî beliqa ša úlûkî ùša Bel-igûša ina qat šarri beliqa ùšišûma, mât Elamû ildûdû-ûma, ùnbi bišûma ṣarû, ina pânû ša azîqi ùllûkû, ùšišûma Šiûmû sà lam u . . . . [lines 17–20 are broken away] . . . .


Ana šarri beliqa ʼaltûra, šarrû belû'a, ùša ùlûkû ʼilpušû. Îgûrtû annûtu uṣri.

5

K 79.

The following letter, also from Nabû-ûšâbû, is published in The Cuneiform Inscriptions of Western Asia, vol. iv., pl. 46, no. 3 (2d ed.), and is translated by Pinches in Transactions of the Society of Biblical Archaeology, vii, pp. 239 ff. It contains an account of the practices of a certain Pirî-Bel and his father Bel-êtûr, who seem to have been Chaldean conspirators, engaged in fomenting strife between Elam and Assyria. A Bel-êtûr, son of Nabû-šum-erêšû, was carried captive to Nineveh with Dunûnû, prince of Gambûlû, and he and his brother Nabû-nâûdû were there forced to desecrate the bones of their father, who had been largely instrumental in inducing Urtaku to commence hostilities against Babylonia (K. B., ii, p. 258, ll. 84–91). If this was the Bel-êtûr mentioned by Nabû-ûšâbû, the source of his enmity to Assyria may be readily understood, and, in this case, the letter must be referred to a later date than the preceding one (K 528).
On the other hand, it is quite possible that the similarity of names is merely a coincidence, and the events here narrated may have preceded the revolt of Bel-ıqiša and the invasion of Urtakû. Kudurru, who is mentioned below, was doubtless the governor of Ereh referred to above in connection with Bel-ıbu. The letter may be rendered as follows:

TRANSLATION.

To the king of the world, my lord, thy servant Nabû-ušabû! May Ereh and E-an-na be gracious to the king of the world, my lord! I pray daily to Istar of Ereh and to Ninâ for the life of my lord the king.

Pirî-Bel, son of Bel-eṭêr, with his father, having gone forth to Elam some ten years ago, came from Elam to Babylonia with his father. Having come (hither), they practiced in Ereh all that was evil towards Assyria. Having subsequently retired to Elam, his father, Bel-eṭêr, died in Elam, and he in the month of Marcheshrân, having brought letters to me and to . . . . the governor, we sent (?) the letters which he brought by Dâru-sarru to (?) . . . . . . . . . . . . If he tell the king, my lord, "I am come from Elam," let not the king, my lord, believe him. From the month of Marcheshrân, when we sent to my lord the king the letters he brought, until the present time he has not been to Elam. Should the king, my lord, desire confirmation of these words, Idâ̄a, the servant of Kudurru, who (brought ?) to Ereh these reports about him (?) . . . . let these men tell my lord the king how these reasonable letters were written, and if my lord the king does not understand about these letters which we sent in Marcheshrân to my lord the king by Dâru-sarru, let my lord the king question Dâru-sarru the satellite. I send to my lord in order that he may be informed.

ACCENTED TRANSLITERATION.

'Ana šar mâtâ-te, belîja, 'ardûka Nabû-ušabû!
'Uruk u E-an-na ana šar mâtâ-te belîja tukrubâ!
Ümmušu Istar, Uruk, u Ninâ 'ana bašet napsâ-te ša šarrî belîja-ma 'upalî!

Pirî-Bel, apilû ša Bel-eṭêr, šândate agâ x ultu bid ana 'mât Elamû šû u abîšu âcû, 'ulu mât Elamû ana mât Akkadî 'illikâni, šû u abîšu. '3Ki illikâni, mimna šû ana 'nuqül mât Ašûr bûši ina Uruk 'šteqû. Arkanîš, ana mât Elamû 'ki erekâ, Bel-eṭêr abûšû 'ina mât Elamû mûtû, 'u šû ina lîbû

1 The text is here completely broken away. The translation is resumed at line 10 of the reverse.
2 The text is here very uncertain.
Another letter from Nabû-uṣabši to the king (K 514) is published, with transliteration, translation, commentary, and additional notes, by Pinches, in S. A. Smith’s Keilschriften und Amerikaner, iii. pp. 59–62, 105, 106; compare also Bezdich’s Cat. of the K Collection, p. 120. The mutilation of lines 14–17 somewhat obscures the sense; but the latter refers chiefly to horses—some of which have been presented to the goddess Isttar of Erech by the King of Elam—purchased for the king of Assyria by Nabû-uṣabši, who promises to forward vouchers for the expense incurred.

6.

K 824.

K 824 is published with transliteration, translation, and commentary in S. A. Smith’s Keilschriften und Amerikaner, iii. pp. 65–67. Sin-tabni-uṣur (‘‘Sin protect my offspring’’), to whom it is addressed, was the son of Ningal-iddina (‘‘Ningal has given’’), and was governor of Ur, in Southern Babylonia, during the rebellion of Šamaš-sum-ukin, king of Babylon and brother of Šardanapallus. Kudurru, governor of Erech, writes to King Šardanapallus that he has received a message from Sin-tabni-uṣur to the effect that an emissary of Šamaš-sum-ukin, engaged in disseminating revolution through the country, has approached him with the view of engaging him in the treasonable design; that a portion of the district under his authority has already revolted; and that unless reinforcements be promptly sent he has the gravest fears for the result. Kudurru, in answer to this urgent appeal,
has sent a force to his assistance (K 5457; Winckler, Sammlung von Keilschriften, ii. p. 55, ii. 6 ff.). According to Geo. Smith (Hist. of Assur. Disp., p. 201), followed by Tiele (Bab.-Assyr. Gesch., pp. 377, 381), Sin-tabni-uqur, unable to hold out until the arrival of these reinforcements, was constrained against his will to join the rebels.

The evidence that he did so, however, is by no means conclusive. His name is mentioned, it is true, in connection with that of Samaš-šum-ukin in two extracts from so-called omen-tablets published in Geo. Smith's work (pp. 184, 185); but the context is in both instances obscure, owing to mutilation of the text, and his participation in the rebellion, of which there is no other evidence, is merely an inference derived from the juxtaposition of the two names. Both these tablets would seem, however, to belong to the class of texts so ably illustrated in Knudtzon's Gebete an den Sonnen-gott, containing requests for information addressed to the oracles of the gods. It was by no means unusual to consult the oracle in this way with reference to an official, especially when recently appointed, or when about to be entrusted with some important commission; and several instances are given in Knudtzon's work (cf. e. g. nos. 67, 112, 114, 115).

Now the first of the above mentioned tablets (K 4696), dated in the month of Ab, 651 n. c., contains the words, “Sin-tabni-uqur, son of Ningal-iddina, who has been appointed governor of Ur” (literally, “over Ur”), which would seem to indicate that his appointment was recent; while in the second (K 28), dated in the preceding month of Tammuz, his name occurs without mention of Ur. It seems likely, therefore, that he was appointed governor of Ur in the month of Ab, 651, and that both tablets contain inquiries, addressed to the oracle, with reference to his probable conduct towards Samaš-šum-ukin, who was at that time in open rebellion. Unfortunately, both texts are badly mutilated, and only portions of them are published; but, in the absence of other evidence, the participation of Sin-tabni-uqur in the great revolt can hardly be regarded as an established fact.

The letter here translated (K 824) was probably written some time before these events. Ummanigas, mentioned in it as one of the calumniators of Sin-tabni-uqur, was one of the three sons of Urtaku who took refuge at the Assyrian court when their father was dethroned and murdered by his brother Teumman. With the aid of Assyrian troops furnished by Sardanapallus, he defeated Teumman, who was slain in the battle, and Ummanigas thus became king of Kish; but he was subsequently so ungrateful as to ally himself with Samaš-šum-ukin. In 651 or 650 n. c., he was, in his turn, deposed and slain by his brother Tammaritu, who after a brief reign was, in the year 650 n. c., deposed by Indabigas, and with difficulty made his escape to Babylonia, whence, as already narrated, he was sent on to Assyria by Bel-ibni, governor of the Gulf District. It was probably while residing at the Assyrian court, or at least prior to his alliance with the rebellious brother
of Sardanapillus, that he endeavored to cast suspicion on the loyalty of Sin-tabni-uṣur. His accusations were not listened to by the king, who expresses the highest regard for, and the utmost confidence in, the integrity of his servant. The text may be translated as follows:

**TRANSLATION.**

Message of the King to Sin-tabni-uṣur. It is well with me; may thy heart be of good cheer!

With reference to thy message about Sin-šarru-uṣur, how could he speak evil words of thee, and I listen to them? Since Šamaš perverted his understanding, and Ummaniqaš slandered thee before me, they have sought thy death, but Ašur my god withholds me (from that), and not willingly could I have put to death my servant and the support of my father’s house. No!—for thou wouldst (be willing to) perish along with thy lord’s house—(never) could I consent to that. He and Ummaniqaš have plotted thy destruction, but because I know thy loyalty I have conferred even greater favor (than before) upon thee; is it not so? These two years thou hast not brought foe and need upon thy lord’s house. What could they say against a servant who loves his lord’s house, that I could believe? And with regard to the service which thou and thy brother Assyrians have rendered, about which thou sendest (word), all that (?) ye have done, the guard for me which ye have kept... and this.... which is most honorable in my sight, and a favor which I shall requite to thee till (the times of our) children’s children.

**ACCENTED TRANSLITERATION.**

1 *Amāt šarri ana Sin-tabni-uṣur!*

2 *Šalaši ṣadda, ḫibbaša ḫā ṭakka!*

3 *Ina muzzi Sin-šarru-uṣur ša tašpur, minama ḫibbaša ḫiṣšat ḫagāša-šu ū anaq anāša!*

4 *Ina muzzi Sin-šarru-uṣur ša tašpur, mināma dibbeka ẓiṣṣātu iqabā-šu ū anaq anāša?*

5 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

6 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

7 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

8 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

9 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

10 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

11 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

12 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

13 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

14 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

15 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

16 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

17 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

18 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

19 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

20 *Ina muzzi Sin-šarru-uṣur ša tašpur, mina dibbeka ḫiṣṣātu iqabā-šu ū anaq anāša?*

1 The meaning is that he must be out of his senses to make such accusations.

2 Although in that time he had ample opportunity to do so.

3 Text mutilated.

7.

K 469.

This letter, published in Harper’s *Letters of the K Collection*, No. 138, carries us back to an earlier period than those treated above. The writer, Ša-Asur-dubbu, was governor of the important city and district of Tuškhan, on the caserly course of the northwestern bend of the Tigris, which had been a possession of Assyria since at least 880 B.C., and in all probability much earlier (Tiele, *Bab.-Assyr. Gésch.*, pp. 180, 181). In 707 B.C., the sixteenth year of the reign of Sargon, the conqueror of Samaria, Ša-Asur-dubbu gave his name to the year as Eponym, a fact which marks him as a magnate of the highest order (*K.B.*, i, pp. 207, 214). In another letter (K 1067; Harper, No. 130), which is unfortunately so mutilated that the context cannot be made out with certainty, he mentions the city of Pemzâ, the king of the Armenian district Urartu, and a certain Khutésâb. The latter, for whose name the reading Bagtištâb is with great probability suggested by the Rev. C. Il. W. Johns (*PSBA.*, xvii. p. 234), appears in Harper’s work (No. 215=K 1037) as the author of a report, also badly mutilated, with reference to the neighboring countries of Urartu, Man, and Zikirta, against which king Sargon (reigned 722–705 B.C.) waged successful wars in 715–714 B.C.

In the letter here translated (K 469), Ša-Asur-dubbu gives, with military terseness, an account of a treacherous attack made upon a small party of his soldiers by a certain native of Šupria, a district which apparently lay near Tuškhan, in the corner formed by the northwestern Tigris, where it turns its course eastward (cf. Knudtzon’s *Gebete an den Sonnengott*, ii. p. 151).

The city of Dûr-Šarrukin, or “Sargonsburg,” mentioned in line 20 of the reverse, and for which the timber mentioned in line 17 was probably required, was founded, after a long cherished plan, by the great king whose name it commemorates, and completed in the latter years of his reign. On the 22nd of Tishir (September), 707, in the eponymy of Ša-Asur-dubbu, the images of the gods were carried through its streets in solemn procession, and established in their temples, and in April of the following year the
king formally took up his residence in his new capital. One year later (705), he fell by the hand of an assassin (Tiele, *Bab.-Assyr. Gesch.*, p. 248). The site of Dūr-Sarrukin, occupied by the modern village of Khorsabad, was explored in the years 1843–1844 by the French consul at Mosul, Émile Botta, who discovered the palace of Sargon, with a wealth of sculptures and inscriptions which were conveyed to Paris, and now form part of the Louvre collection. The letter of Ša-Atur-dubbu may be rendered as follows:

**TRANSLATION.**

To the king, my lord, thy servant Ša-Atur-dubbu! A hearty greeting to the king, my lord! Greeting to the fortresses, to the country of the king my lord!

I sent two of my officers, accompanied by six men and provided with a warrant, after some deserters who were in the city of Penzā. Two chiefs of battalion went along with them. The soldiers took down rations, of which they partook (en route). The brother of the Šuprian, having shared their meal with them, they set out and travelled along together. The Šuprian had laid an ambush beforehand, (but) the two officers, with the six soldiers, got out (of it), and rescued both the chiefs of battalion. I sent word to them, “Establish (there) a military post.” I shall make an investigation, (and) if they are in my country I shall lay hands on the rascals. I went and brought up troops into the fortress. Let the king, my lord, send orders that the Taziru and the lttā of my lord the king, who have appointed their deputies here, may come (themselves) and stand guard with me, until they get this timber away. The king, my lord, shall decide. My men are doing duty in Dūr-Sarrukin, (but) the cavalry are here with me.

**ACCENTED TRANSLITERATION.**

1. 'Ana šarrī, belița, 'ardūka Ša-Atur-dubbu!
2. Latū šatum ana šarri, belița, adammīš!
3. Šutom ana al birāt, ana māti ša šarri belița!
4. 'Iti reṣītā, vi gābe 'issišunu, kunuku ina qāṭišunu, ina mazzī xalāqētē, ša ina al Penzā 'asapperēnū. In rebe-qipir 'issišunu 'uttallakū. 'Çābe usseridūnī 'akdē, ina lībi etakū. 'Assīšunu ša Šuprītā 'issišunu ina lībi 'etakā. Qū . . . ni azī 'ittōqānī, 'ittēlāqānī. 'Šuprītā 'subū ina pāntū 'ussešību. (Rev.) 'Iti reṣītā 'ittī vi gābe 'itteqā, 'rebe-qipirā 'kīlāde usseśībā. 'Assaparēnū 'subat gābe 'rammī. Mā, aš'āl, šānu ina mātița šanū, addan 'anāku qātā ina kīsātā. 'Attallak, gābe ina 'birtīšu, ussešībā. 'Tazīrū, Itīnu 'ša šarri
belija, ša annaka" uqa'îb(â?)-ni šaknatišumu, "šarru beli tišurâ "kiššišâni, issia ana "maarrar tiizzâ, "adi gušâre anniti" non-gâni. Šarru beli "♀addâ. Câdeja "[ina] äl Dûr-Sarr-ruškin "[al]a iippušâ, (Edge) "ša bithallâti šunu ina pâniya "tizzazu.

8.

K 629.

The worship of the god Nabû seems to have been introduced into Assyria from Babylonia,—where he was from early times the special divinity of the important city of Borsippa near Babylon,—during the reign of Rammûn-nirari III. (812–783 B.C.), before which time the god would seem to have played no prominent part in the Assyrian pantheon. The annotated Eponym Canon records that in the year 787 the god Nabû made solemn entry into his “new temple” (K. B., i. p. 210), and this temple, situated in the city of Calah, where its ruins have been explored, bore, like its famous Babylonian prototype, the name of Ezida, “the true house.” Upon two statues of Nabû found by W. K. Loftus in the temple at Calah, is an inscription (identical in both cases) stating that these statues were prepared by Bel-šaršu-în-ma, governor of Calah and the adjoining district, as a votive offering “for the life of Rammûn-nirari, king of Assyria, his lord, and Summu-râmat, the lady of the palace, his lady,” as also for his own welfare and that of his family (K. B., i. p. 192).

Summu-râmat, whose name recalls that of the mythical Semiramis, was either the wife or mother of the king; and Tiele argues with great plausibility that this lady was a Babylonian princess, and that the introduction of the cult of Nabû into Assyria was owing to her influence (Tiele, Bab-Assyr. Gesch., pp. 207, 212). Once established, the worship of the god took firm root, and continued to flourish down to the last days of the empire.

Nabû-šum-iddina (“Nabû has given a name”), who, in the letter here presented describing a religious ceremony and solemn procession in honor of the god, styles himself the prefect of the temple of Nabû, appears to have lived in the reign of Esarhaddon; and the prince to whom the letter is addressed was proba-

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2 Harper’s text reads here u-ka-ip-ni (i. e. uqâ’ip, II. 1. of qûmu, at. ṣâ), but the enclitic ni cannot be joined to the verb without a union vowel (cf. Del., Assyr. Gram., § 79, 6), and in any case we should expect the modus relativus after the preceding ša. The insertion of u improves both the sense and the construction. For itâ as an official title, see Delitzsch, Handw., p. 157a, and PSBA., May 1888, pl. iv. col. i. 18; col. ii. 11.

1 Cf. Beitr. zur Assyr., i. p. 323 below.
bly Sardanapallus, and was evidently the heir to the throne, since a wish is expressed for the long duration of his future reign. A letter to the king from the same writer, or from a person of the same name (K 1017; Harper, No. 66), is too badly mutilated to yield any connected sense, but mentions (rev. ll. 1, 2) the crown prince (mâr šarrī rabû ša bit-ridâte), and the name of Sardanapallus, of which traces are preserved, is evidently to be restored before the title.

Fourteen letters (Nos. 60–73) are published in Harper’s work under the name of Nabû-šum-iddina. Of Nos. 72 (K 1272) and 73 (K 5509) merely the opening words remain; and the context of Nos. 67 (K 1050) and 70 (K 1070) is rendered unintelligible by the mutilation of the tablet. No. 69 has just been referred to, and all the rest are reports of the arrival of horses.1 Whether the priest of Nabû and the writer about horses were identical is open to doubt. The formula of greeting is certainly the same in the letters of both persons, but it is not a very characteristic one. The invocation to Nabû and Marduk is common to many writers; precisely the same formula is found, for example, in the letter of Nabû-nâṣir (“Nabû protects”) to the king (Harper, No. 178 = K 482).

The ceremonies attending the consecration of the couch of a god, referred to in the letter before us, are minutely described in a liturgical text (K 164; Beitr. zur Assyris., ii, p. 635). After the appropriate offerings are presented, the officiating priestess purifies the feet of the divine image with a sprig of reed and a vessel of oil, approaches (?) the bed three times, kisses the feet of the image, and retires and sits down. She then burns cedar wood dipped in wine, places before the image the heart of a sheep wrapped in a cloth, and offers libations. Aromatic woods are consecrated and burnt, further libations and offerings are made, tables are spread for various divinities, and the ceremony concludes with a prayer for the king. This recalls Herodotus’ description (i. 181) of the temple of Bel-Merodach at Babylon, where it is stated that the chamber containing the couch of the god, beside which stood a golden table, was at night occupied only by a woman supposed to be chosen by the god himself from all the women of the country. It would appear from the text before us that stables were attached to the temples for the accommodation of horses used on ceremonial occasions, when a specially appointed charioteer officiated. The jar-bearers mentioned probably carried holy water for lustral purposes and wine for libations.

The letter of Nabû-šum-iddina (K 629 = Harper, No. 65) may be thus translated:

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1 For translations of most of these, and of other letters upon the same subject, see Delitzsch in Beitr. zur Assyris., i, pp. 202–212; ii, pp. 44–55.
TRANSLATION.

To the prince, my lord, thy servant Nabû-šum-iddina!
A hearty, hearty greeting to the prince, my lord! May Nabû and Marûk bless the prince, my lord!

On the third day of the month of Iyar the city of Calah will consecrate the couch of Nabû, (and) the god will enter the bed-chamber. On the fourth (will take place) the return of Nabû. The prince my lord shall decide. I am the prefect of the house of Nabû thy god, (so) I (of course) shall go.

At Calah the god will come forth from the palace enclosure (?), (and) from the palace enclosure (?) will go to the grove. A sacrifice will be offered. The charioteer of the gods, coming from the stable of the gods, will take the god forth, bring him back, and convey him within. This is the route of the procession.

Of the jar-bearers, whoever has a sacrifice (to offer) will offer it. Whoever offers up one qa² of his food, may enter the house of Nabû. May they² perfectly execute the ordinances of the gods, to the life and health of the prince, my lord. What (commands) has the prince, my lord, to send me? May Bel and Nabû, who granted help in the month of Shebat, guard the life of the prince, my lord. May they make thy sovereignty extend to the end of time.

ACCRONT. TRANSLITERATION.

1Ana már šarrī beli-li, 'ardōka Nabû-šum-iddina!
1Lû šulmu ana már šarrī beli-li 'adānnī adānnī!
1Nabû, Marûk ana már šarrī beli-li ikrubù!
1Úmu šālu ša oraz Ávi dū Kalzi 'erēu ša Nabû takārur.
1Nabû ina bīt erē erēra. 16Úmu rebā tārēu ša Nabû. 11Mâr šarrī beli-udā. 13 ram xata-nu ša bīt Nabû 'iluša anāku, 'îdîk. Ina dū Kalzi 'ilu ina lēbē adēi ekallī 'usû, ša lēbē adēi ekallī 1'ana kirē 'ilaka. 11Nigâ (Edge) 'inēpaš. 2[Ina] urē ša šanî "mukā-usēte (Rev.) ša šalāma šala, šu uṣēçā 'u uṣaxur 'uṣurab, ša 'uṣeça 'ilaka. 6Nâš-bappē, ša nêçu ši 'išāšuni, ippāk. 8Ša ša akšišu usēlā, 'ina bīt Nabû errab. 13 Purçu ša ilâni šamu, 'ina bullūt napēte 'ša már šarrī beli-li, 'ilišēlûnuma 'ippašû. "Menē ša már šarrī "beli 'îsāpâni? 19Bel, Nabû, ša ina oraz šu Bātî "zamaṭa 'ikkumû, "napēte ša már šarrī (Edge) "belīja ippašû, "šarītka "ina šâ imû 'išâlikû.

² A measure; cf. p. 141, l. 56.
² Those officiating at the ceremony.
9.

K 547.

The general tone of this letter, and the reference to the gods Bel and Nabū contained in it, would seem to favor the identification of the writer with the priest of Nabū who in the text last treated invokes the same deities in behalf of the prince. The title of the official to whom it is addressed is mutilated, and is here restored in accordance with the traces given in Harper’s copy of the text, which is published in his Letters of the K Collection (No. 62). It is a courteous expression of the good wishes of the writer in connection, apparently, with some matter the nature of which is not stated, but was of course well known to the recipient.

TRANSLATION.

To the Secretary of State, my lord, thy servant Nabū-šum-iddina!
Greeting to my lord!
May Nabū and Marduk, Ištar of Nineveh, Ištar of Arbela, bless my lord! May they keep thee whole! May thy heart ever be of good cheer! May Bel and Nabū establish prosperity in the homes of the people of Nineveh and prosperity with thee also.

ACCENTED TRANSLITERATION.

1. Ana [dupšar] māti beliḫa, ardāka ša Nabū-šum-iddina!
2. Lu šulmu ana beliḫa!
3. Nabū u Marduk, Ištar ša Nīnu, Ištar ša Arba’u ša ana beliḫa tikrubū! "Lušallimāku!
4. (Rev.) Luḫaka šašmaša ša šama! Šulmu ša ina šušu ša ša ša Nīnu, šu šulmu isṣiṣa Bel u Nabū ša tiqdu!

10.

K 589.

Išdī-Nabū (“Nabū is my foundation”), an Assyrian official who probably flourished in the reign of Esarhaddon (681–668 B.C.), is the writer of four letters published in Harper’s collection (Nos. 186–189). In one of them (K 1048; Harper, No. 189), of which there remains only the formula of greeting and the name of one Ašur-šezibāni (“Ašur deliver me”), a governor, about whom some communication apparently followed, he styles himself, “the secretary of the new house.” Another (K 113; Harper, No. 188) contains a salutation “to the guards of the

1 Published with transliteration, translation, and commentary by S. A. Smith, Keilschrifttexte Asurbanipals, iii. pp. 18–21 (with additional notes by Pinches, pp. 91–93); also by Delitzsch, Beiträge zur Assyria, ii. PP. 34–39.
king, my lord,” and refers chiefly to the endeavor of a certain Nādin-šum-ilu (“the god gives a name”) to recruit for the same corps fifty men, formerly under the command of his father, who met his death “in the land of the enemy.” The letter, written at Nineveh, is addressed to the king, who would seem to have been at the time in the neighborhood of Sipparra. The second letter (K 1897; Harper, No. 187), addressed to the prince (literally “the son of the king”), who may have been Sardanapallis, contains a courtly greeting, and conveys the assurance of the good will of the god Nabû, whose oracle he had doubtless consulted. It may be thus rendered:

TRANSLATION.

To the prince, my lord, thy servant Išti-Nabû! A hearty greeting to the prince, my lord! May Bel, Nabû, Belit the divine queen of Kidinurı, and Ištar of Arbelā grant health of mind and body, life, and happiness to the prince, my lord!

I convey the gracious messages of Nabû. Greeting to all the guard! May the heart of the prince, my lord, be of good cheer.

ACCESED TRANSLITERATION.

1 Ana már šarrî beliţa, 'ardûka Išti-Nabû!
2 Lū šulmu ana már šarrî 'beliţa ādaniš!
3 Bel, Nabû, 'Belîtu belît Kidinuri, 'Ištar ša Arbelā 'tûb lībbī, 'tûb šere, 'tale balatî 1ana már šarrî beliţa 'liddinā!
(Rev.) 1Rizâte ša Nabû 1ana már šarrî beliţa ' rushīša.
5 Šulmu ana maccaratę 'gabbu! Libbu ša már šarrî beliţa 'tā tābū!

K 551.

II.

The importance attributed to omens, and the great attention paid to their interpretation by the Assyro-Babylonians, is attested by the very large number of tablets dealing with the subject found in the ruined temples and palaces of the ancient Mesopotamian empires. These texts, which would seem to have accumulated from a very remote period, contain explanations of omens derived from phenomena of every description, terrestrial as well as celestial, and were consulted as the standard authorities, whenever, as often happened, such information was desired.

The astrologer Nabû’s doubtless had in mind a passage from one of these tablets when he wrote the letter here translated. At precisely what period this votary of astral science lived and

practiced his art, it is impossible to say with certainty; but it was in all probability under one of the Sargonide kings. In two observatory reports published in The Cuneiform Inscriptions of Western Asia, vol. iii. p. 51, he signs his name, "Nabû’a of the City of Ašûr," the ancient capital of Assyria. In a similar communication (Harper, No. 141 = K 481), he reports that an observation had been made, and that the sun and moon had been visible in the heavens at the same time.

The omen to be derived from the occurrence mentioned below was doubtless an unfavorable one, since otherwise the fox would hardly have been killed. That the fox, however, was not invariably regarded as a harbinger of evil may be gathered from two passages from an omen-text relating to the building of a house, published in Pinches’ Texts in the Babylonian Wedge-Writing, p. 12. The first (obv. col. i, ll. 30–33) may be thus rendered: “When the foundations are laid, if green locusts are seen, the foundations will go to ruin and the house will not be constructed. If black locusts are seen, the owner of the house will die an untimely death. If either a fox or locusts (?) are seen, the house will go to ruin. If dogs and swine fight, the house will have a claimant (at law).” In the second passage, however, the appearance of the fox was regarded as a good omen, since we read (ibid., obv. col. 2, ll. 1 ff.): “When the threshold is laid, if a fox enters the house, the house will be inhabited. If locusts (?) enter the house, the house will go to ruins. If an ox, misfortune will overtake the house. If a horse, the wife of the owner will die. If an ass, the son of the owner will die,” etc. The letter of Nabû’a (K 551; Harper, No. 142) may be translated as follows:

TRANSLATION.

To the king, my lord, thy servant Nabû’a!
May Nabû and Marduk bless the king, my lord!

On the seventh day of the month Kislev a fox entered the city, and fell into a well in the grove of the god Ašûr. They got him out, and killed him.

ACCENTED TRANSLITERATION.

’Ana šarrī beliża ‘ardēka Nabû’a!
’Nabû Marduk ’anu šarrī beliża ‘iṭurubā!
’Una sēbā ša araḫ Kislišimī ‘ērebu ina lībbī ḫī ṣēnṭa, ‘ina kīrt ša Ašûr (Rev.) ’ina bārī ittuqut. ‘Uṣṣellāni ’iṭāku, 12.

K 565.

Balasi, the author of six letters published in Harper’s work (Nos. 74–79), all relating to astrology, divination, and kindred matters, and also of a number of astrological reports (cf., e. g.
III R. 51, no. iv; 54, no. 10; 58, no. 12), was an Assyrian priestly astrologer who lived in the reign of Esarhaddon (681-668 B.C.). He was therefore a contemporary of Arad-Ea, Arad-Nanâ, and Nabû-šum-idâlîna, examples of whose correspondence are given in this paper, Nos. 8, 13, 14 and 15.

The letter of Balasi and his colleague Nabû-akhe-erba which is selected for translation here is evidently in answer to a communication from the king, who desired to be informed as to the advisability of a journey contemplated for his son Ašur-mukîn-pale'a, and the most auspicious occasion for setting out upon it. The answer is favorable; the journey may be undertaken, and though the second of the month will do very well, the fourth is particularly recommended. It may be that the prince was in ill health, and that this was the occasion of the intended journey. The physician Arad-Nanâ mentions Ašur-mukîn-pale'a in terms which would indicate that he was suffering from some malady (see p. 161). This text, which is published in Harper's Letters (No. 77), may be translated as follows:

_translation_

To the king, our lord, thy servants Balasi and Nabû-akhe-erba! Greeting to the king, our lord! May Nabû and Marduk bless the king, our lord!

As for Ašur-mukîn-pale'a, about whom the king, our lord, has sent to us, may Ašur, Bel, Nabû, Sin, Šamaš, and Rammuân bless him!

May our lord the king behold his welfare.

The conditions are auspicious for the journey. The second of the month is an auspicious day; the fourth, extremely auspicious.

_accented transliteration_

1Ana šarrî belini, 'ardânika 'Balasi 'Nabû-axe-erba!
2Lû šulmu 'una šarrî belini!
3Nabû Marduk 'una šarrî belini 'likrubâ!
4'Inf nuexâ Ašur-mukîn-pale'û,' 'sa šarrî belini 'šipuranâšîni,
5'Ašur, Bel, Sin, 'Šamaš, Rammuân 'likrubâšî! (Rev.) Nîmelê šarrû belinti tunur!
6Tûbâ 'una atâkî. 'Ümu šanû tâba. 'Ümu rebû adanniš tâba.

13.

K 1024.

Arad-Ea ("Servant of Ea"), the writer of K 1024, was a priest and astrologer who flourished in the reign of Esarhaddon (681-668 B.C.). He is mentioned as exercising priestly functions in a letter of the astrologer, Marduk-sâkin-ṣûm ("Mero'dach appoi
a name”); see Harper, No. 23=K 602, obv. 19; and his name occurs in another letter of the same writer, in which the prince (i.e., Sardanapallis) and his brother Šamas-šum-ukin are also mentioned (Harper, No. 24=K 626, obv. 5, 6, no. 20). He also appears (Harper, No. 16=K 1428) as the joint author of an address to the king in company with his colleagues Rammān-šum-uqur (“Rimman protect the name”), Ištar-šum-erēš (“Istar has willed a name”), and Akkullānu, all of whom are known to have lived in the reign of Esarhaddon. His functions are more precisely indicated by the fact that he is the author of a letter to the king on religious ceremonies (K 1204) and of an astrological report (K 1405). He is doubtless to be identified with the priest bearing the same name who appears in a list of officials of the reign of Esarhaddon (PSBA., May, 1889, pl. iv, col. 1, 29).

In Harper’s Letters, four letters (Nos. 27–30) are published under the name of Arad-Ea, but the last of these (No. 30=K 7426) must have been written by a person of the same name of an earlier date. It is addressed (obv. 2) to King Sargon (reigned 722–705); is written in the Babylonian, while the other three are in the Assyrian character; and differs also in the formula of greeting with which it begins. Of the remaining three, one (No. 27=K 1022) is entirely lost after the initial complimentary phrases, which are practically identical in all three, and another (No. 29=K 1204) is too badly damaged to admit of translation. Of the third (No. 28=K 1024), the last line of the obverse and the first two lines of the reverse are almost entirely obliterated, but the sense, if not the exact words, of what has been lost may be easily supplied from the context. The letter conveys to the king, who was apparently afflicted with some illness, the assurance that, by the will of the gods, he will certainly recover and live for many years to come, to which desirable end the prayers of the writer shall not be wanting.

TRANSLATION.

To the king, my lord, thy servant Arad-Ea! Greeting to my lord the king! May Nabû, Marduk, Sin, Ningal, (and) Nusku bless the king, my lord!

Sin, Ningal1 . . . . . shall grant life, and length (of days) to the king, my lord. 1 pray day and night for my lord’s life.

ACCENTED TRANSLITERATION.

1Ana šarrī beliša ʾardōša Arad-Ea !
2Lū šaluʾuʾa šarrī beliša !
3Nabû, Marduk, Sin,ʾ Nin-ĝal, Nuskuʾa šarrī belišaʾlikrubū !

1 The text is obliterated, but the names of other gods doubtless followed here.
"Sîn, Nîn-gal . . . . . . . (Rev.) . . . . . . . [balât] [napišti [ša āme] [ṣarqatı ʾana šarri beliša ʾiddanā.  
ʾAnāku šīmī mašaʾ ʾina mawṣī napsītē [ša beliša ʾupallā.

14.

S 1064.

According to the statement of Herodotus (i. 197), the Babylonians did not employ physicians, but brought their sick to the market-place in order to receive the advice of such persons as might be able to suggest a remedy derived from their personal experience or from that of their friends. The statement is entirely erroneous. The fact that physicians existed and were held in high esteem both in Assyria and Babylonia is abundantly attested by the cuneiform inscriptions. They belonged to the priestly class, and in their practice combined magic with more rational methods.

It was the belief that sickness was due to the agency of demons or evil spirits, which invaded the body of an individual and produced all manner of diseases. A large number of charms and incantations have been found, having for their object the expulsion of the malevolent spirits and the restoration of the sufferer. Most of these charms are fantastic in the extreme, but occasionally the magical formula veils a really sensible prescription. For example, in the Cuneiform Inscriptions of Western Asia, vol. iv. p. 298 (4C, col. ii, rev. li. 6–8), is a charm for the cure of a disease of the eyes, which directs the application of crushed palm-bark; and it is immediately followed (ll. 10–20) by another, in which ground bark is recommended as a remedy for the same affection. In both these cases it is evident that the virtue of the charm lies in the astringent application recommended; it is, in fact, a measure very similar to the use of tea-leaves, a well known household remedy frequently resorted to in cases of inflamed eyes.

Among the epistolary tablets are a few letters from physicians, and from these also it may be gathered that these ancient practitioners did not entirely depend upon magic arts, as may be seen from the two examples here presented. The writer, in both cases, is Arad-Nanâ ("Servant of Nanâ"), who flourished in the reign of Esarhaddon (681–668 B.C.), and was probably court physician of that monarch. Four of his letters are published in Harper's work (No. 108–111). In one of these (K 532, obv. 8, rev. 11) he refers to Ašur-mukin-pa'ēa ("Ašur establishes my reign"), a younger son of Esarhaddon and brother of Sardanapillus, and assures the king that he need be under no apprehension (obv. 11) as to the health of the prince, who seems to have been under his professional care. In another (K 570) he directs the king to anoint himself as a precaution against draughts, to drink pure water, and to wash his hands frequently in a bowl (rev. 4–10).
The letter which follows is published, with translation, transliteration, and commentary, by S. A. Smith in his Keilschrifttexte Assyrianpal (ii. 58–63). Mr. Smith considers that the disease was hardly a natural one, but that the patient had received one, or perhaps several wounds, one of which, affecting the head, was likely to prove mortal (p. 58). The original, however, contains no mention of a wound, nor does Arad-Ninâ seem to have any apprehension as to the result. The case, in fact, would rather seem to have been one of ophthalmia or, more probably, facial erysipelas, which, however, was taking a favorable course—so favorable indeed that Arad-Ninâ feels compelled to attribute it to the special interposition of some god who had interested himself in the matter. The prognosis is therefore excellent, and the complete recovery of the patient may be expected in the course of seven or eight days. The invocation to the deities Adar and Gula in the formula of salutation, is usually found in letters written by physicians, these divinities being the special patrons of the healing art. The letter may be translated as follows:

TRANSLATION.

To the king, my lord, thy servant Arad-Ninâ! A hearty greeting to my lord the king! May the deities Adar and Gula grant health of mind and body to my lord the king!

All goes well in regard to that poor fellow whose eyes are diseased. I had applied a dressing covering his face. Yesterday, towards evening, undoing the bandage which held it (in place), I removed the dressing. There was pus upon the dressing, the size of the tip of the little finger. If any of thy gods has put his hand to the matter, that (god) must surely have given express commands. All is well. Let the heart of my lord the king be of good cheer! Within seven or eight days he will be well.

ACCENTED TRANSLITERATION.

1 Ana šarrī betiṣa 2ardūka Arad-Ninâ!
2 La šašnu adanniš adanniš 'ana šarrī betiṣa!
3 Adar u Gula 'tāb lūbī, tāb širē 'ana šarrī betiṣa tiḏdinā!
4 Šulmu adanniš 'ana lāku 5siḳru xannu', 6ša kārī ūnāšu.
5 Talitu ina muzxī 6urtakīs, ina appiṣu 'irtumī. 7Ina timāli, (Rev.) 9ki bādī, 10širtu ša ina lūbī 11cākbatī nāpšar, 12talitu ša

1 Translated also by the present writer in Johns Hopkins Circulars, No. 114 (July, 1894), p. 119.
2 Cf. Dr. M. Bartels' paper on šu in the Zeitschrift für Assyriologie, vii. p. 179. According to Dr. Bartels, muṣtu qappāti ("the disease of the head") or šu is the Assyrian name of erysipelas.
3 I. e. to bring about so desirable a result.
Assyrian Epistolary Literature.

ina muzei .Repository. Šarku  "ina muzei taliti  "bāšt ammor qagqad
"ūdāni  sīwirī.

1) Ilāni, šumma menemī  "iddāšu  "ina libbi  "ummiddāni—šātu-
ma  "yāšu  ūtēdin.

2) Šulmu  adanniš.  "Libbi  ša  šarri  belija  "lā  ūbāta  !  (Edge)

3) Adū  ̌āme  vii  vii  ūbāṭa.

15.

K 519.

The following letter, K 519, also from Arad-Nana to his royal
patron Esharhaddon, is published in Harper's Letters, No. 108. In
I. 9–14 of the obverse the context is so interrupted and obscured
by mutilation of the text that it has seemed advisable to make no
attempt at translation, and these lines are accordingly omitted.
The reverse, which contains all that is interesting from a medical
point of view, relates to a patient suffering from severe epistaxis.
External compresses seem to have been applied, which are charac-
terized as unscientific appliances, serving only to interfere with
the patient's breathing, and valueless as a means of checking the
hemorrhage. Plugging the nares is the proper mode of treat-
ment, in the opinion of Arad-Nana, whose letter may be rendered
as follows:

TRANSLATION.

To the king, my lord, thy servant, Arad-Nana! Greeting most
heartily to my lord the king! May Adar and Gula grant health of
mind and body to my lord the king. A hearty greeting to the son of
the king . . . .1

With regard to the patient who has a bleeding from his nose, the
Rab-muru2 reports: "Yesterday, towards evening, there was much
hemorrhage." Those dressings are not scientifically applied. They
are placed upon the alve of the nose, oppress the breathing, and come
off when there is hemorrhage. Let them be placed within the nostrils,
and then the air will be kept away and the hemorrhage restrained. If
it is agreeable to my lord, the king, I will to-morrow and give
instructions; (meantime) let me hear how he does.

ACCENTED TRANSLITERATION.

1 Ana šarri belija  `ardika Arad-Nana !
2 Lā šulmu adanniš adanniš `ana šarri belija !
3 Adar `u Gula ūb libbi, ūb širē `ana šarri belija `ūiddānū !
Sha lmu adanniš `ana mār šarri !

1 Obverse II, 9–14 are here omitted.
2 An official title.
According to the Book of Daniel (Chap. 2), Nebuchadnezzar placed the Babylonian sages in a most embarrassing predicament by requiring them to describe to him a dream which he had forgotten, alleging that their boasted science, if a reality, ought to be equal to the task, not only of furnishing an explanation in cases where the facts were known, but also of discovering the facts themselves without the aid of previous information. It is hardly likely that the two Assyrian physicians mentioned in the following letter were confronted with so difficult a problem as their Babylonian confreres of a later date, although in withholding from them all previous information in regard to the matter about which they were to be consulted, the king may have wished to apply a somewhat similar test to their science, and to secure from them a perfectly independent and unbiased opinion.

Istar-durf ("Istar is my wall"), in whose communication to the king they are mentioned, appears in Harper's work as the author of eight letters. All of them, except the one here translated, are either badly mutilated or merely fragmentary, but from what remains the personality of the writer can be established with very little doubt. In one (Harper, No. 159 = K 1025) he mentions (ll. 4–5) "the cavalry of Nibe." From the inscriptions of Sargon we learn that, on the death of Daltu, king of Ellip, a country lying immediately north of Elam, his two sons, Nibe and Isparara, went to war with one another about the succession to the throne. The former allied himself with the king of Elam, the latter appealed for aid to Sargon. Accordingly, in the year 708 B.C., an Assyrian army invaded Ellip, defeated Nibe and his Elamite allies, and placed Isparara on the throne (Sargon, Annals, 402–411; Khorsabad, 117–121). It was doubtless this Nibe who is mentioned by Istar-durf.

In another letter (Harper, No. 158 = K 530), the name of Merodach-baladan occurs (obv. 22); and though the context is completely obliterated, it is probable at least that this was the Chaldean prince who made himself king of Babylon in 721 B.C., but
was expelled by Sargon in 710, and took refuge in Elam—the same Merodaech-baladaq whose message to king Hezekiah is related in Isaiah xxxix. Nabû-zer-ibni ("Nabû has created offspring"), chief of Ru'a, is mentioned in the same letter (obv. 4), and the people of Ru’a were one of the Aramean tribes who surrendered to Sargon in 712 B.C., and were joined to the new province of Gambûna (Annales, 264–271; Winckler, Keilschrifttexte Sargons, i, p. xxxiv). In the letter here translated, mention is made of Šamaš-bēl-uṣur ("Šamaš protect my lord"), who sends a communication from Der; and a Šamaš-bēl-uṣur, who may well have been the same person, was eponym in the year 710 B.C. (K. B., i, p. 205).

All these circumstances point to the reign of Sargon (722–705 B.C.) as the period in which Istar-dūrī flourished, and, as an Istar-dūrī was eponym in the year 714 (K. B., i, p. 205), we shall probably not be far wrong if we conclude that the writer of the letters and the eponym were one and the same person. This identification was also proposed by the late Geo. Smith, who states in his Assyrian Eponym Canon (p. 85), under the year 714 B.C.: "Istar-duri, the eponym of this year, sent the two Tablets K 1068 and 504."

The former (K 1068), as yet unpublished, is, according to Bezold’s Catalogue, a letter to the king about astrological forecasts; the latter (K 504) is the letter which forms the subject of this number. It is published in Harper’s Letters, No. 157, and also, with transcription, translation, and commentary, by S. A. Smith in the Proceedings of the Society of Biblical Archeology, x, pp. 168 ff. The version here given is offered as a substitute for that of Mr. Smith.

The city of Der, for whose temples copies of inscriptions are requested, was a seat of the worship of the god Anu, and was situated towards the Babylonian and Elamite frontier, in the district lying between the lower course of the Tigris and the Median mountains (Münter-Delitzsch, Gesch. Babyl.-Assyr., p. 176). It must have contained a sanctuary of some celebrity, since the

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1 The following texts bearing upon Šamaš-bēl-uṣur and the city of Der are registered in Bezold’s Catalogue of the K Collection:—K 6168. A letter to the king; mentions the king of Elam, and the cities Der, Mandir’a, and Khaļq. —K 6192. A letter to the king; mentions the king of Elam, the city of Der, etc.—K 7297. A letter to the king; mentions Šamaš-bēl-uṣur.—K 7299. A letter to the king from Šamaš-bēl-uṣur; reports the entry of the king of Elam into the Elamite city of Bit-Bunaki, etc.; mentions the cities of Der and Khaļq.—K 7325. A letter to the king; mentions Šamaš-bēl-uṣur, Marduk-sallima, and the city of Khaļq.—K 7424. A letter to the king from Šamaš-bēl-uṣur; mentions the king of Elam and the cities of Der and Khaļq.—K 3939. A letter to the king from Šamaš-bēl-uṣur; mentions Balašu.

annotated Eponym List records that in the years 815 and 785 B.C. "the great god went to Der," which means that his image was carried thither in solemn procession. It is possible that, as was conjectured by the late Geo. Smith, Der is to be identified with the city of Dūr-ili, often mentioned in the inscriptions. (See Beitr. zur Assyr., iii. p. 238, 42; 282, 42.) For references to the city in connection with Elam, see the note on Šamaš-bel-uqur above. It is to be hoped that the site of this city may yet be discovered, and the inscriptions mentioned in the text brought to light.

TRANSLATION.

To the king, my lord, thy servant Istar-duri! Greeting to the king, my lord!

I send forthwith to my lord the king, in company with my messenger, the physicians Nabû-šum-iddina and Nabû-erba, of whom I spoke to the king, my lord. Let them be admitted to the presence of the king, my lord, and let the king, my lord, converse with them. I have not disclosed (to them) the true facts, but have told them nothing. As the king, my lord, commands, (so) has it been done.

Šamaš-bel-uqur sends word from Der: "We have no inscriptions to place upon the temple walls." I send, therefore, to the king, my lord, (to ask) that one inscription be written out and sent immediately, (and that) the rest be speedily written, so that they may place them upon the temple walls.

There has been a great deal of rain, (but) the harvest is gathered. May the heart of the king, my lord, be of good cheer!

ACCENTED TRANSLITERATION.

1. Ana šarri beliqa 'ardâka Istar-dûri!
2. Lâ šalmu ana šarri beliqa!

1 Literally, "I have not disclosed the truth, not telling them" (circumstantial clause).
17.

K 660.

From a very early period the vine was successfully cultivated in Assyria, and the reports of modern travellers amply prove that the Rabshak of Sennacherib made no vain boast when he described his country to the Jews besieged within the walls of Jerusalem as "a land of corn and wine, a land of bread and vineyards, a land of olive trees and honey" (2 Kings xviii. 32; Isa. xxxvi. 17). Wine is frequently mentioned in the cuneiform inscriptions of Assyria and Babylonia, and was extensively used both for convivial purposes and in connection with religious ceremonies. Ašur-nāṣir-pal (reigned 885–860 n. c.), for example, makes offerings of wine and fruit to the god Ašur and to the temples of his land, to celebrate the rebuilding of the city of Calah (Assur., iii. 135). Sennacherib (r. 705–681 n. c.), imposes upon the conquered Khirimmu, an Aramean tribe of Babylonia, the payment of a tribute of wine to the gods of Assyria (Prison, i. 61). Nebuchadnezzar (r. 604–561 n. c.), the great Babylonian monarch who sacked Jerusalem and led away its inhabitants into captivity, offers annual apportionments of wine to his national gods (cf., e.g., Nebuch. Grotef., ii. 32; iii. 15). And these are merely a few of the many instances that could be cited.

The ceremonial use of wine is depicted in sculpture, and frequently mentioned in the historical and in the religious texts. Thus, the liturgical text, K 184, referred to above, p. 154, directs, among other observances, the sprinkling of wine upon the couch of the god, and the pouring out of a libation upon the ground before it; Nabonidus, the last native king of Babylon (r. 555–538 n. c.) sprinkles with mead, wine, oil, and honey the temple of the Moon-god in Harran (VR 64, col. ii. 5); and in a sculpture from Nineveh, Sardanapallis (r. 683–626 n. c.) is represented in the act of pouring out a libation over the bodies of four lions that he has slain (Place, Ninive et l'Assyrie, Pl. 57; IR 7; cf. the frontispiece in Hommel's Juglinschriften).

A reference to the use of wine on festal occasions is to be found in the fine address of the goddess Istar to king Sardanapallis (Smith, Assur., p. 65, ll. 65–67), when, assuring him of her aid and protection against his enemy Teumman, king of Elam, she bids him, "eat food, drink wine, make music, while I go and accomplish this affair!"; and the same Assyrian monarch is depicted in a beautiful sculpture (Place, ibid.; cf. Mürder-Delitzsch, p. 159), seated, in company with his queen, under an arbor of grape-vines heavy with luscious clusters, surrounded by attendants, drinking wine from a richly chased goblet.

It is interesting to note in this connection that among the ten varieties of wine enumerated in a list published in the Cuneiform Inscriptions of Western Asia (ii. 44, 9–13), occurs the wine of Helbon, which is also mentioned by Ezekiel (xxvii. 18),\(^1\) and that

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\(^1\) Cf. Cornill (p. 381) and Toy *ad loc.*
the same locality—the village of Khalbun, about nine miles north of Damascus—is noted for its vintage to the present day. The “receipt” of wine for the month of Tebet (January-February), spoken of in the following letter, was probably the produce of the royal vineyards for the preceding autumn, which, having undergone the necessary amount of fermentation and preparation, was now ready to be put up in leather bottles or casks, and stored away for use. It is possible, however, that reference is had to a tax or tribute of wine, delivered in the month of Tebet. Of Babilā, who with Bel-iqša and another person whose name is obliterated, addresses the letter to the king, I am unable to give any information beyond the fact that his name means “the Babylonian,” or rather “devoted to (the god of) Babylon”—a name like Arbaŭla, “devoted to (Ishtar of) Arbela,” Mardukā (Mardukkā), “devoted to Merodach,” etc.

To Bel-iqša are ascribed two other letters published in Harper’s work (No. 84=K 117, and No. 85=K 613). In the former the writer complains that, having addressed some remonstrances to the secretary of the palace, that official had made use of very energetic language to him, and had removed him from his post in the palace to another situation much less desirable. The second refers to three officers who have been promoted by the king, but whom their present commander refuses to release from his service that they may assume their new positions. Both these letters evidently proceed from the same person, and stamp the writer as what in American colloquial language would be termed “a kicker.” Whether he was identical, however, with the Bel-iqša of the present letter is not so certain. Several persons of this name occur in the epistolary texts, and any attempt at closer identification seems hazardous in this case. We need have little hesitation, however, in assuming that the communication was addressed to one of the Sargonic kings of Assyria. This letter, which is published in Harper’s work (No. 86), conveys the information that the quantity of wine received in the month of Tebet is so great that the places of storage provided are entirely inadequate to contain it. It is therefore proposed to deposit it in the royal store-houses, which usually contained, we may suppose, only such wine as was specially selected and set apart for the king’s private stock.

TRANSLATION.

To the king, our lord, thy servants . . . . . . 2 Bel-iqša, and Babilā! Greeting to our lord the king! May Ašur, . . . . , Bel, and Nabū grant length of days for never-ending years to our lord the king!

1 I prefer the former, and have so rendered, for reasons which will be given in the notes in Part II. Cf. meanwhile Delitzsch, Handwörterbuch, p. 354a.
2 A name has been obliterated here.
The king, our lord, shall decide. Since the receipt for the month Ṭebet is bottled, and there are no places of shelter (for it), we would (wish to) put it into the royal store-houses for wine. Let our lord the king pass an order that the (proper store-)houses may be indicated to us, and we shall be relieved of embarrassment. The wine of our lord the king is of great quantity; where shall we put it?

**ACCENTED TRANSLITERATION.**
1. Ana šarri belini, ārdānīka . . . . . Bel-īqiše, Bābīlā!
2. Lē šumma ana šarri belini!
3. Ašur, il . . . . . Bel, Nabā tāne ṣarātete ṣādāte ana šarri belini liiddinā!
4. Šarru belini ūdā. Ki īmarrātu ša avar Ṭebitī “karma-šini, ša gillāte (Rev.) ‘laššā, bētātē-karāni ša šarri belini niṣṣi-kanīni. Šarru belini ūgāhī, bētātē luqallīmūnāsī, re[šni]?”
5. niṣṣi. “Karānu ša šarri ‘ma’ada, āka niṣkun?”

**18.**

*K 515.*

From the earliest historical times to the present day, the navigation of the Tigris and the Euphrates has been conducted in essentially the same manner. The round, shallow vessels of plaited willow described by Herodotus (i. 194) are represented in the Assyrian sculptures, and are practically identical with the modern kuğu which eastern travellers describe as being in common use upon both rivers. The kelek or raft with a frame work of wood supported by inflated skins, is also depicted in the sculptures, and is still extensively used, especially between Mosul and Baghdad. Starting with its freight from the former place, it floats down the rapid current of the Tigris, and on reaching its destination is broken up, the timber is sold, and the skins conveyed by camels or asses back to Mosul. Representations of ancient and modern keleks, and of the process of inflating the skins, may be seen in Place’s *Natives et l’Assyrie*, Pl. 42; (cf. Kaulen, *Assyr. und Babylon*; p. 9) and an interesting account of

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1. I. e. whether it is proper that our intention shall be carried out.
2. I. e. in leather bottles.
3. Literally, “hold up our heads”; niṣṣi is cohortative, as also niṣkun (l. B); cf. Del., *Assyr. Gram.*, § 145.
4. Dr. Harper gives some traces which suggest the character si, but might also lend themselves to ti. Mi seems to have been omitted by the scribe, owing to the following preformative si.
these rafts is given in Layard’s work, *Nineveh and its Remains* (i. ch. 13; ii. ch. 5).\(^1\)

But, though extensively employed, as being well adapted to the Tigris, whose swift current offered a natural obstacle to upstream navigation, such clumsy rafts were by no means the only vessels with which the ancient Assyrians were acquainted. "Although," says Layard (*op. cit.*, ii. ch. 5), "the Assyrians were properly an inland people, yet their conquests and expeditions, particularly at a later period, brought them into contact with maritime nations. We consequently find, on the monuments of Khorsabad and Kouyunjik, frequent representations of naval engagements and operations on the sea-coast." Several illustrations of ancient vessels are to be found in the same work (ii. ch. 2 and 5). One of these, propelled by four oars on a side, has a single mast, at the top of which is a crow’s nest, apparently for an archer or look-out. The mast is supported by fore and back-stays. Both prow and stern are very high, the former having the form of a horse’s head, the latter that of the tail of a fish. In Place’s *Ninive et l’Assyrie*, Pl. 50,\(^2\), a vessel of similar shape is represented following along the shore and picking up lions, which are driven by hunters from the brake into the water. This boat has two banks of oars, fifteen on each side, but no mast. Layard’s *Monuments of Nineveh* presents (Pl. 71) illustrations of a number of vessels, evidently war-ships, having two banks of oars, and shields hanging along the bulwarks. Five have sheer prows and sharp beaks for ramming, and these also are a mast, a single yard, fore and back-stays, braces, and halliards. Ships are also frequently mentioned in the inscriptions, and an interesting text (K 4378) published in Delitzsch’s *Lesestücke*\(^3\) (pp. 86–90) contains an enumeration of different sorts of vessels and their parts. Mast, sails, yards, rudder, rigging, bulwarks, prow, stern, deck, hold, and keel are all mentioned; and among the different kinds of vessels the "Assyrian ship"\(^4\) is specially designated, along with those of the Babylonian cities of Ur and Nippur. It is well known that the cuneiform account of the Deluge contains a detailed description of the building of the ship which the god Ea bade the Babylonian Noah construct.\(^5\)

At the present day the Tigris is only navigable, even for vessels of light draught, up to about twenty miles below Mosul, and thence to Diarbeik only by raft, and it is doubtful whether the conditions were much more favorable in early times. As far as Bagdad, however, the river is navigable for light freight-bearing

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1 See also Rawlinson’s *Herodotus*, Bk. i. c. 194, for valuable notes and references. Prof. Haupt has called my attention to an article in the *Daheim* of March 16th, 1895 (No. 24, p. 388 above), where it is stated that the African explorer Count Götzen, in the summer of 1894, crossed the rapid stream of the Loa, a large tributary of the Congo, by means of a canoe and raft constructed of inflated goat skins. Consequently this species of raft seems not to have been confined to Mesopotamia.

2 See Haupt’s *Nimrod Epic*, p. 136, II. 48 ff.
steamer, and it is possible that the vessels of the ancients may have been able to proceed even further up the stream.

Opis, where the writer of the letter translated below desired to establish a base of operations for his vessel, was an ancient commercial city of importance situated at the junction of the Tigris with the Adheem. It was conquered by Tiglathpileser I. about 1100 B.C.; and, continuing to flourish until a comparatively late period, is frequently mentioned by Greek writers (Herod., i. 189; Xen., Anab., ii. 4, 25; Arrian, Anab., vii. 7, 6; Strabo, ii. 1, 26; xi. 14, 8; xvi. 1, 9). Its ruins are still to be seen (cf. Delitzsch, Paradies, p. 205). It was to Opis that some of the ships built by Sennacherib in 696 or 695 B.C. for his expedition against Merodach-baladan were floated down the Tigris from Nineveh; starting thence, they sailed down the river to the district of Bit-Dakkāri, where they passed through the canal Arakhtu into the Euphrates, thus joining the rest of the fleet. Bāb-bitqi was situated further down the Tigris. It is mentioned in a text of the time of Sargon (IV R, 46, no. 1, rev. 1) in connection with Bit-Dakkāri, which extended from the left bank of the Euphrates in the neighborhood of Babylon and Borsippa to the right bank of the Tigris. (Cf. Delitzsch, Paradies, p. 202.) It probably lay at the mouth of the canal Arakhtu mentioned above, which, crossing Bit-Dakkāri, passed through Babylon into the Euphrates, thus connecting the two great Mesopotamian rivers. Bāb-bitqi probably means Gate i.e. Lock of the Cut or Ditch.

Tāb-gil-Ešara ("Good is the shelter of Ešara"), the writer of the letter, was governor of the city of Aššur, and held the high office of eponym in the year 714 B.C. (Smith, Eponym Canon, p. 84). Thirteen of his letters are published in Harper's work (Nos. 87-99); and two others (R², 2, 458, 459) are edited by the same scholar in the Zeitschrift für Assyriologie, viii. pp. 355, 356, but most of them are unfortunately badly mutilated. One of them (K 507), which is also published in transliteration, with translation and commentary, by Delitzsch (B.A., ii. p. 32), refers to a certain Nabû-bel-šumātē, prefect of Bīrat, who being obliged to repel a raid upon Sippāra, has been unable to present himself sooner before the king. Another (K 656 = Harper, No. 92) gives an account of a large quantity of heavy timber for building purposes; and building operations in the city of Aššur are mentioned in K 5460 (= Harper, No. 99), rev. 6 ff., and in K 620 (= Harper, No. 91), rev. 2 ff.

A most important reference, which places beyond a doubt the identification of the writer with the eponym of the year 714 B.C., is contained in the former text (K 5466) ll. 6-9: "Since my lord the king has given freedom to the city of Aššur, and its

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1 See Prof. Haupt's paper on The Battle of Halbē, Andover Review, May, 1886, p. 543.
2 Also by S. A. Smith in PSBA., x. pt. 3, pl. ix., and pp. 173 ff.
government has devolved upon me, I am repairing the palace of
the city of palaces." King Sargon repeatedly mentions the fact
that he restored to the cities of Aššur and Harran their ancient
privileges and immunities, which had long fallen into abeyance
(cf. Winckler's Reidekschrifttexte Sargons, pp. 60, 96, 146, 158, 174);
and the building operations mentioned by Tāb-šil-Ešara were
doubtless due to the desire of the Assyrian monarch to restore
to the former capital of his empire something of its pristine
glory. Tāb-šil-Ešara, who was governor of Aššur under Sargon
(r. 722–705 B.C.), may well have lived on into the reign of Sar-
gon's son and successor Sennacherib (r. 705–681 B.C.), and there-
fore it is not impossible that the ships mentioned in the letter
may have constituted part of the fleet built by the latter mon-
arch in 696–695. There is no record of the possession by the
Assyrians of a permanent navy, and these vessels, having served
the purpose for which they were constructed, may well have been
either broken up or acquired by individuals for commercial pur-
poses.

The following letter, which is so clear as to need no special
explanation, would seem to show that Opis was considered a more
desirable point for operating freight vessels than Bāb-bitqi. It is
published in Harper's Letters, No. 89, and may be translated as
follows:

TRANSLATION.

To the king, my lord, thy servant Tāb-šil-Ešara!
Greeting to the king, my lord!
May Aššur and Belit bless the king, my lord!
That ship of mine in which the grand vizier conveyed money down
the river, is now stopping at Bāb-bitqi, and the ship of the governor of
Arrapkhitis is carrying on a ferry at Opis. My lord the king shall
decide. We transport in her straw, fodder, (and) such matters. (?)
Let now the ship of the governor of Arrapkhitis come and carry on
a ferry at Bāb-bitqi, and let mine go to Opis so that we may transport
straw and fodder in her (there). The men of the governor of Arrap-
khitis are already conducting a ferry at Bāb-bitqi.

ACCENTED TRANSLITERATION.

1 Ana šarrī belīša, 'ardāku Tāb-šil-Ešara!
2 Lā šulmu ana šarrī belīša!
3 Ašur, Belit ana šarrī belīša 'ikrubā!
4 Ellīpu šē šātu, 'abaraku kaspu ina lišši 'usserida, ina
   Bāb-bitqi 'tāzā, 'u elippu ša pazāti 'za Arapza ina lišši
   Uppa 'niduru tuppāš. 'ušarru bahu 'uddā. 'nīn (?) tīnu

Since all, or nearly all, the Assyrc-Babylonian epistolary texts that have as yet been found are those which were stored up in royal palaces among the archives, letters of an official character constitute, as may be supposed, by far the greater number. But few letters of private individuals have been discovered, and those of women, of whatever rank, are extremely rare. In fact, I am only acquainted with two, and it is interesting to note that both are characteristic.

One of these, from an Assyrian princess, a grand-daughter of Sardanapalus, conveys a rebuke to a presumptuous court lady who has been guilty of a flagrant breach of etiquette. The other, from a woman whose social status is not evident, contains an appeal in behalf of some unfortunate slaves who have claimed her intercession. She bears the name of Šara-a-a, that is Šardā. One is naturally tempted to compare this name to Šarāi (שָׁרוֹא), the by-form of Sarah (שָׁרָה). Šardā would then have to be, not an Assyrian, but a Jewish name borrowed from Hebrew. The genuine Assyrian equivalent of Sarah (שָׁרָה) is, of course, Šarratu 'queen,' but in foreign words Hebrew ש or ס is rendered by s in Assyrian.

The letter probably dates from the Sargonic period; and the fact that the Assyrian and not the Babylonian character is employed, as well as the title of the official to whom it is addressed, would indicate that it proceeds from an Assyrian city which contained a royal residence (Nineveh, Calah, Assur, etc.). It is, of course, impossible to define the relations existing between Šarā in the royal secretary; she was possibly his wife or a lady of his harem, and certainly one who either had or was supposed to have influence with him.

The slaves appear to have been conveyed, at some previous time, to the governor of Bit-Naššāni, whether by gift or purchase is not stated. The governor sold them to a certain Marduk-

1 Translated, with transliteration and commentary, by the present writer in Johns Hopkins University Circulars, No. 139 (June 1896), pp. 91-93.
3 See Johns Hopkins University Circulars, August, 1887, p. 110.
erba, and they, having reason to object to or dread this arrangement, applied to Sar'a, begging her to use her influence with their former master to prevent the consummation of the bargain, perhaps by repurchasing them. The officer who had executed the bill of sale on the part of the governor was with them, ready, apparently, to hand them over to the purchaser in case their appeal failed, so that prompt action in the matter was necessary.

The letter, which is published in Harper’s *Letters*, No. 220, may be thus translated:

**TRANSLATION.**

To my lord, the secretary of the palace, thy handmaid Sar'a! May Bel, Belit, . . . . . Belit of Babylon, Nabû, Tašmet, Istar of Nineveh, and Istar of Arbela bless my lord! May they grant my lord long life with health of mind and body!

The governor of Bit-Na’alâni has sold to Marduk-erba the slaves—seven in number—whom he had from my lord. These people are now here, (and) have come to me, saying, “Inform the secretary of the palace, before we are conveyed to the house of Marduk-erba.” My lord, the officer who executed the contract is now with them.

**ACCENTED TRANSLITERATION.**

'Ana duššar ekalli, beliia, 'amṭaka Sar'a!
Bel, Belit, . . . . Belit Bâbili, 'Nabû, Tašmatu", Istar ša Ninua, 'Istar ša Arba'ul ana beliia 'likrubû!
Úme arkatû ša iššû, (ša šire ana beliia liṣšûnû!
'Arđāni ša beliia, ša paxatu ša Bit-Na’alâni (Rev.) 'iššû—
VIIPAŠšÈ šunu=šana Marduk-erba utešibûnu." Annāšim
'Rešû, beli, ignuqâni, 'annâšim ištšûnu.

20.

K 1239.

The text of this letter is published in Harper’s *Letters*, No. 219, and in Winckler’s *Samm lung von Keilschrifttexten*, ii. p. 48. It is written in the cursive Babylonian character, and the mention of Ezida (“the true house”), the celebrated temple of the god Nabû in Borsippa, would seem to leave little doubt as to the locality whence it proceeded. For the date, there is not sufficient evidence. The writer Bel-ûpaq (“Bel gives heed”),

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1 The name of another god has been obliterated here.
after the usual formula of greeting, informs his father that he has consulted the oracle in regard to a projected undertaking, and that the god has fixed upon the fourth day of the month as the most favorable occasion for entering upon it. All the necessary arrangements have been made, and the overseer, to whom the conduct of the work is to be entrusted, is fully instructed as to the bearing of the oracle, so that he may know how to select such modes of procedure as may be lucky, and avoid all that is unlucky. The letter may be translated as follows:

**Translation.**

Letter of Bel-upâq to Kunâ his father!

Greeting to my father!

I pray daily to Nabû and Nanâ for my father’s life, and I pay heedful reverence to Ezida in thy behalf. When I consulted the god of the temple in regard to thee, he fixed upon the fourth of the month as the propitious occasion. Thy workmaster is fully instructed in regard to every matter so far as his (the god’s) words are propitious.

**Accented Transliteration.**

`Dùpû Bel-upâq `ana Kunâ abišu!
`Lo šûlim ana abiša!
`Ùmmuù Nabû u Nanâ `ana bašt napsâte ša abiša `urallû, u ilku `ana Ezida `ana muṣṣika `iṣnûû.
`Ilû mûr ṭûû` ana `muṣṣika (Edge) `iṣi `aṭ’alu, (Rev.) `adammu ša šûlim `adî amî rebi ḫuṣdûta. `Ana mimma kalâma,
`mûlû dîbbûû` šûlim, ummûûnka `uṣṣu.

* A god Mûr-ḥûû seems to be mentioned III R 86, 11 b. rev., but this may be merely an epithet like other names in the same column. It seems better to read as above.
THE EPISTOLARY LITERATURE

OF THE

ASSYRIANS AND BABYLONIANS

BY

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PART II.
PART II.1

NOTES AND GLOSSARY TO THE SELECTED LETTERS.

As stated in Part I. of this paper (vol. xviii. p. 129, n. 2), the third and fourth volumes of Harper’s excellent Corpus Epistolærum appeared while my article was going through the press. All the texts I have treated are, therefore, now readily accessible to scholars;2 and, in view of the fact that accented transliterations have already been given in Part I., while syllabic transliterations of all the words which occur in them are given in the subjoined Glossary, it seems superfluous to publish these texts in syllabic transliteration, as was done by Delitzsch in his series of papers on Assyrian Epistolary Literature in the Beiträge zur Assyriologie. Nor has it seemed necessary, in the present state of Assyriology, to give any extensive philological commentary. Philological explanations have, so far as possible, been relegated to the Glossary, where they can be given in the most convenient form; the Glossary is, in fact, intended to supply all that is needful in this direction, and at the same time to serve as a commentary. The following notes have, therefore, been directed chiefly to the explanation of the more difficult syntactical constructions, to notices of previous translations of some of the texts, and to some general remarks in regard to the subject matter of certain passages. In the Glossary a strictly alphabetical arrangement has been adopted, which will, it is hoped, be sufficiently clear to require no explanation. It may, however, be well to note that if two words have the same consonantal skeleton, the forms with short vowels precede those with long vowels, and the forms with simple consonants those with doubled consonants; for instance,

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1 For Part I. see vol. xviii., 1897, pp. 125-175.
2 The following texts in Part I. are now published in Harper’s work: 1 (K 524) = H. 288; 2 (K 13) = H. 281; 3 (K 10) = H. 280; 4 (K 528) = H. 269; 5 (K 79) = H. 266; 6 (K 824) = H. 290; 14 (S 1064) = H. 392.

Notes.

1. (K 524.)

1. S. A. Smith and Strassmaier read the second character in this line dam, i. e. aṣṣātu; Pinches and Harper nin, i. e. azānu.

2. 9–11. ultu...ittalka. Strassmaier (S. A. Smith, Asurbanipal, ii. p. 87) renders: “von Elam aus ist in Gefangenschaft gerathen; zu den Tachā war er (gegangen=) gebracht worden,” which can hardly be reconciled with the text.

2. 11–12. ultu...aṣbaṭa. Smith: “als ich seine Hände von den Tachā zurück erhielt.” What this means it is difficult to say.

2. 14. Smith reads here adi napāṭešu, taking me as = meš, and translates, “noch am Leben.” Pinches (p. 77) correctly zi-me.

2. 17. Smith: “es war ein Bote da,” but ḫāšā would have to be the present, “there is a messenger.” In this case, moreover, we should expect ḫāšā, and it seems better to read ḫāša “has come to him.” Smith has also failed to understand the conjunctival use of ša in this line.

2. 19. Smith reads Ti-šu-[mu-um], but the traces as given both by Harper and by Smith himself, hardly favor this restoration.

2. 22. Strassmaier (p. 87): “fragten um ein Orakel.”


2. 27. ana kaspi ina qatišu ḫabīnī. Smith: “mit Silber gaben sie in seine Hände.” For this phrase, which often occurs in the contract tablets, cf. T 30, sub 𒂗. 

2. 29. inmereni ‘our sheep.’ Smith reads lu ardu-ni, and translates ‘Hausseiche.’ Of course lu-nita is merely the common ideogram for inmeru, and ni is the pronominal suffix. For Strassmaier’s singular rendering of ll. 29 ff., which Smith, in spite of some objections, considers “sehr passend,” cf. Smith ii. p. 88. It is hardly worth while to reproduce it here.

2. 31. sa’du. Smith compares sa-a-du = na-a-ru, V R. 28, 1 ef., which Strassmaier renders “Ufer des Flusses”; but cf. HW,

1 Wherever Smith is cited in these notes, S. A. Smith is meant.
p. 488\textsuperscript{a}. In this line Smith translates sādu ‘Ufer(?), in l. 39, ʻGrenze(?).' 

2. (K. 13.)

ll. 1–7. These lines, of which the beginnings are mutilated, may be readily restored, partly by comparing them with K 10 (H. 280), ll. 1–4, and partly from the context. In l. 5, we must evidently restore [pā] Umm-mxal-ša-a-šu; in l. 6, [i-tu-ra]-am- 
ma is required by the context; and in l. 7, the restoration kī-[i ʃp]-la-šu is obvious.

l. 14, šaknā, igáš, circumstantial, § 152. Ummā here refers to the whole of what follows, and this contains two separate quotations, each introduced by kī.

ll. 16–18. For my former reading of these lines (vol. xviii. p. 141) I would substitute the following: "Agā gabbī ina puluxti ša enāqu ša\textsuperscript{17} bel šarrāni beliṣa, Māt Elamti kāna de'ī xurrārā, marrūšī itārā, puluxti ulterībā, "all these parts are in terror of the troops of the lord of kings, my lord. The Elamites are ravaged as though (by) a plague, they are in a state of utter calamity, they are invaded by panic.” Māt Elamti stands here figuratively for the Elamites, and hence the use of the plural, as constructio ad sensum, in the verbs that follow.—marrūšī itārā, properly “they have turned into, become, calamity”; cf. ʻanā šalāl “I am (all) prayer,” Ps. exx. 7, ʻaššu šafal “I am (all) prayer,” Ps. exc. 4. For examples of tāru meaning ‘to become,’ cf. H W, p. 702\textsuperscript{a}.—puluxti ulterībā, properly “they have been caused to get into a panic.”

l. 20. Delitzsch, H W, p. 362\textsuperscript{a}, gives kutalku without translation, but I see no reason for departing from the generally accepted rendering ‘side,’ which is supported by all the passages in which the word occurs (cf. H W, l. c.; B.A., i. p. 227). Cf. הול, Cant. ii. 19; הול, Dan. v. 5; אדול, Ezr. v. 8, ‘wall,’ i.e. properly side of a house or room; Syr. גולית ‘poop, stern’ of a vessel, where it is limited by usage to the rear side.—mušāurt means not “was abandoned” (im Stich gelassen, H W, p. 362\textsuperscript{a}), but, as formerly rendered by Delitzsch (B.A. i. p. 227), “was left loose, fell away.” For mušāuru as a synonym of Heb. יִלָּשֶׁל, cf. Haupt’s remarks in PAOS, March, ’94, p. cvii. The sense of the passage is that, when famine was added to the many evils under which the land already labored, there was a general defection from the party of Ummanaldas, and factional spirit was rife. Some parts of Elam,
indeed, were in a state of open revolt, alleging as a pretext their
dissatisfaction at the slaying of Ūmkulumā (ll. 21–23). The
words mātsunu gabbī ina kuttališunu muššurat, “their whole
land fell away from their side,” lead naturally to what follows.

l. 26. Literally, “is not this the word which,” etc.—adī tā
axūṣišu, the present is here employed as the tense of incomplete
action.

l. 35. pašûrši “as a guarantee, credentials.” Bel-ibnī proposes
to arrange for the capture of Nabū-bel-šumāte by sending a pri-
ivate message to Ummanaldas, with the royal signet to serve as
credentials and to lend force to his request, or rather com-
mand. He fears, however, that Sarganapallus may deem such a
method beneath his dignity, and may prefer to send his com-
mand, in the usual manner, by a royal courier. That—the king
may think—will be credentials enough for the Elamites. But
Ummanaldas, however willing he may be, is weak, and Nabū-bel-
šumāte, being not only exceedingly wary, but possessing, more-
over, great influence with the Elamite nobles, can easily make
himself secure by the judicious use of money, if once he gets
wind of the affair. The arrival of the royal messenger, accom-
panied by an escort of soldiers, will be sure to attract his at-
tention and to arouse his suspicion. It is best, therefore, to use less
open means, and perhaps, if only the gods will be active in the
matter, the wily Chaldean may yet be taken unawares and deliv-
ered over to the Assyrian king.

l. 46. utu Ūmzulumā belku, properly, “from, commencing
from (the time that), U. was alive.”

ll. 47 ff. It had been the habit of Nabû-bel-šumāte to lavish his
portion upon his partizans, but now times are hard and grain is
scarce. He therefore alleges that the officers who controlled the
distribution of the grain had defrauded him of his proper share,
and claims restitution. Accordingly he seizes every šarmuppu he
can catch and compels him to hand over the original amount
claimed, together with an enormous increase by way of interest
and indemnity. Ummanaldas, who naturally objects to these pro-
cedings, sends several times to demand the surrender of the grain
thus seized, but without success.

3. (K 10.)

l. 8. kādu: the meaning ‘post, garrison,’ seems to suit the con-
text. The general sense is clear. The Assyrians, under command
of Mušezib-Marduk (rev. 2. 12), were to use Šabdānu as a base of operations, and thence to harass the Elamites.

1. 17. qaggr ina pānīšunu rāgu “a long stretch of ground lay before them.” The small force of five hundred men operating in a hostile country, where they were constantly liable to attack, could hardly undertake a long march encumbered by a large number of prisoners, and for this reason more than two hundred had to be put to death.

ll. 24–25. pīšunu iddanānu, literally, “they gave their utterance,” i.e. they sent a message to arrange the terms (ade) of capitulation.

4. (K 528.)

1. 9. tušaqbat-ma, here with ellipsis of xarrānu, as indicated by tušaqbar which follows (l. 10). For the expression xarrānu xabātu, sušbimu, cf. H W., pp. 561*, 562*.

l. 13. māt Elam ti iddā-ma. For my former rendering of these words (vol. xviii. p. 145), I would substitute, “brought Elam (against us).” C f. nakkur u bābāti ina nuksi bēlīka uš tušaq “thou hast not brought foe or famine against thy lord’s house,” 6, 27–29.—l. 22. For attallak (vol. xviii. p. 146) read addālap.

ll. 29–32, nipzur-ma, nililik-ma, muterā-ma, niddin, are all cohortatives (§ 145).

5. (K 79.)

l. 7. In the name Pùrī-Bēl, the original has, instead of Dingir-En, i-en (i.e. ištem), which is doubtless a mere scribal error. I assume that the published text is correct as Pinches (IV R.*, 46) and Harper (No. 266) agree.

l. 8. šanāte aqā x, literally, these ten years.

Rev. ll. 18–19 (=H. 266, r. 13–14). The text of these lines seems to be very uncertain (cf. Bezold, Literatur, p. 240). The following šanāti-ma . . . liqā would seem to indicate that proper names preceded.

6. (K 824.)

l. 5. Note ša tušqar here and in l. 35 without the overlapping vowel. S. A. Smith has entirely misunderstood the passage that follows.
ll. 17–20. The construction of these lines offers some difficulty. It seems best to take *ul* as used absolutely ‘No!’ and *īna...qatātu* as parenthetical. Ordinarily we should expect *ā mun* in l. 20, but the negation has already been expressed by *ul*, and it is not necessary to repeat it. This loose construction is due to the insertion of *īna...qatātu*, which interrupts the continuity. Smith renders: “Du bist nicht wegen des Dienstes des Hauses deines Herrn getrennt,” etc.

1. 29. Smith reads *ultuššud*, but the usual form would be *ultuššid*, and the context requires the second person.

1. 36. *ban ša tepisi* “the good (service) which ye have done.” *ban* is construct (before the relative) of *banād*, ‘honorable, good,’ etc. Cf. *ban-ši ša tašurr* “it is well that thou hast sent,” K. 95 (H. 288), r. 3; *ban-ši ša tašratšunati* “it is well that ye have seized them,” K. 94 (H. 287), 7. Cf. also *banā* in l. 39 of the present text.

8. (*K 629.*

Rev. l. 6. *nāššippatu* is nominative absolute.—*ša nigušu ibáššani*, literally, “(he) whose offering exists.”

1. 13. *lušallimā ṣipūšū* “may they perfectly execute,” like Heb. אֲשֶׁר מַעֲשֶׂה יְגוֹי, Arāb. ما عاد رفع, *etc.*

9. (*K 547.*

1. 1. *dupšar māti*. The traces given by Harper, and the following *māti* (cf. W. 24) shows that *a-ra* is to be restored here. Delitzsch (*H W.*, p. 4*)* gives *a-ra* without translation, and refers to *dupšarru*, where, however, no mention of *a-ra* is to be found. In his *Wörterbuch* (p. 23) *a-ra* is fully discussed, but is not connected with *dupšarru*. In a note on K. 572,6 (B. A., i. p. 218) he gives *dupšarru* as the equivalent of the ideogram *a-ra*, and points out the interchange between *a-ra* and *dupšarru* in III R. 2, Nos. iii, vii, xiii ; 64, 35b. In III R. 2, Marduk-šum-iliša, father of Nabu-zurqanni, is designated, ll. 17. 22. 24. 38. 55, as *amēl dup-sar*, or, ll. 2. 8. *amēl dup-sar-īm*, while in ll. 2. 9, and III R. 64, 35b, he bears the title of *amēl a-ra*. In Knudtzon’s *Gebete an den Sonnengott*, No. 109, 9, we find *tu amēl dup-sar*-meš Aššurā tā *amēl* a-sar-mes Arma, which may be compared with *amēl a-ra* Aššurā, *amēl a-ra* Arma II R. 31, 64. 65. Further, in a large number of passages in the contract tablets we find the *amēl a-ra*
exercising the legal or notarial functions of the dupšarru (cf. W., 23). In view of these facts I have here, and in 19, 1, rendered A-BA by dupšarru. I have done so, however, with a certain reservation. While I believe that A-BA can in general be replaced by dupšarru, it is by no means certain that it is merely ideogram for dupšarru. Of course, A-BA must not be confounded with AB-BA explained by šēbu ‘old man, elder’; but it is entirely possible that A-BA had some similar meaning, and was applied to the dupšarru as a term of respect, in the same way that sheikh is used in Arabic. It is a fact worthy of notice that in K.B., iv, we find in the Assyrian legal documents, from Rammān-nirari III to Asurbanipal, invariably A-BA, never dupšarru, while in Babylonian tablets of a similar character dupšarru (asmu DUB-SAR, asmu šid) consistently occurs from Šumu-abîm (p. 10, l. 25) to Antiochus III (p. 319, l. 25), never A-BA; and Tallqvist, in his Sprache der Contracte Nabû-našid’s, does not mention A-BA as occurring in any Babylonian contract. Moreover, in Babylonian tablets, dated in the reign of the Assyrian king Sin-šar-iškun, we find, not A-BA, but dupšarru. Cf. K.B., iv, p. 174, Nos. i, ii. (dated at Sippur); 176, No. iii. (dated at Uruk). In the earlier Babylonian documents (K.B., iv, pp. 1–48) we find invariably asm DUB-SAR, while later asm šid seems to be most commonly used.

14. (S 1064.)

Il. 9–11. S. A. Smith renders: “um die allgemeine Entzündung zu vermindern die um seine Augen ist,” which needs no comment. Sikru stands for zikru ‘mau’; for similar interchange in case of the homonym zikru ‘name, command,’ cf. sikir šapīšu, Asurn. i, 5, sikir piṣṭu, Lay. 43, 2, sikir Šamaš Tīg. Pīl. i. 31. I see no necessity to assume, with Delitzsch (HW., pp. 2543, 5103), the existence of two stems yә and ʃә. There is no evidence for the occurrence of ʃ in this stem except when followed by u, and in this case qu is merely a phonetic spelling, indicating the sound of the consonant as modified by the vowel following.

I. 14. Smith takes išta-anu as ʷ of ʷašar. I prefer to take it as pt. of ʷašar; see the glossary. For the use of the modus relative without ša cf. § 147, 2.

Il. 24 ff. idānika is nominative absolute.

I. 31. Smith: “noch 7 oder 8 Tage wird er leben,” which is exactly the opposite of the true sense.
15. (*K 519.*)

Rev. l. 6. ma’adu, not adjective, but noun in apposition to dáne; literally, “blood, a (multitude, that is, a) profusion.”

l. 10. naxnaxete ša appi can only mean the ase of the nose, as is shown by the context. Plugging the nares had not hitherto been resorted to, for that is the remedy suggested by Arad-Nam. The treatment must therefore have consisted in the application of external compresses, which could only have been placed upon (ina muuezi, l. 9) the ase. In such a case the nasal breathing would be impeded by the compresses, while, unless skilfully applied, the bandages, required to keep them in place, would interfere with breathing by the mouth.

l. 11. naxnaxatú ‘breathing’: this rendering suits the context, and is also suggested by naxnaxete (properly ‘breathers’) in the preceding line.

l. 12–13. išu pani dáne uráni “the blood flows in spite (of them),” literally “from before (them)”; that is, they only serve to interfere with the breathing of the patient, and do not check the hemorrhage (cf. r. ll. 3–7).—šanu, referring to lippe, is to be understood after ina pani; cf. ina lúbbi used similarly without the pronominal suffix, 14, 25.

16. (*K 504.*)

l. 12. liddubu. We should, of course, expect liddubu; liddu-bu may be a mere scribal error due to the influence of liru-bu in the preceding line.

l. 13. kettu (ki-e-tu). S. A. Smith renders ‘faithfully(?)’ and connects with what precedes. In a note he states that he is “not certain as to the meaning and derivation of this word.”

l. 16. Smith: “the house of the king, my lord sent to me.”

Rev. ll. 5–6. ina . . . lúbar. Smith renders: “suddenly they were destroyed; may they be written.”(1)

ll. 8–10. zonnu, edaru; the sign xes is here not plural, but collective. Note the singular verbs. Smith: “Much rain constantly shall come. May the harvest (when) threshed the heart of the king, my lord, rejoice.”

17. (*K 660.*)

l. 14. karmatúni; 3 fem. permans, agreeing with naxxartu. Strassmaier, Nbm., No. 386 is an account of the receipt of 34
na-ak-ri-ma-nu (l. 14), which were made of leather, as shown by the determinative su (= mašak) ll. 1, 4, and served ana ki-ri-mu ša šikar še-bar (ll. 1, 2.), and ana ki-ri-mu silgatu u šikar še-bar (ll. 11–12). šikar še-bar, i.e. drink prepared from grain, must certainly mean 'beer.' silgu, which occurs in a list of plants and vegetables explained by Meissner (Z.A., vii pp. 289 ff.) means 'beet,' and corresponds to Aram. נִלְלָי (Z.A., vii p. 295; T* 111).

In the passage before us silgatu (zi-il qa-a-tu) may be simply the fem. pl. of silgu (cf. šamu, pl. šumâtu), or, as it occurs here with šikaru, it may be the name of a fermented liquor prepared from beet juice. It is difficult to see what objects of leather could have been used in this connection except the skins in which the beer and beet wine (or beets, in which case the skins would be used as bags) were contained. The words nakrimânu ana kirimma ša šikar še-bar may therefore be rendered 'leather bottles for bottling beer.' Meissner (l. c.) compares kirimma 'womb.' Taking into consideration the analogy of ummu, the stem בְּכֵר might well mean 'to be capacious,' and so 'to contain,' etc. For these reasons I have rendered karmatâni 'is bottled,' which suits the context well.

Glossary.

א

u (ע, י) and: (1) connecting nouns תְּבֵּי libbi u תְּבֵּי širî health of mind and body 1, 4–5; (2) connecting verbs ilu uše-gā u usaxxar he will carry the god forth and bring him back 8, r. 2–3.—Adversative, but: u Ašur... urâqâni but A. withhold 'me 6, 12; u ina libbi ša but because, etc., 6, 23.—(HW 1a)

a’âdu (אַדָע) ?.—5 to apply, have recourse, to (properly to make an appointment, אַדָע): kî tuš’ëdā (tu-še-i-da) when ye applied 2, 54; kî ušë’i duš (u-še-i-du-uš) although he has applied for it 2, 59.—(HW 230a)

abu (בע, פ) father: abija (ad-ja) my father 4, 14; 6, 15; 20, 3, 5; a-bu-šu 5, 15, a-bi-šu 5, 9, 11, ad-šu 20, 2 his father; ake abisišu (ad-šu) his uncles 3, 15.—(W 17; HW 3a)

abâku (prop. to turn = בָּכָע, in which ל is due to a partial assimilation of ל to כ) to bring, carry off, purchase.—חית ana
kaspina qaṭišu štabkûni (i-tab-ku-ni) they purchased from him 1, 27; cf. Te 30.—(W 28; HW 60)

abālu (abû), prt. ībil, prs. ubbal, to bring.—G to send, convey: 1 pl. nušēbīla (nu-še-bi-la) 5, r. 13. 24; 3 pl. nušēbišu, ni (nu-še-bi-lu-[ni]) 3, r. 14. Prec. 1 sg. lušēbilunī-ma (lu-še-bi-lu-nim-ma) 2, 34; lušēbīl (lu-še-bil) 2, 36; 3 pl. lušēbilûnû (lu-še-bil-un-ni) 16, r. 4.—G same, 1 sg. uṣēbīla (u-si-bi-la) 10, r. 4; § 51, 2.—(HW 2309)

ubānû (ubû), finger: ubâni (šuv-su) qixirti the little finger 14, 23.—(W 41; HW 80)

ebēru (ebû), prt. ehir, prs. ibrîr, to cross.—G* etebûr (i-te-bir) he crossed (the river) 2, 10.—G to convey over, transport: nušēbar (nu-še-[bar]) we transport 18, 17; nušēbara (nu-še-bi-er-a) let us transport (cohort) 18, r. 9.—(W 59; HW 100)

ebûru (ebû) harvest: ebûru-meš 16, r. 10 (where the plural sign merely emphasizes the collective meaning of the noun).—(W 66; HW 110)

abarakku, an official title, grand vizier: *meš abarakku (ši-nû) 18, 7.—(W 68; HW 120)

agâ this, these, for all genders, numbers, and cases; written a-ga-a 2, 16. 48; 4, 24; 6, 20, etc.; a-ga-ja 2, 26.—(W 76; HW 130)

igarû (igû) wall: pl. iga-ratê (k-īrat-meš) 16, 20.

r. 6.—(W 105; HW 180)

eqîrtu (eqû) letter: eqîr-tû 4, 36.—(W 103; HW 180)

idu (î, i), Etr. ënâ hand: idāšû (i-dâ-šu) his hands (preceded by determ. u-zû, i.e. šîru) 14. 25. Pl. idâ-te (i-da-te), but in what sense? 15, 12.—(HW 3009)

adû (u, i), usually in genit. a-di, properly continue, duration.—(1) a-du-u now, 3, r. 22.—(2) during, within, a-du ûme 1u vih ibâlat he will be well in 7 or 8 days 14, 31.—(3) as soon as, a-di 1, 14.—(4) until, a-di 5, r. 13; 7, r. 17; 20, r. 2.—(5) as far as (of space) ultu... a-di (a-di) from... to 2, 49; 3, r. 18-19.—(6) adû(0) là (followed by prs.) before, a-di là 2, 26; a-du-u là 19, r. 6-7.—(W 127; HW 220, 240)

adû (uû, iû), prt. âdû, to determine, decide: šarrû beli (belu) âdû (a-da) the king shall decide 7, r. 19; 8, 11; 17, 12; 18, 14.—(HW 2320)
adû (properly infin. of preceding) statute, lax, compact: ade (a-di-e) ... isgab tê they made terms 3, 25; ki adî (a-di) according to compact 1, 23.—(HW 232°)

idû (ًبٌ), pr. and prs. idî, to know.—Prs. 1 sg. mod. rel. idû (i-du-u) 6, 24; 3 pl. idû (i-du-u) 4, 11. Prc. 3 sg. lû idî (i-di) 5, r. 27.—(HW 303°)

adannu (= adânu, ﻦ٢) time, period: a-dan-nu ša šulùm the propitious time 20, r. 1.—(W 135; HW 26°)

adanniš, adanniš (= ana danniš) greatly, exceedingly: a-dan-niš 7, 4; 10, 4; 12, r. 6; 16, r. 9; a-dan-niš 14, 3, 8. 28; 15, 3. 7.—(W 160; HW 26°; Hebraica x. 196).

adru, perhaps enclosure (٢و٢): ad-rî ekallî the palace enclosure 8, 15, 16. (Cf. adûru enclosure, HW 29°)

idâte, see idu.

idatûtu, perhaps confirmation, ratification, of a bargain or agreement: ana i-da-tu-tu to bind the bargain(?) 1, 26. (Cf. Te 76, sub ﻢ)

ezêbu (٢و٢), pr. ezib, prs. izzib, to leave: 51 to save, rescue: usezibû (u-si-zi-bu) they rescued 7, r. 4.—(§ 51, 2; W 244; HW 34°)

axu (٢و٢) brother: axija (šek-ia) my brother 6, 34;

axušu (šek-šu) ša the brother of 7, 14; axešu (šek-meš-šu) his brothers 3, 14; axe (šek-meš) abišu his uncle 3, 15; mûre axišu (šek-šu) his nephews, 3, 15.—(W 266; HW 38°)

axu, pl. axâti, side (etym. identical with axu brother): ana a-xu aga on this side 3, 12; ana a-xi-šu-nu ulla to their further side (i.e. to their rear) 3, 22–23.—(W 275; HW 39°)

axâ'îš (properly like brothers, axâmiš, cf. šamâmiš) together: a-xa-iš 7, 16.—(W 269; HW 39°)

axâmiš (see axâ'îš) together, mutually: ana a-xa-meš mutually 1, 22; ana tarô axa-meš opposite each other 3, r. 23.—(W 270; HW 39°)

axâtu (٢و٢) sister: màr axâtiša (šin-ia) my nephew 3, r. 1; màr axâtišu (šin-šu) ša the nephew of 1, 8.—(W 272; HW 39°)

etêuru, pr. etir(-er), prs. irtîr(-er), properly to surround (لاع), then to hold, or keep, intact, to receive, buy: ul i-tîr-šu he has not received it 2, 60; râmûnu irtîr he will buy himself off 2, 41.—(W 325; HW 46°; Te 36)

âka (٢و٢) where? whither?: a-aka niškun (cohort.) where shall we put (it)? 17, r. 7.—(W 338; HW 48°)
assyrian epistolary literature.

aki (a·ki·e) like, as: 15, 13; cf. ki.—(W 371; HW 52°)
aklu food, provisions: 1 qa ak-li-šu one qa of his provisions 8, r. 8.—(W 381; HW 54°)
akalu (庵N), prt. ekul, prs. ikkal, to eat: likulú (li-
ku-lu) let them feed (of sheep) 1, 31; ištu...qarqeka ina
pániṣa ekulu (i-ku-lu) since he slandered thee (literally, ate
thy pieces; cf. qarqu) before me 6, 10.—Q' same, 3 sg. e-tak-
lu 7, 16; 3 pl. e-tak-lu 7, 13.—(W 374; HW 53°)
akalu (properly infin. of preceding) food: pl. akále (ša-
meš) 7, 13.—(W 380; HW 54°)
ekalu (Sumerian e·gal great house; 庵N) palace:
e·gal 2, 63; 3, r. 24, 25; 8, 15, 16; 19, 1. r. 5.—(W 338; HW
48°)
ul (estr. of allu non-existence) not, never used in prohibition
like 庵N; 1, 41; 2, 60; 4, 26 etc.; no! 6, 17.—(HW 71°)
ilu (庵N) god: ilu (dingir) 1, 22; 8, 15, r. 2; iluka (dingir-
ka) thy god 8, 18. Pl. iláni (dingir-meš) 2, 41; 4, 10;
18, 20, r. 1, 10; ilániša (dingir-meš-ia) my gods 6,
12; ilániška (dingir-meš-ka) thy gods 14, 24; bit ili
temple 16, r. 1, 7.—(W 402; HW 53°)
alu (庵N), estr. al, pl. álání, city: written er 1, 19, 21; 3,
12, 17; 11, 7 etc.—(W 5; HW 59°)
elü (庵Y), prt. eli, prs. illi, to be high, ascend.—I1 útulí
(u-tu-li) I removed (i.e. took up) 14, 20.—5 ša...ušélá (u-
še-el-la-a) whoever offers (to the god, 庵N) 8, r. 8.—5 a
gabe uššélá (u-si-li-u) I brought up soldiers 7, r. 10; uššélá
(u-si-li-ni) they got (him) out (up) 11, r. 2; šumu ili...
uššélá (u-te-li-u) they swore by (made high) the name of
the god 1, 24.—(W 420; HW 60°)
ullu (cf. 庵N, 庵N) that, yonder (ille): axi ul-šša i the
further (yonder) side 3, 23.—(HW 73°)
ilku lordship, worship, reverence: il-ku ana Ezida ku-
nák I pay heetful reverence to Ezida 20, 6.—(W 481; HW
70°)
alaku (庵N), prt. illik, prs. illak, to go, come. Prt. sg.
il-li-kü (mod. rel.) 4, 15; pl. il-li-ku-ni 5, 11, 12. Prs. sg.
il-lak 8, r. 1; il-la-ka 8, 17, r. 5; pl. il-lak-u-ni 15, r. 3.
Prec. sg. lilliš-ku-ma (lil-li-kam-ma) 1, 34; 4, 28, 3 fem.
il-la-li-kü 18, r. 3; lù ta-li-ka 18, r. 6,—1. la-al-lik 8, 14;
pl. lil-li-ku-ni 7, r. 15; lillikünü-ma (lil-li-ku-nim-ma)
1, 29; pl. ni-il-lik-ma (cohort.) 4, 30.—Q' same, sg. it-ta-
lak 15, 11; it-tal-kā 16, r. 9; it-tal-kā 1, 11; 2, 10, 39.—1.
at-tal-kā 7, r. 7; at-tal-kā 5, r. 10; pl. i-tal-la-ku 7, 11;
it-tal-ku 1, 21; 2, 13; 15, r. 7; it-tal-kun-uni 7, 18; it-
tal-kun-uni 19, r. 4.—3 causative. Prec. 3 pl. lu-ša-li-ku
8, r. 21.—(W 461; HW 66b)

alpu (ﳌⲧⲥⲓ.lex: pl. alpe (ⲟⲧⲡ-ⲣⲟⲩⲩⲧⲙ) 1, 26.—(HW 75b)
elippu (Syr. ⲡⲫⲣⲓⲱ) fem. šip: written ⲟⲧⲡ-ⲣⲟⲩⲩⲧⲙ 18, 6. 11. r.
1.—(HW 75b)

ultu ( ula-t-ru).—(1) Of space, from, away from, out of 1, 9. 11; 2, 46; 3, 5; ultu...adī from...to 2, 49; 3, r. 18-19.—(2)
Of time, ultu muuxi after, since 3, 21; 4, 11; ultu U. baltu
as long as U. was alive 2, 46 (cf. note ad loc).—(W 411; HW
77b)

ūmu (ⲧⲟⲩ, ⲧⲟⲩ) day (written throughout u n + phonetic com-
plement mu, mi): 2, 23; 3, 5; 8, 7. 10; 15, 10—Pl. ūme (ⲣⲧⲧ-
ⲩⲩⲭⲩⲩⲧⲩ) 1, 4; 2, 3; 3, 8; 14, 31.—ūmu ša when 2, 23; ūmu
mušu day and night 13, r. 6; gat ūme the end of time 8, r. 21.
(HW 308b)

umā (u-ma-a) now: 15, r. 19; 16, r. 2; 18, r. 1.—(HW 82b)
ammu (a mmū a), pl. ammāte, fem. ammāte, that (ill):
lippe am-mu-te those dressings, bandages 15, r. 8; dib-
bāte (a m-m-e te) those (such) things(?) 18, 16; cf. annu, fem. pl. of annū, HW 104a.—(HW 84b)

umma (written umma but properly ū-ma, i.e. demonstr.
ū + ma) namely, as follows, introducing direct discourse: 1, 23.
28. 36; 2, 14 etc.—(W 208; HW 86a)

ummū (ⲧⲟⲩ, ⲧⲧ) mother: ummušu (ⲧⲧⲭⲟⲟ) his mother 2,
8.—(HW 85b)

emēdu (ⲧⲟⲩⲩⲩⲩⲩⲩⲩⲩ), pr. emid, prs. immid, to stand, place.—3
šumma idāšu ina libbi ummīdu-ni (u-m-e-du-uni) if he has put
his hand to the matter 14, 26; the bandages ummudā
(u-m-e-du) are applied 15, r. 11.—(HW 79b)

ummānu (ⲧⲟⲩⲟⲟ) master workman, skilled artisan: um-man-
ka thy master workman 20, r. 5.—(HW 86b)

ūmusu (ūmu) daily: u-d-mu-us-su 4, 5. 16; 5, 4; 20, 4.
—(HW 307b)

emūqu (ⲧⲟⲩⲟⲟ), forces, forces, troops: e-mu-qu 2, 16; pl.
emuqēšu (e-mu-ki-šu) his forces 2, 29; 3, r. 21.—(HW 89b)
amāru (ⲧⲟⲟⲟ), pr. emur, prs. immar, to see: ultu mugg-
xi ša i-mu-ru-ma after they saw 3, 21. Prec. li-mur 12,
. 2.—1. lūmur (lum-mur) 6, 20.—(HW 89b)
ammaru, estr. ammar, fulness, as much as: am-mar qa-qad ubâni čixirti the size of the tip of the little finger 14, 22.

—(HW 91°)

immeru (לנ) sheep: īšten immeru (lu-niṭa) a single sheep 1, 38; pl. immereni (lu-niṭa-mēš-ni) our sheep 1, 29.—(HW 91°)

amtu (לב) female servant, handmaid: amtuka (ge-me?ka) thy handmaid 19, 2.—(HW 77°)

amātu, estr. amāt (emū to speak).—(1) word, speech: a-mat šarri the word of the king 6, 1; a-mat-ja my word 2, 30.—(2) thing (like šēbā; ša) a-mat ša the thing which 2, 26;

if I learn a-mat ša anything which, etc., 2, 60.—(HW 81°)

immatema (=ina matema, לרב) if ever, in case at any time: im-ma-tim-ma (i.e. immatema) 4, 24.—(HW 435°)

ana, corresponds in meaning to Heb. א and א; written a-na or a-ni.—(1) Of space, to, towards: ana ḳa'Targibāti ittalkû they come to T. 1, 21; ana ḳa'Suxarisungur towards S. 2, 13.

—(2) Of time, until: ana mār màre till (the time of our) children's children 6, 40.—(3) As sign of the dative, šulmu ana greeting to 7, 5; 9, 4; 10, 3, etc.; ana šarri...liqiššu may they grant to the king 3, 4; ana belija likrubu may they be gracious to my lord.—(4) Purpose or object, ana balāt nap-sâte ša šarri uqallû I pray for the king's life 4, 6; šabbu ana alâki it will be well to go (literally good for going) 12, 4; ana idâšultu to bind the bargain 1, 25; ana maxiri for sale (price) 1, 36.—(5) respecting, in regard to: ana mimma kalamma in regard to everything 20, 3.—(6) in conformity with, ana ḳišitu bel šarrāni to the king's liking 2, 60. For expressions like ana libbi, ana muxxi, ana pān, etc., see libbu, muxuxu, pānu, etc.—(HW 94°)

ina, corresponds in meaning to Heb. י; written i-na or rum.—

(1) Of space, in, at, on, into, from: ina Ḳa'ādalu in X. 2, 15; ina Upī'a at Opis 18, r. 7; ina kussî ušibu seated himself on the throne 2, 6; addan anāku qātā'ša ina kis-sātî I shall lay my hands upon the rascals 7, r. 8; ina bit Naḥu errab he shall go into the temple of N. 8, r. 9; ina kutaššunn from their side 2, 20.—(2) Of time, in, during: ina timāli yesterday 14, 15; 15, r. 5.—ina arax Šabāti in the month of Shebat 8, r. 16; ina pānātu beforehand 7, 20.—(3) State or condition, ina puluxti in a state of panic 2, 16; ina qašti ramiti with bow unstrung 2, 43.—(4) Manner, ina lā
mūdānūti in an unscientific manner 15, r. 8.—(S) Means, ina būhātaw dadūkā ye have stain with famine 2, 55.—For expressions like ina libbi, ina muixi, ina pān, etc., cf. libbu, muixu, pānu, etc.—(HW 95°)

īnu (عين : عين) eye: īzu (i.e. šīru)-ši 1, 35; pl. īnāšu (šīr'-šu) his eyes 8, 11; cf. birtu.—(W 348; HW 49°)

enna (نان) now: adī ša en-na until now 5, r. 13.—(HW 103°)

annū, fem. annītu, pl. annūti, fem. annāti, this (hic): fem. an-nī-tu 4, 36, pl. an-nu-te 7, r. 17.—(HW 103°)

enna (نان) lo! behold!: en-na 1, 33; 2, 31, 51, 56; 4, 21;
5, r. 7.—(HW 103°)

anāku (اناک) I: a-na-ku 2, 35; 6, 7, 32; 7, r. 8; 8, 13;
16, 13; ana (anaš)-ku 2, 35; 6, 23; 13, r. 6.—(HW 101°)

annaka here: an-na-ka 19, r. 3; a-na-ka 7, r. 12.—(Cf. PSBA, xvii. 237)

anīnu, anīni (اناينى), nīnī (نيني) we: a-ni-ni 3, r. 4; ni-
i-ni(?) 18, 15.—(HW 103°)

unqu, pl. unqāte, ring, signet: un-qu 2, 32.—(HW 104°)

annūšma just now, immediately, forthwith: an-nušma 16, 7; 19, r. 3, 9.—(HW 104°)

āsū (properly helper, prt. of asū to support; Syr. مشن) physi-
cian: pl. āse (ā-šā-māš) 16, 5.—(HW 108°)

issi (by-form of itti with spiration of ḫ, cf. § 43, APR. 107, n. 2) with: i-si-ja with me 7, r. 15; is-si-ka with thee 9, r. 8; is-sišu-nu 19, r. 9; i-sišu-nu 7, 8, 11, 15; 16, 12, with them.—(HW 110°)

asāte reins (pl. of a noun asū): mukil asāte (سع-ماس) the charioteer 8, 21.—(HW 107°)

appu (اپ), pl. appē, nose, face: ap-pi 14, 13; 15, r. 2, 10.
—(HW 104°)

aplu, estr. apil, pl. apile, son: Ummānigsā apil (א)
Amēdirra U. son of A. 3, r. 16; apil(א)-ša ša the son of 5,
7; apil šipri (א-קַר) messenger 1, 17, 33.—(HW 113°)

Prs. nīqā ip-pa-ša will offer (make) a sacrifice 8, r. 7; dušlu
ippusā are doing duty 7, r. 21; ša tepusā (te-pu-ša')
which ye have done 6, 35, 36. Prec. parē ša ilāni... l̄ipu-
šā may they perform the commands of the gods 8, r. 13.—(2) In-
transitive, to do, act, be active; kī ša ilā’u li-pu-ùš let him act as he pleases 4, 35; nindem a ilāni...ip-pu-šu-ma if the gods will bestir themselves 2, 42.—Q same, sīxu etepuš (i-te-pu-uš) he made a revolt 3, r. 18; mimma...bīsu etepšū (i-te-ip-šu) they practiced all that was evil 5, 14.—N Passive, nīqu in-ni-pa-aš a sacrifice will be offered 8, 19.—I to carry on: elippu...nīburnu tuppāš (tu-pa-aš) the ship...is carrying on a ferry 18, 13; lā tuppis (tu-pi-iš) let it carry on 18, r. 5; uppušu (u-pu-ašu) they are carrying on 18, r. 14.—(HW 117°)

açū (𒀭𒊩𒌂𒂷𒀭), prt. ú-qī, prs. uqṣā, to go out, forth. Prt. 1 sg. ûqṣa (u-ça-iT) 3, 6; pl. ûqṣa (u-ça-ni) 5, 9; ûqṣu-ni (u-ça-u-ni) 15, r. 13. Prs. uqṣā (u-ça-iT) 8, 16.—Q same, pl. ít-tāçā (i-ta-ça) 7, r. 2; N ít-tāçu-ni (i-tu-ça-u-ni) 7, 17.—S Causative, Prs. uṣaçā (u-še-ça-a) 8, r. 2; pl. uṣaçā-ni (u-še-ça-u-ni) 7, r. 18.—(HW 257°)

āru (𒀭𒈹) Iggar, the second month of the Babylonian calendar; arax āru (irit-gur) 8, 7.—(HW 34°)

urū (𒈹𒆠𒈹) stable: u-ru-u ša ilāni the stable of the gods (i.e. the stable for horses used in religious processions, etc.) 8, 20. (HW 130°)

erēbu (𒉠𒆠𒅗, غرب), prt. erub, prs. irrub, irrab, to enter: ûmuša...irrubu (i-rub-bu) the day he entered 2, 24; irrab (ir-rab) he will enter 8, r. 9; irrab (er-rab) he may enter 8, r. 9; lirubu (lir-bu) let them go in 16, 11.—Q ina libbi āli e-tar-ba he came into the city 11, r. 8.—S Causative, ilu uṣaçā u ussaxar u-se-rab he will take the gods forth and bring him in again 8, r. 4; adu...lā ušerabanāšina (u-se-ra-ba-na-aši-na) before we are brought in (literally one brings us in) 19, r. 7.—S puluxti ulteribā (al-te-ri-bu) they have been invaded by (literally caused to enter) panic 2, 18.—(HW 126°)

ardu (written NITA, prl. arādu (written NITA-MS, NITA-MS-ni) servant, slave: ardu’a my servant 6, 14; arduka thy servant 1, 2; 2, 1; 3, 1; 18, 2, etc.; arādu servants 3, 6, r. 3; 19, 8; arāduka thy servants 12, 2; 17, 2.—(HW 129°)

arādu (𒀭𒈹), prt. ārid, prs. urniture, to go down, descend.—S Causative, kaspur ina libbi ussērida (u-si-ri-da) wherein he conveyed the money down (the river) 18, 8; çabe ussēridani (u-si-ri-du-ni) akāle the soldiers took provisions down (with them) 7, 12.—(HW 240°)
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arxu (אַרְכּוּ), Eth. ,varx), estr. arax, month: arxu, arax (itti) 8, 7, r. 16; 11, 6; 17, 13, etc.—(HW 241a)

araxsamna (i.e. eighth month) Marcheshvan, the eighth month of the Babylonian calendar: arxapin 5, 17, r. 11, 22.—(HW 242a)

arku, fem. ariktu, long (arku): ū me arkūti (ar-ku-ti 17, 8; gid-da-meš 19, 6) a long life (literally long days).—(HW 133a).

arku (אַרְכּוּ), prt. erik, to be, or become, long.—Infin. a-arku prolongation 1, 4; 2, 3; 3, 3.—(HW 133a)

arkanš (from arku rear; אַרְכּוּ, יַרְכּוּ) afterwards, later: ar-ka-niš 5, 14.—(HW 243a).

eršu (ערֶשּׁוֹ) bed, couch: eršu (gīš-na) ša Nabû the couch of N. 8, 8; bit erši (e-giš-na) bed-chamber 8, 9.—(HW 141a)

ašābu (אַשָּׁבֻ) for בֵּשָׁר, prt. ūšib, prs. uššab, to sit, dwell: ša... ina kussi u-ši-i-bu (pause form) who seated himself upon the throne 2, 6; nu-ūš-sab we will dwell 2, 15; partic. ūšib (a-šib) inhabitants (collective) 4, 25.—N same, it-tu-šib (i.e. ittušib = intašib) 15, 13.—iš Causative, šubtu usšēšibu (u-ši-ši-bu) he had laid an ambush 7, 21.—(HW 244a)

išdu (יִשְׁדֻ, יִשְׁדּוֹ) foundation: iš-di ša bit abija the prop and stay of my father’s house 6, 15.—(HW 142a)

ištu, written ta.—(1) Of space, from: ištu Deri issapra he sends word from Der 16, 18; ištu pāni dāme ušani the blood flows forth in spite of (literally from before) the bandages 15, r. 12.—(2) Of time, since: ištu Šamaš libbašu issuša since S. perverted his understanding 6, 8.—(HW 152a)

aššatu (אַשָּׁטִי, אַשָּׁצָּו) woman, wife: aššatu (dam-šu) his wife 2, 8.—(HW 106a)

išten (יִשֵּׁטן) one, a single, a certain (quispian): written i-en; išten muššarū one inscription 16, r. 3; išten immeru a single sheep 1, 38; išten qallu a certain servant 5, r. 7.—(HW 153a)

atâ (properly impv. of atu to see) well, now, see!: [umā a-ta]-a now, see now! 18, r. 1.—(HW 156a)

atta (אַטַּתִּי, אַטַּתִּי) thou: at-ta 6, 33.—(HW 160a)

itti (אִטִי) thou: it-ti 2, 19; 3, 25; it-ti-šu-nu with them 2, 25; it-ti U.
uṣazgāšu they withhold it from U. (like לִיתַן) 2, 58.—(HW 154a).

itu'u, an official title: alsitū' - u 7, r. 11; aset-SuNū i-tu'.

K. 1359, Col. u, 11 (PSBA, May, '89).—(HW 157a)

eteqū (טֵקָע), pr.t. etiq, prs. ittiq, to pass. Inf. e-te-qa route (of procession) 8, r. 5.—(HW 159a)

atāru (אַתַּר) to exceed, surpass.— I causative, to increase: ut-tir remu aškunakā I have granted thee greater favor (than ever) 6, 24.—(HW 248a).

ב

bā'ū (בָּע), pr.t. and prs. ibró, to come: apil šipri ibášu (i-ba-aš-su) a messenger has come to him 1, 17.—(HW 167a)

bābu (Aram. בָּב), reduplicated form from בָּב) gate;

part, portion: bábsu (k-ba-šu) his portion 2, 47; cf. T 56b.—(HW 165a)

búbātu famine, hunger: bu-ba-a-ta 2, 55.—plur. of

búbātu (properly emptiness: reduplicated form from בָּב) famine, hunger: bu-bu-u-ti 6, 27.—(HW 166a)

bādu (cf. בָּדָס) sunset, evening(?): ina timāli kí ba-di yesterday evening 14, 16; 15, r. 5.—Cf. the following, from Harper's Letters: ʾumū ʾaš-a-ba-a-di egirūšu an-nītu ina muṣṣixa ʾissapra he sent me this letter the evening of the 6th (of the month) H. 101, 11; ina šī′āri šā ba-a-di ri-in-ku ina ʾamī Tarbiqī to-morrow evening there will be a libation in T. H. 47, 7; ina ši′āri yānu ivana ba-a-di Nabū Tašmetum ina bit erṣi irrubū to-morrow, the 4th, at sunset, Nabū and Tašmet will enter the bed-chamber H. 366, 0; sīse ana ba-a-di luṣaqbī sīse luṣaqbitum I will stab the horses this evening and assign them quarters (for luṣaqbī, cf. qabū stable, pen, HW 578a; for ṣuṣqubtu to station, place, cf. HW 562a). Cf. Hebrāica, x. 196; AJSL, xiv. 16.

bīd (synonym of kī) as, like: bī-i-d šarru iṣāpar as the king commands (sends) 10, 16; ultu bīd ana ḳāmāti... ʾSSIP since they went away to ḳāmāti 5, 8; ultu bīd... nāše-bīla since we sent 5, r. 11.—(HW 190a)

belu (בָּלֻ) lord: belú'a (ʾe-n-a) 4, 7, 21; belija (ʾe-n-j) 4, 7, 33. (be-ili-ja) 1, 1, 6, beli (be-ilî) my lord; belika (ʾe-n-ka) 6, 28, (ʾe-n-ka-a) 6, 18 thy lord; belišu (ʾe-n-šu) 6, 31 his lord; beluni (ʾe-n-ni) 12, 11, r. 2, belini (ʾe-n-ni) 12,
balū to worship, be submissive: immatema...ul ibalū
(i-ba-lu) if they will not submit 4, 26.—(HW 173b)

balatu (בָּלַט נָחַל פָּרַשָׁי properly survive; cf. הָלְל) prs. ibalūt, once ibalat, to live; to recover from illness: ibalat (i-ba-lat) he will recover 14, 31; baltu (bal-tu) he was alive 2, 46; ina libbi balṭū (bal-tu) they live (subsist) upon it 2, 45; -ul u-bal-lat-ka I will not let thee live 1, 41; ana buluṭ (bu-luṭ) napšāte for the preservation of the life of 8, r. 11.—(HW 174b)

balatu (properly infin. of preceding) life: [ba-lat] napšiṭi 13, r. 1; baliṭ (pin) napšāte life, preservation 4, 6; 5, 6; 20, 5; lala balatti (pin) fullness, enjoyment, of life 10, 10.—(HW 175b)

beltu (fem. of belu), pl. belēti, lady: belit (pin) Kidimuri the lady of K. 10, 6.—(HW 163b)

banū (ין), prs. ibāni, to make, build, beget: bānū (properly participle) ancestor; māre bānūti (pu-kak-meṣ) free-born citizens, nobles (properly sons of ancestors) 3, 16.—(HW 178b)

banū bright, honorable, excellent: banu (ba-an) ša tepusā the excellent (service) that ye have done (estr. before ša) 6, 36; ša ina pānija banu (ban-u) which is honorable in my sight 6, 39.—(HW 180b)

BAR a measure of some kind, 2, 56.

būri (בּוֹרִי, בּוֹר) well, cistern: ina būri (rū) ittuqut he fell into a well 11, r. 1.—(HW 164b)

bara, prs. ibarī, to see.—I Causative, lā ubarrī (u-bar-ri) I have not disclosed 16, 14.—(HW 182b)

bīrū (bīru) glance, sight: bīrit inī clear, plain sight; ina bīrit (bī-riṭ) ini lūməndid let him make it clearly understood (literally measure out in plain view) 1, 34.—(HW 183b)

bīrū (בּוֹרֵי) fortress, castle: šulmu ana bīrūt (bi-rat) greeting to the fortresses 7, 5; bīr-tišu the (literally his) fortress (ZA. ii. 321) 7, r. 10.—(HW 185b)

bīšū (בּוֹשְׁעָל) bad, evil: bi-išu 5, 13; dibbeka bīšūtu (bi-šu-u-tu) evil words about thee (cf. הֵנִעְבָּל בְּשָׁעָל, Gen. xxxvii. 2) 6, 6.—(HW 165b)

baṣū (properly ba-ašu in hām; cf. Eth. baš, bātā), prs. ibsū, ibasū, to be, exist.—Prs. sg. i-ba-aš-ši 14, 22; i-ba-aš-
šu-u-ni (mod. rel.) 8, r. 7; pl. i-ba-aš-šu-u 2, 12; 3, r. 5; i-baši’u (i-ba-ši-u) 15, r. 9.—(HW 188)

biṭu (ḇīṭ), pl. biṭāṭe, written ṇ, e-mēš, house; with reference to gods, temple: biṭ Marduk-erba the house of M-e. 19, r. 6; ina biṭi in the house of 9, r. 4; rab-biṭi maṣ-ṣum-doma 2, 52; biṭ ili temple 10, r. 1; ilu mār biṭi the god of the temple 20, 10; biṭ Naḫu the temple of N. 8, 12, r. 9; biṭāṭe ka-rāni stores-houses for wine 17, r. 1.—(HW 171)

biṭxallu riding horse: pl. biṭxallāti, ṣamal ša bit-xal-la-ti the cavalry 7, r. 22; cf. Hebraica, x. 199, 198.—(HW 190)

gabbru (usually in genit. gab-be) totality, all, every: generally placed after, and in apposition to, the word qualified; ma-ṣa-ṣrāte gab-bu all the guards 10, r. 6; qinnašu gab-bi his whole family 2, 8; māṭsuna gab-bi their whole country; bel ṭābāṭešu gab-bi all his partizanes 2, 24; šar-ṣunni gab-bi every šarrunnu 2, 51; agaš gab-bi all these parts, this country (literally all this) 2, 16.—(HW 192)

gamār (ḇamār), prt. igmurr, prs. igammar, to complete, to pay: tap-ṣuru igammar-ma (i-gam-mar-ma) he will pay a ransom 2, 40.—(HW 199)

gušûru (gašāru to make strong) beam, timber: pl. gušûre (gaš-šur-meš) annûte this timber (literally these beams) 7, r. 17.—(HW 207)

de’e (de’e) disease, plague: kima de’e (di-e) xurruru they are ravaged as though (by) a plague 2, 17.—(HW 297)

dibbu (ḇibbu), pl. dibbe, word, speech: dibbušu (dib-bu-šu) his word 20, r. 4; pl. dibbe (dib-bi) aga these words 5, r. 15; dibbe ka-ṭāmānûtu reliable words 1, 41; dibbeka (dib-bi-ka) biššîtu evil words about thee (cf. biššu) 6, 5; dibbâte (dib-bi-ku) ammes (dib-bi-ka-ṭe am-mes-ta) these things, such matters (e. g. šuru, aššur, aššur, thing) 18, 16.—(HW 209)

dababu, prt. idabub, prs. idábbub, to speak, converse: in-sišu ni-lišbubu (liš-bi-šu) let him converse with them 16, 12.—(O) same, iddëbub (i-dib-bi-ub) 2, 25; cf. dinu.—(HW 208)
dāku, prf. idāk, prs. idāk, to kill: šuxdā-ma...lā a-du-ku not willingly would I have slain 6, 16; tadūkā (ta-du-ka) ye have slain 2, 23; idūkū (i-du-ku) they slew II, r. 3; dūkā (du-u-ka) slay ye! 3, 10.—Infin. dāku, ana muṣ-xi dākika (gaz-ka) ilmā they have planned thy destruction 6, 22; ana dāki (gaz) iddināka they have given thee over to death 6, 11; ina pāni da-a-ku ša aṣiṣa in order to slay my brother 4, 15.—Q4 same, iddūkā (id-du-ku) they slew 3, 17; tadūkā (ta-ad-du-ka) ye have slain 2, 56.—(HW 212a)

diktu slaughter, slaying: di-k-ti dūkā slay ye! 3, 10.—(HW 212b)

diktu (Nisbeh form) troop of soldiers(?): ina qāt di-k-tu accompanied by a troop 2, 38.

dullu (dalālu to serve; ʾllmū to be poor, dependent) work, duty, service: dul-lu 6, 33; 7, r. 21; 15, 8.—(HW 219b)

dalāpu (dālā) to go: adālap (a-dal-lap) I will go 4, 22.

—(HW 217b below)

dāmu (dūm) blood: pl. dāmē (uš-meš) 15, r. 2, 6, 13, 17.—(HW 220a)

dinu (dīn) judgment, cause: di-i-ni ittišunu iddebub he upbraided them (literally plead a cause with them) 2, 25.—(HW 215a)

duppu (Syr. nḥ̄r) tablet, letter: duppu (im) Bel-upāq letter of B.-u. 20, 1.—(HW 226a)

dupšarru (Sumerian du₅ tablet + sarr to write) scribe, secretary: dupšar (a-na) māti the secretary of state 9, 1; dupšar (a-na) ekalli the secretary of the palace 19, 1. r. 5.—(HW 227b)—Of. note on 9, 1, p. 47.

deqū, prt. idqū, prs. idaqû, to gather, collect: qaṣṭaṣunu ... idqū (i-d-ku-u) they assembled their forces 3, r. 5; ebūru deqī (di-e-qi) the harvest is gathered 16, r. 10.—(HW 216a, sub ʾḥwā)

dārū (Nisbeh of dāru, ḫārū to endure), enduring, everlasting: šānāte dārāte never ending years 17, 9.—(HW 213b)

†

zagū, perhaps to stand.—5 uṣazgūšu (u-ṣa-az-gu-u-šu) they withhold it (i.e. cause to stop) 2, 59; di-nātu attû'a... u-ṣa-az-gu-u I have established (i.e. caused to stand firm) my rights, Behistun (III R. 39) 9.—(HW 260a, sub ḫārū)
zilliru (zi-il-li-ru) an Elamite official title 2, 11.—(HW 256)

zimu (zim) Dan. ii. 31, v. 6; properly, brightness) face, form, appearance: ximišu (zi-me-šu) malu his complete health (literally full form) 1, 14.—(HW 252)

zunu ruin; written a-an-meš 16, r. 8, where the plural sign (meš) has merely a collective force.—(HW 259)

Π (Χ)

xi lánu, xijalánu troops: xi-la-a-nu 4, 8; xi-ja-la-ni-a my troops 3, 22.—(HW 275)

xubtu bootby, prisoners (cf. xabátu): xubte (xu-ub-ti) etc. xtabtuni they captured 150 prisoners 3, 18–19.—(HW 269)

xabátu, prt. xubtu, to plunder, take prisoner: impv. plur. xubtu xubtánù (xu-ub-ta-a-nu) take prisoners!? (= xubtúni) 3, 11.—(Χ) xtabtúni (ix-tab-tu-ni) they captured 3, 19.—(HW 268)

xadú (☑) pleasure), prt. ixdu, ixdi, to rejoice, be glad.

xiázánu (Ĥ) prefect, superior: xa-za-nu ša bit Nabû the prefect of N. 8, 12.—(HW 272)

xišakum, prs. ixakim, to understand.—(ζ) lušakim (lušax-ki-im) I will give directions, explain 15, r. 19.—(HW 270)

xalqu fugitive, deserter: pl. xalqûte (xa-a-meš) 7, 9; xal-qu 245, 11; xal-qu-te 245, 5, r. 11.

xálqu (Eth. xalqu), prs. ixliq, prs. ixáliq, to flee: kí ix-li-qu when he fled 1, 10; ša ix-li-qä who fled 2, 5; add láxáliq (a-xal-li-qä) before I fled 2, 26.—(HW 279)

xamaṭta (xamadda) help, aid: xa-maṭ-ta 8, r. 17.—(HW 281, sub xamât)

xannû, xanniû (= annû) this: lakû sikru xa-ni-u this poor fellow 14, 10.—The following additional examples are taken from Harper's Letters: xa-an-ni-i H. 19, r. 12; H. 306, 10; H. 357, r. 10; xa-an-ni-e H. 355, 15; xa-ni-e H. 311, 13; xa-an-ni-ma H. 358, 29, r. 17; xa-an-nim-ma H. 362, r. 1.—Pl. xa-nu-u-te H. 121, 8; xa-nu-te H. 99, 6; H. 121, r. 10; xa-an-nu-ti H. 306, 5, r. 7.—(HW 284)

xasásu, prt. ixsus, prs. ixásas, to think, perceive, understand: if the king lâ xassu (xa-as-su) does not understand 5, r. 24.—(Χ) kî amât...ax-tas-su when I learn anything 2,
61. — ḫussu (xu-us-su) he is well informed 20, r. 6. — For these syncopated forms cf. § 97. — (HW 284°)  
 ḥepû, prt. ḫepû, prs. ḫepû, to destroy; altu mûxî ...  
 bit abija ḫipû (ix-pu-u) since he destroyed my father's house  
 4, 14. — (HW 286°)  
  
 xarâdu, prs. ixârid. — Qî ix-te-ri-di 15, 11. — (HW 290°)  
  
 xarâçu (Ḫûrû) properly to cut, then to decide, fix, establish:  
 xarâçu (xa-ra-çu) ša dibbe agâ confirmation of these words 5, r. 14; šenšunu xariq (xa-riq) he has accurate news of them 3, r. 25. — (HW 292°, sub xariq)  
  
 xarâru, prs. ixârar, to plow. — ḫ xurrurû (xur-ru-ru) they are ravaged (literally plowed up). — (HW 292°)  
  
  

τά'ābu (d, p? ṭabu), prs. ṭib, to oppress (?). — ḫ nax-  
naxâtu uth-α-u-bu they oppress, interfere with, the breathing  
15, r. 12. — (HW 722°, sub ( ולכן)  
  
taşbu (ḇap, ṭabu), prs. ṭib, to be good, well;  
taş-α-ba ana alâki the conditions are favorable for the journey  
(literally, it is good for going) 12, r. 3. 4. 5. 7; libbaka ... lū-  
taş-α-ba may thy heart be of good cheer 9, r. 3; lū-taş-α-ba 6,  
3; libbu ša šarri ... lū ṭas-α-ba 14, 30; lū ḫu-gα 16, r.  
12; libbu ša mār šarri ... lū ṭabšu (ṽu-gα-šu) 10, r.  
8. — (HW 299°)  
  
ṭābu (ḇa²) good, welfare: ṭābi li bī uth ṭābi širi(e)  
health of mind and body (ṭu-ub) 1, 4. 5; 10, 8. 9; 19, 6. 7;  
(ṽu-g-ub) 14, 6; 15, 5. 6; (ṭu-bi) 2, 2; 3, 2, 3. — (HW 300°)  
reads ṭa and explains as str. of ṭa ū in fin. 3 of ṭašu)  
  
ṭābtu, pl. ṭābṭe, benefit, kindness: ṭābṭe (mûn-xi-a)  
favors 6, 39; bel ṭābṭe (kn mûn-xi-a-meš) partisans,  
friends 2, 12. 24. 47. — (HW 301°)  
  
ṭebêtû, Ėbû, the tenth month of the Babylonian calendar;  
written iti-α-β 17, 13. — (HW 298°)  
  
ṭemu (ḇu²) news, information: ṭe-emu 1, 24; 2, 4; 3, r.  
15; šenšunu (ṭe-em-rû-nu) news about them 3, r. 24. — (HW  
297°; cf. Guthe's Ezra-Nehemiah, p. 35)  
  
įanu (חע) not: Ģanu (ja-nu-nu, i. e. Ģanu + interrog.  
enclitic u) is it not so? 6, 25. — (HW 49°)
\( \text{šu} \) me; šulmu ja-a-\( \ddot{s} \) it is well with (as to) me 6, 2. — (HW 51\(^a\))
\( \text{itupu} \) ši \( j \)-a-tu \( t \) that ship of mine 18, 6; \( j \)-a-tu lū tal-lika \( l \)t mine (i. e. my ship) go 18, r. 6.

\( \text{KU} \) (?), 1. 26.
\( \text{ki} \) (✂,Disable), written \( k \)-i-\( i \)-, \( k \)-i.—(1) Preposition, \( a s \), \( l i k e \), according to: \( k \)-i \( a d \) according to compact 1, 23.—(2) Conjunction; (a) \( \text{\( k \)-i} \)...ittalka when he arrives 2, 38; \( k \)-i \( y \)-\( b \)atu when he received 2, 47; \( k \)-i \( t \)-\( b \)ā when they reached 3, 13; \( k \)-i \( p \)-\( a \)-\( x \)-\( x \)-\( x \) having become afraid 3, 24; \( k \)-i \( u \)-\( p \)-ax\( x \)-\( x \) having assembled 2, 24; cf. also 1, 9. 12; 2, 7, 9. 51. 54; 5, 12. 15. 19; 20, 12;—(b) \( \text{\( k \)-i} \)...tal真正pa \( s \) thou sendest 1, 36; \( k \)-i...qibū if he wishes 5, r. 14; \( k \)-i...\( m \)-\( a \)-\( x \)-\( r \)-\( u \) if it be agreeable 2, 31; 4, 26; \( k \)-i...ax\( t \)-\( a \)-\( s \)-\( s \) if I learn 2, 60; \( k \)-i...\( s \)-\( a \)...x\( a \)-\( s \)-\( s \) if he does not understand 5, r. 21–24;—(c) \( \text{\( k \)-i} \)...\( ī \) they know that 4, 11;—(d) \( a s \), since, \( k \)...\( k \)-\( a \)-\( m \)-\( a \)-\( t \)-\( ū \)ni since it is bottled;—(e) although, \( k \)-i...\( u \)-\( s \)-\( e \)-\( ū \)du although he has applied for it 2, 59.—(3) Adverb, \( k \)-i...ša šaṭrā just as they (the letters) were written 5, r. 20; \( k \)-i...kī now...again (literally thus...thus, introducing direct discourse; cf. note ad loc.) 2, 14–15.—(HW 325\(^a\))

\( \text{ka-a-mānu} \) (i) Adjective, steadfast, reliable: pl. dibbe ka-a-mānu-tu (ka-a-a-ma-nu-tu) reliable words 1, 41.—(2) Adverb, lībbaka ka-a-a-ma-ni lū šāba may thy heart ever be of good cheer 9, r. 2.—(HW 321\(^a\))

\( \text{kibistu} \) (kabāšu, ḫēbū; properly, trampling, what is trampled under foot; cf. sīkīptu) base fellow, rascal: addan anāku qāṭā'a ina kībsāte (kīb-sa-tī) I will lay my hands upon the rascal 7, r. 8.

\( \text{kādu} \) military post, garrison(?); ka-a-du 3, 8, r. 2. 12.—(HW 725\(^a\))

\( \text{kālu} \) (חָלָה), prt. ikūl, to hold, bear.—\( \text{f} \) part. mukil (mu-kil) asāte charioteer (literally holder of the reins) 8, 21.—\( \text{t} \) uktil (u-k-tī-il) 15, 12.—(HW 319\(^a\))

\( \text{kālū} \) (ḵālū), prt. ikūl, iklā, prs. ikālū, to check, restrain.—\( \text{X} \) dāme ikkāli'ū (ik-ka-lī-u) the hemorrhage will be checked 15, r. 17.—(HW 329\(^a\))

\( \text{kalbu} \) (חַלְבּ) dog; kal-bi 2, 62.—(HW 328\(^a\))

\( \text{kilāle} \) (ḵīlālē). Eti. kēlē both; rābe-qīṣirja kilāle (kīlā-le) both my chiefs of battalion 7, r. 4.—(HW 331\(^a\))
kalâmu (= kâlu + ma) totality, all: ana mimma kalâmu (ka-la-mu) in regard to anything whatever 20, r. 3.—(HW 329a)

calâmu to see.—י to show lukallimûnâši (lu-kal-li-mu-na-si) let them show us 17, r. 4.—(HW 332a)

kîma (= kî + emphatic ma, Heb. יכּ) like, as: ki-ma de'ı as (with) a plague 2, 17.—(HW 326a)

kamâsu, prt. ikmîs, prs. ikâmîs (properly to bow, fall down), to settle, dwell, in a place; to remove (i.e., settle elsewhere): kî ikmîsû (ik-me-su) when they had removed, left 2, 9. The following examples are taken from Harper's Letters:
issuri ina bitika-ma kam-mu-sa-ka, if indeed thou art dwelling at home H. 97, 7–8; ilâni ammar ina Esaggil kam-mu-su-ni all the gods that dwell in Esaggil H. 119, 7–8; ilâni ammar ina bitî kam-mu-su-ni all the gods that dwell in the temple H. 120, 7–8; ıštu ál bit ıbah ka bît atta kam-mu-sa-ka-ni when you removed from the city of your father's house H. 46, 11.—(HW 336a)

kanû, י to care for, give heed to: ilku ana Ezida kunnâk (kun-na-ak) I pay heedful reverence to E. 26, 9.—(HW 337a)

kanâku, prt. iknu, to seal, execute a contract: astû iknu kûni (ik-nu-kû-uni) the officer who executed the contract 10, r. 8.—(HW 589a, sub קֻּלָּם)

kunukku seal, sealed document: kunukku (tak-sîn) ina qatîsûnu provided with a warrant 7, 8.—(HW 589a)

kenütû (ךּלָּם) loyalty: kenütka (ki-nu-t-ka) thy loyalty 6, 23.—(HW 329a)

kussû (קֻּלָּם) throne: kussî (qis-qe-za) 2, 6.—(HW 343a)

KAS-BU (or KAS-GID?) double hour: II kas-bu qaqqar two double hours of ground 3, 12.

kis(l)îimu Chislem, the ninth month of the Babylonian calendar: ili-kan 11, 6.—(HW 344a)

kaspu (קְסָפָה) silver, money: kas-pu 15, 10; 18, 7; ana kas-pî (azag-ud) for money 1, 27.—(HW 345a)

kasâru, prt. ikísir, prs. ikásir, to dam, check, confine.—N šâru ikásir (i-ka-sî-ir) the air will be kept away 15, r. 16.—(HW 345a)

kissûtu (= kissatu; Aram. קָסָטָא; קָסָטָה) fodder (for cattle, etc.): še ki-su-tu 18, 15, r. 8; še-ki-is-su-tu ana immăr u-si-meš H. 306, r. 12.
kúru (for kur'ū; Syr. הָלָךְ to fall ill) distress, trouble:
ša kūri (ku-ri) ḫīnāšu his eyes are diseased (ša like ḫī; cf. BA. i. 384 below) 14, 11.—(HW 352°)
kirū grove: kirū (gīš-sān) ša Ašur the (sacred) grove of Ašur 11, 9; k. ša Nabû of Nabû 8, 7.—(HW 353°)
karābu, prt. ikrub, prs. ikārab, to be gracious to, bless:
anā šarri likrubû (lik-ru-bu) may they bless, be gracious
to, the king 4, 4; 5, 4; 11, 5; 12, 9; 13, 8; 18, 5; 19, 6; lik-
ru-bu-šu may they bless him 12, 15.—(HW 350°)
karābu; ul kir-bi-kum (I sing. permans. like ẖixrikû?)
2, 61; cf. ul kīr-bi-kā H. 202, 7.
karāmu to bottle: 3 fem. permans. kar-ma-tu-u-ni is bot-
tled 17, 14; cf. note ad loc.
kurummatu provisions, food: pl. kurummatani (šuk-xi-a-a-ni) 2, 54, 57; kurummatini (šuk-xi-a-i-ni) 2, 53
our provisions.—(HW 354°)
karaunu wine: written giš-geš-tin 17, r. 6; bitāte kar-
ānu (e-geš-tin-meš) store-houses for wine 17, r. 1.—(HW
354°)
karaunu (modern Arabic جُرْح to purify) to sanctify, consecrate:
the city of Calah eršu ša Nabû tak-kar-ra-ar will con-
sacrate the couch of Nabû.—Cf. the liturgical text K. 164 (BA. ii.
635), ll. 13, 47.
kettu (properly feminine of kenu; מַכְו) truth: k-e-tu 16,
13.—(HW 323°)
kutallu (ןלד, Cant. ii. 19; Aram. כְּלָל, Dan. v. 5; כְּלָל, 
Ezr. v. 8, wall) side: ina ku-tal-li-šu-nu from their side 2,
20.—(HW 362°)

lā (לָ) not: 2, 26. 29. 65; 4, 16; 16, 14. 15; 19, r. 7, etc.—
(HW 363°)
lû (ל, ל; cf. Haupt in JHU. Cire., xiii., No. 114, 107, July '94).
(1) Asseverative particle, verily, indeed: lâ idû verily they know
4, 11.—(2) Preceptive particle, lû šulmu ana greeting to 7, 3;
8, 3; 10, 3, etc.; lû tallik lət it (the ship) come 17, r. 3; šər-
u lû idû may the king know 5, r. 27; libbaka lû ūḥbka
may thy heart be of good cheer 6, 3.—(HW 373°)
la'û (לַע), prs. ilâ'i, ilâ'i: ki ša ila-û as he pleases 4,
34; ki ša a-li-û as I please H. 402, r. 5.—(HW 364°)
libbu (לִבּוּ), written lib-bu (bi, ba), ša, ša-bi(ha, bu).—(1) heart, mind: libbaka lú ūbka may thy heart be of good cheer 6, 3 (cf. ūbu, ūb libbi ūb širi, cf. ūbu); ištu Šamaš libbašu isuša since Šamaš perverted his understanding 6, 8.—(2) middle, midst, and in this sense used with the prepositions ina, ana; ina libbi in, among 1, 30; 2, 2; 5, 17; 18, 7; ina libbi Upi’a at Opis 18, 12; ina libbi from, out of 8, 15; ina libbi balṭu they live upon it 2, 45; ina libbi in order that 1, 31; ina libbi ša because 6, 23; ana libbi ša ana until 6, 40.—(HW 367°)

libbû (=ina libbi); libbû (ša-bu-u) agâ through, by means of, this (measure) 4, 24.—(HW 368°)

labâru, prt. ilbur, prs. ilâbir to be, to become, old: inû, labûr (la-bar) pale length of reign 2, 3; 3,—(HW 370°)

laku weak, miserable: la-ku-u 14, 9.—(HW 378°)

lalû fulness, abundance: lâ-e balatî fulness, enjoyment of life 10, 10.—(HW 377°)

lamû, prt. ilmi, to surround, enclose, catch: ki il-mu-uni when they have caught 2, 51; ana muxû ḫâkika il-mu-u they have plotted (tried to encompass) thy destruction 6, 22.—(HW 379°)

lippu ( odp) to wind, wrap up, bandage, dressing: pl. lippe (li-ip-pi) 15, r. 7.

lâšu (=lâ šu, šu) there is not, there are not: muša-râne laaš-su there are no inscriptions 16, 20; gillâte laaš-su there are no shelters 17, r. 1.—(HW 386°)

ma, enclitic particle; draws the accent to the ultima of the word to which it is appended.—(1) Emphatic particle, minû iqabâni-ma what, indeed, can they say 6, 30; šuxdû-ma... lâ adâku not willingly, indeed, could I have slain 6, 14; nîn-dûma ilâni... ippušû-ma if only the gods will bestir themselves 2, 42; šûtû-ma that (god) indeed (here like כ in apodosis of conditional clause) 14, 26; bêlîjû-ma my lord 5, 6; ilâni-ma the gods 8, r. 1; emurû-ma they saw 3, 21.—(2) As conjunction, and; lilliîjû-ma let him come and 1, 34; ša itûrâma who returned and 2, 6; išemi-ma he will hear and 2, 40, etc.—(HW 380°; 387°)
mā thus, as follows; serves (like umma) to introduce direct discourse: ma-a 7, r. 6; 15, r. 4; 16, 19; 19, r. 5. 6.—(HW 387)

ma’adu abundance, profusion: dame ma’-a-di much blood (literally blood a profusion) 15, r. 6; zunnu ma’ada (ma’-a-da) much rain 16, r. 8.—(HW 380)

ma’ādu (𒀀𒃏), prt. im’id, prs. imá’id, to be much, numerous, abundant: permanrs. ma’ada (ma’-a-da) it is abundant 17, r. 7.—(HW 388)

MU-GA, apparently an ideogram, 6, 39.

MU-GI, rab mu-qi the chief m., an official title 15, r. 3.

madādu (𒃑𒃏), prt. imādud, prs. imandad, to measure.—

J lumandid (lu-man-di-id) let him measure out (cf. birtu) 1, 35.—(HW 393)

mudānu science (abstract of mudānu, a formation in -ān § 65, No. 35 from mudā, wise, 𒅀): in a là mudānu (mu-da-nu-te) unscientifically (literally without science) 15, r. 8.

mūxu properly top, summit (Sumerian mu-ix), written mūx-xi, mūx. Usually combined with the prepositions ina, ana, ulla.—(1) ina mūx-xi; (a) upon, over: ina mūx-xi (mūx) naxnaxête ša appar over, over, the nostrils 15, r. 9; ina mūx-xi (mūx) kādu over (in command of) the post 3, r. 2. 12; ina mūx-xi (mūx) bit belika ul tasdud thou hast not brought (fear and famine) upon thy lord’s house 6, 28.—(b) against: mën tiaqabûni-ma ina mūx-xi (mūx) ardu ša what can they say against a servant who, etc. 6, 30.—(c) to: ittalkûnu ina mūx-xi-ja they have come to me 19, r. 4.—(d) as to, in regard to: 6, 4. 33; 12, 10; 15, r. 1.—(c) for: soldiers are sent ina mūx-xi (mūx) xalqûte for, after, deserters 7, 9; ina mūx-xi namāte ša beliça ncalla I pray for my lord’s life 13, r. 7.—(2) ana mūx-xi; (a) towards, against: ana lubbi ana mūx-xi-ni tarāxuq that you may feel confidence in (towards) us 1, 32; emēqešu ana mūx-xi-ni là šāpar that he may not send his troops against us 2, 29; sixa ana mūx-xi (mūx) U. a rebellion against U. 3, r. 17.—(b) to, as for as: ana mūx-xi (mūx) 𒅁Ilgidû... kì itbû when they reached Irqida 3, 11.—(c) as to, in regard to: 2, 33; 20, 11.—(d) for: ana mūx-xi (mūx) kurummatini for our provisions (ye applied) 2, 53; ana mūx-xi (mūx) dākika ilmû they laid plans for thy destruction 6, 21; ana mūx-xi (mūx) abija for,
in behalf of, my father 20, 8.—(3) ultu muxxi after, since: ultu muxxi (mux) ša emurû-ma after they saw 3, 21; ultu muxxi (mux) ... ikkîru since, from the time that, he revolted 4, 11.—(HW 398b)

maxrû former (Nisbeh form): šarru maxrû (max-ru-u) the former king 2, 5.—(HW 403b)

maxâru, prt. imxur, prs. imáxar, properly to be in front (cf. ēlim to-morrow).—(1) to receive, accept, ki... maxru (max-ru) if it be acceptable, pleasing 2, 32; 4, 27; šumma maxîr (ma-xi-ir) same, 15, r. 18.—(2) to bring (properly to place in front of): tamâxarâni-ma (ta-ma-xa-ra-nim-ma) tanamādinānāšu ye shall bring and give us 2, 57.—(HW 400b)

maxîrû (םהתל, properly something received) price: ana maxîri (ki-lam) for sale 1, 36.—(HW 404b)

mukîl, see kâlu.

mala (properly fulness; accus. of mâlu = mal’u, מָלוּ, written ma-la, never ma-la-n) as much, many as: ma-la nišemû all that we may hear 1, 24; ma-la ibâšû all of them (literally as many as exist) 2, 12; 3, r. 5; ma-la dîbbûšu šu-lum so far as (as much as) his words were propitious 20, r. 4.—(HW 410b)

malû (מל産) full, complete: zimišû ma-la-a his perfect health (literally his full form) 1, 14.—(HW 411b)

minnâ, minnâ (min + ma) whatever, anything: min-ma anything 1, 36; ana mimma (nin) kalâma in regard to everything whatever 20, r. 3; mimma (nin) ša...bišu whatever was bad 12, 12.—(HW 418b). Cf. mi-nu, Eth. mí.

memeni (for man-man-ni) any, any one; ilânika šum-ma me-me-ni if any of thy gods 14, 24. Cf. the following, izirtû me-me-ni ina lîbbi šaṭrat is any curse written thereupon II. 31, 10; dûllu me-me-ni any work II. 109, r. 17; me-me-ni li ašalšu nobody has asked him II. 49, r. 23; ina mûxî me-me-ni li šallak I have control over nothing (or no one?) II 84, r. 6.—(HW 407b)

minu how? with ša, indefinite; mi-i-nu ša màr šarrî beli išaparrûni as the prince may command 8, r. 14.—(HW 406b)

minû what? mi-nu-u 6, 29; minû-ma (mi-nam-ma) why? 2, 22; (me-nam-ma) how? 6, 5.—(HW 417b)

mindeîma (cf. mindeîma) when, if: min (man)-di-e-ma ana šarrî belija iqâbî if he says to the king 5, r. 9.—Senn.
Bav. 40, arkiš min-di-ma Sin-axe-erba aggiš eziz-ma afterwards when Sennacherib became violently enraged.—(HW 416°)

minma, cf. mimma.

maççartu (maçaaru, 灞) guarā, watch (both abstract and concrete): maççartâ' a (en-nun-a-a) ša taqgurā the guard for which ye have kept 6, 37; ana ma-çar-ti lizzizû let them stand guard 7, r. 16; šulmu ana maççaratê (en-nun-meš) gabbu greeting to all the guards 10, r. 5.—(HW 478°)

maqatu, prt. imqut, prs. imāqut to fall.—N² ittuqut (i-tuqut, for intamqut, intauqut) he fell 11, r. 1.—(HW 424°)

mâru son: written â; màrušu ša the son of 1, 7; màr axâti nephew (sister's son) 1, 8; 3, r. 1; mûre axi nephews (brother's sons) 3, 15; màr mûre grandchildren 6, 40; màre bûnâti free born citizens (cf. banû) 3, 16; ilu màr biti the god of (son of) the temple 20, 10.—(HW 390°)

marçu sick, sick man, patient: mar-çi 15, r. 1.—(HW 426°)

marâçu (مارش) to be sick, ill: permans. maruç (ma-ru-ç) he is ill 1, 13.—(HW 426°)

maruštu (fem.of maršu, properly unclean) calamity, evil: ma-ru-uš-ti 2, 18.—(HW 428°)

mušu (form like kûru, for mušû), pl. mušûti (cf. موسى, مسی, Eth. mēṣēt), night: ūmi mušu day and night 13, r. 6.—(HW 429°)

mašçu, prt. imšû', to rob: kurûmûtani ša mašçu' (mašça-') our provisions which have been stolen 2, 57.—(HW 428°)

mašçu, 3 muššaru to leave, abandon; to let go, set loose (cf. Haupt in PAOS, March '94, evi): matsušu ina kuṭalli-sûnu muššarat (muššu-rat) their country fell away (was let loose) from their side 2, 20.—3 to leave, abandon: 3 Ma-dâktu undēser (un-diš-sir) he left (abandoned) Madâktu 2, 7.—(HW 428°)

muššarû, mušarû, musarû (from Sumerian mu name + sa to write, Assy. šišir šumu) inscription: muš-ša-ru-u 16, r. 3; pl. muššarâne (muš-ša-ra-ni-i) 16, 19.—(HW 421°)

mâtu (Syr. کُنَّا) land, country: written kûr 1, 9; 2, 9; 7, 6, etc.; ma-a-ti 4, 30; šar mâtâti (kûr-kûr) 3, 4; 4, 1. 4; 5, 1. 3, king of the world (literally of the countries).—(HW 434°)
matu (נָבָה), prt. imată, prs. imát, to die: permans. mitu (mi-i-tu) he died 5, 16.—(HW 395°)
mutir-piti (cf. pūtu, tāru) satellite: amel ġur-ru-pu-tu 5, r. 25.—(HW 517°)

nīburu (נִבְרֻ) ferry: ni-bu-ru 18, 13. r. 5. 13.—(HW 11°, nibiru.)
nāgiru, an official title, probably overseer, superintendent: amel ligir 2, 10.—(HW 447°)
nadû, prt. iddī, prs. inādī, to cast, cast down, lay: ana tarqi axāmīš na-du-u they are encamped (lie) opposite each other 3, r. 23.—Ω¹ qātsunnu ina libbi... it-ta-du-u they put their hand upon 3, r. 9.—(HW 448°)
nadānu (נָדָנִ) prt. iddin, iddan; prs. inādin, ināmdin, iddan, to give, place.—Prt. iddanakunušu (id-dan-nak-ku-nu-šu) he used to give you 2, 55; ana dāki iddinuška (id-dinu-ka) they have given thee over to destruction 6, 11; pišunu id-danunušu (id-dan-nu-nu) they sent a message (literally gave utterance) 3, 25; niddinūni (ni-din-u-ni) we gave 15, 10.—prs. addan (a-da-an) qāt’a’ā I will lay my hands 7, r. 7; ināmdinu (i-nam-di-nu) they give 2, 45; iddanu (id-dan-nu) they will give 13, r. 5; tanamdinānāšu (ta-nam-di-na-na-āšu) ye shall give us 2, 58.—PRTC. luddin (lu-ud-din) I will give 2, 28; liddinu (lid-di-nu) 14, 7; 15, 7; 17, 10; 19, 7; (lid-di-nu) 10, 12 may they give; niddin (ni-id-din) we will give (cohortative) 4, 32.—Ω¹ ittedinšunu (it-ti-din-šu-nu) he has given, sold, them 19, r. 2; pišu ittedin (it-ti-din) he has given command (properly utterance) 14, 27.—(HW 450°)
nadāru, prt. iddur, to lavish: ana bel ṭābātesu id-dur he used to lavish upon his partisans 2, 47.—N and Nth to be angry, rage.—The stem may be compared to Syr. ẓabbē mete, and so N and Nth would properly mean to overflow; cf. malī libbāti, libbāti imtaš, etc.—(HW 452°)
nazāzu (Eth. nāzāza to console, properly to support, to try to raise up, hold erect), prt. izziz, prs. izzaz, to stand: elippu... ina Bāb-bitqi ta-az-za the ship is (stands) at B-b. 18, 10; ina pānja izzazā (i-za-zu) they are (stand) with me 7, r. 23; lizzizū (li-zi-zu) let them stand 7, r. 16.—Ω¹ to place one’s self: ittišu it-ta-ši-i-zu (i.e. ittašizzū for ittažizū) they have sided with him 3, r. 20; ina muxxi
amātja tattāsizzā (ta-at-ta-ši-iz-za-’) ye can bear wit-
tness to (literally take your stand upon) my words 2, 31. In these
forms the š for z is merely due to dissimilation.—(HW 455°)

naxnaxtu ada of nostrils (cf. modern Arabic ḥafūsh) to speak
through the nose: ḥaxšu, ḥaxšu: pl. naxnaxetē (na-ax-na-
xi-e-te) ša apī 15, r. 10. Compare naxiru.

naxnaxutu (na-ax-na-xu-tu) breathing 15, r. 11.

nixēsu, prt. ixxxis, prs. ināxis, inamxis, to retire, go back,
go: ana Elamti ki ix-ixi-su when they had gone to Elam 5,
15; ana Elamti ul ix-ixi-is he has not gone to Elam 5,
r. 14.—(HW 458°)

naxiru (名义) nostrils: pi naxire (na-xi-ri) within the
nostrils 15, r. 14.—(HW 458°)

naxxartu (= namxartu, from maxāru to receive) receipt,
income: na-xar-tu 17, r. 13.—(HW 405°, namxartu)

nakru foe, enemy: nakru (אמל-ווע) u bûbûtu foe and
famine 6, 27.—(HW 456°)

nakaru (علام), prt. ikkir, to be strange, hostile; to revolt:
ina qát šarrī ik-ki-ru (mod. rel.) he revolted from the king
4, 13.—(HW 464°)

nimēlu (properly result of labor, عمل) produce, gain;
wellfare: ni-me-il-šu his welfare 12, r. 1.—(HW 89°)

nini (٪) were: ni-i-[ni]? 18, 15; cf. anīni.

nindēma (= mindēma, with assimilation of m to n) if:
nin-di-e-ma...iqābī if the king thinks 2, 36; nin-di-e-ma
...ippūšu-ma if they will bestir themselves 2, 41.

nasaxu, prt. issuix, prs. ināsax, to pluck, tear out, remove
with violence: libbašu issuxa (zi-xa) took away his under-
standing 6, 8.—(HW 471°)

nasikū (שם) prince: (אמל) na-si-ku 3, 14; pl. nasikāti
(אמל) na-si-ka-a-ti) authorities, rulers 3, 19.—(HW 472°)

napisātu (šmi) soul, life, properly breath: pl. nap-
ša-ate 8, r. 11. 18; zi-meš 13, r. 7 life; [balāt] na-piš-ti
13, r. 1–2; balāt napṣāte (tīn zi-meš) 4, 6; 5, 6; 20, 5
life; vih napṣāte (zi-meš) šūn u they are seven in number
(literally seven souls) 19, r. 1.—(HW 476°)

naçaru (نظم), prt. iqṣīrur, prs. ināgar, watch, keep,
protect: 2 pl. taçyurā (taṣ-γa[r-ra]) 6, 37.—Prep. 3 pl. liy-
ṣurū (li-iy-ṣu-ru) 8, r. 10.—Impv. sg. uṣrī (uṣ-ri) 4, 37;
pl. uṣrā (uṣ-ra) 3, 8.—(HW 477°)
niqû (properly libation, naqû to pour out; cf. לֹ ISIL אָ scraper) offering, sacrifice: written lu-sigisse 8, 18, r. 6.—(HW 479b)
nâru (נָרִ, נָרִ) river: written îd 2, 9; 3, r. 22.—(HW 440a)
niśu, pl. niše (נֵשַׂ, נֵשַׂ), people: written un, un-meš; niše (un-meš) bitini the people of our house 2, 55; niše (un-meš) ša ina Ninua the people of Nineveh 9, r. 5. As determinative before gentilic names, passim.—(HW 483a)
našû (נַשֵׁ), pret. iššî, pres. inâšî, to lift, carry, bring, take: iššû (iš-ša-) 5, 19, 20; iššâ-ma (iš-šam-ma) 5, r. 12 he brought; ša...iš-šu-û whom he got 9, r. 1; resîni nî-iš-î (ehortative) we will hold up our heads 17, r. 5.—Part. nâšî, estr. nâš; nâš šappâte (šaman-lal-meš) jar bearers 8, r. 6.—Nî ittanâšû (it-tan-na-aš-šû) they levy, collect 2, 50.—(HW 484a)
našpartu (šapâru) command, behest: na-aš-par-tu ša šarri the king’s behest 4, 22.—(HW 683b)

D

sebû (سابع) seventh: úmu sebû (vii kam) the seventh day 11, 6.—(HW 489b)
sâdu pasture(?): sa-a-du 1, 31, 39; see parâku, p. 76.
sixu (for six’û) revolt: si-xu anu muuxi U a revolt against U. 3, r. 17.—(HW 492b)
saxû to revolt: sixû (si-xu) šunûti they are in a state of revolt 2, 22.—(HW 492b). The intrans. as in qibû.
saxâru (סָכָּר), pret. isxur, to turn (intransitive).—יִ to re-turn, bring back: ilu...ussaxcû (u-sac-xî, cf. § i-1, 2) he will bring the god back 8, r. 3.—(HW 494a)
sikiptu (sakâpu) overthrow, defeat; as a term of reproach, smitten, accursed (cf. kibisti): si-kîp-ti Bel accursed of Bel 2, 39; si-kîp-ti Marduk aga K 84 (H 301), r. 17; si-kîp-ti Bel arrat ilâni smitten of Bel accursed of the gods K. 1250 (SK., ii. 59), 14.—(HW 490b)
sikru (=zikru, cf. sikru = zikru name, command, etc., partial assimilation of initial s to following k; placed in HW sub ול and לָל respectively) man: lakû si-ik-rû xanni’u that poor fellow 14, 10.
sunqu (sanâqu to squeeze, press; Syr. סַנִּ to need) need, famine: su-un-qu 2, 19.—(HW 505b)
pú (𐎳, 𐎳), genitive pi, mouth, then utterance, word: pi-i
náxlire within (properly in the mouth of, 𐎳) the nostrils 15,
r. 14; pi-i-šu-nu idanūnu they sent a message (literally
gave their utterance) 3, 24; pi-i-šu ittedin he has given his
command 14, 27.—(HW 523r.) Cf. pānu, pānātu, pūtu.
paxâru, pxt. ipxur, to gather, assemble (intransitive):
št̂ Akkadi ွ ni-ip-xur-ma ve, all Babylonia, will assemble 4,
29.—I transitive: bel ša-bā-tešu qabba ki u-pax-xir
having assembled all his adherents 2, 24; emūqesu ki u-pax-
xir having assembled his forces 3, r. 21; u-pax-xa-ru-ma
they collect 2, 44.—(HW 529v)
paxâtu (pexû to close, shut in) district, then for bel paxâ-
ti governor (𐎩𐎠): and ša-nam, bel paxâti or simply
paxâtu 5, 19; 18, 11.r. 2; 19, 9.—(HW 519v)
patâru (𐎩𐎠), pxt. iptur, prs. ipatâr, to break, cleave, loose.
—OŠ širtu ap-ta-šar I undid the bandage 14, 18.—(HW
522v)
palū regnal year, reign: labār pâle (OAD-e) length of reign
2, 3; 3, 4.—(HW 525v)
palâxu (Syr. ṣall to reverence, serve), pxt. ipalax, prs. ipâ-
lax, to fear, be afraid: kî ip-la-xu (sg.) 2, 7; kî ip-la-xu
(pl.) 3, 24 having become alarmed.—(HW 528v)
puluxtu fear, terror, panic: ina pu-lux-ti in a state of
panic 2, 18; pu-lux-ti ulteribû they are invaded by panic
2, 18.—(HW 528v)
pānu (𐎳𐎳; properly old plural of pû)—(1) face: pa-ni-
šu-nu ana 19S. šakû their faces turned towards (i.e., going
in the direction of) š. 2, 13.—(2) front, presence: ina pâni-
ja (ši-ja) izzazû they are with me (stand in my presence) 7, r. 22;
ingen pâni... qibî tell (say in the presence of) 19, r. 5; ina
pa-an šarri lirubû let them come into the king's presence 16,
10; qaqqar ina pa-ni-šu-nu rûqu a long stretch of ground
lay in front of them 3, 17; ina pa-ni dâku for the purpose of
killing 4, 14; ki ina pa-ni šarri maxru 4, 26; šumma pa-
an šarri maxir 15, r. 18 if it be acceptable to (before) the king
(cf. 2, 32); ana pa-ni-šu-nu ašûpar I will send to them 2,
38; ki... ana pa-ni-šu-nu ittâiku when he reaches them
(comes into their presence) 2, 39.—(HW 530v)
pānātu (fem. pl. of pānu) front (of space and time): ina
pa-nā-tu beforehand 7, 20.—(HW 531v)
paqâdu (𒄘ﭹ), pr. ipqi, prs. ipâqî, to command, appoint; ša...ap-ki-du whom I had appointed 3, r. 3; šulmu issika...lipqiḍu (lip-qi-du) may they ordain prosperity with thee 9, r. 10.—(HW 534b)

parâku, prt. iprik, prs. ipârik, to separate, shut off; lock.— Qi ši...iṣṭen immeru ana šâdu ša Elamti ip-te-irkû (constructio pragnans) if a single sheep (is separated from your flocks and) gets over to the Elamite pasture? 1, 40.—(HW 539b)

parâsu, prt. iprus, prs. ipâras, to decide (properly to cut): ana pa-ra-su ša šarruppi inamdinu they place (the grain) under the charge (subject to the decision) of the šarruppu 2, 44; similarly pa-ra-su ša šarruppi 2, 48.—(HW 542b)

parap, five-sixths: parap (kingusili) kaspī five-sixths of a shekel 15, 10.—(HW 538e, parab)

parçu (مراجعة) command, ordinance: pl. parqe (pa-ar-qi) ša ilâni the commands of the gods 8, r. 10.—(HW 544b)

paširâtû (properly explanation; pašaru to loose, solve; نت) guarantee, credentials: pa-ši-rat-ti...luṣebilšu I will send it (the royal signet) as a guarantee (i.e., to give force to my request) 2, 35; šipirtâ pa-ši-rat-ti...ašapar I will send my (simple) message as a guarantee (i.e., my message will be guarantee enough for them) 2, 37.

pûtu (fem. of pû), front, entrance, border: mutir-pûtu ( Amendments pu-tu) satellite, body-guard (properly he who stood at the entrance and turned back those approaching) 5, r. 25. —(HW 517b)

pittû (for pit'û, ١٣٥٢٣) moment, twinkling; only in adverbial expressions ina pittû, appittûa (=ana pitti-ma), etc.: ina pi-it-ti immediately 10, r. 5.—(HW 553b)

ג

çašbu (for çabbu, çab'û; كم) man, soldier: pl. çâbe, written erim-mes 3, 6; erim-mes 7, 12, r. 2, 5, 9; gâblâ a ( Amendments erim-mes-a) my men 7, r. 19.—(HW 557b)

cibû (Aram. نبت) to wish, desire: kî...qi-bu-u if he wishes 5, r. 18. The i in cibû is the intransitive i as in qîrxu small = qâxîr, Arabic nijs unclean = najis, etc. (Barth, § 21).—(HW 558b)
çabátu (חֵבָּתָו), where ה is due to influence of י to grasp, seize, take: kî iq-ba-tu when he received 2, 47; qâtsu kî aq-ba-tu when I had taken his hand (i.e., taken him under my protection) 1, 12; adî zîmišu malâ iqâbatu (i-çab-ba-tu) as soon as he regains complete health 1, 15; içâbatu-ma (i-çab-ba-tu-ma), they will seize him and 2, 42; ana mûxî qâ-ba-tu (infin.) with reference to the capture 2, 33; šîrtu ša ina libbi qâ-bit-u-ni (permans.) the landage which held it on 14, 18.—כָּל to seize, take: iq-çab-tu they seize 2, 53; adî... iq-çab-tu they made terms (undertook agreements) 3, r. 3; a dan-nu ša šulum adî ūmi rebî iç-çab-ta he fixed on (took) the (literally up to) the fourth day as the propitious occasion 20, r. 2. —ס xi'îlānu tu-ša-aç-bat-ma (ellipsis of xarrānu) put troops upon the march 4, 9.—(rW 560a)

çibûtu wish, desire: ana çî-bu-tu bel šarrâni in accordance with the wish of the lord of kings 2, 60.—(rW 559a)

çîxru (for çaxîru, çaxru, סַגָּרְקָה, fem. șaxîrtu and șixîrtu) little, small: ubâni qi-xi-ir-te the little finger 14, 23.—(rW 568a)

çûllû (כּוּל) to pray: 1 sg. u-çal-ī 4, 7; u-çal-li 5, 7; 20, 6; u-çal-la 13, r. 9 I pray.—(rW 567a)

cillattu (כֵלָתָה, כָלָתָה) shelter, cover: pl. qi-îl-la-a-te shelters (for storage of wine) 17, 15.

câtu (properly pl. of çitu, כְּתָו; açû to go out) exit, end: ana ç-a-at ûme to the end of time 8, r. 21.—(rW 239a)

p

Q[A, a measure: ana i qa a-an x bar a-an ten bar for one qa 2, 56; i qa aklišu one qa of his food 8, r. 8.

qebû (Aram. כָּבָּבָו to fix?), prt. iqebî, prs. iqebî to say, speak, command.—Prt. ša...aq-bu-u-nu, whom I mentioned 16, 7; amât ša...aqbâkunušu (aq-bak-ku-nu-šu) the word which I spoke to you 2, 27.—Prs. là qăbásunu (a-qab-ba-aš-su-ru) I do not tell them 16, 15; mindéma iqebî (i-qeb-ib) if he says 5, r. 9; mindéma šarru i-qeb-bi if the king thinks (says to himself) 2, 36; minâma...içâbâqa (i-qab-ba-am-ma) how can he speak 6, 6; i-qab-bu-u they say 2, 14; minû iqâbûnuša (i-qab-bu-nim-ma) what can they say? 6, 30.—Prec. šarru li-qeb-bi (prs. Qal, or Piel?) let the king give orders 17, r. 3; liq-bu-u may they com-
mand i, 6 ; 5, r. 21.—Inv. fem. qi-bi① say! 19, r. 5.—Q② iq-te-bi-a he says 15, r. 4 ; iq-tabunišu (iq-ta-bu-niš-su) they said to him 1, 28.—(HW 577③)

qallu servant, slave: written amel gal-la 5, r. 7. 16.—(HW 585④)

qinnu ((web) nest, family: amel qin-na-aš-su gabbī all his family 2, 8.—(HW 588⑤)

qāpu, prt. iqip, prs. iqāp to believe, trust, entrust.—Prs. šarru là i-qāp-su let not the king believe him 5, r. 11 ; 1. a-qip-pu-٣ (§ 115) I believe 6, 32.—I ša u-ka-ip-[u]-ni who have appointed, put in charge 7, r. 13.—(HW 589⑥)

qiçru (qaçaru to bind) band, battalion: rabe-qiçir (amel gal-ki-qir-meš) chiefs of battalion, majors 7, 10. r. 3.—(HW 591⑦)

qaqqadu (םי) head, top, tip: qaqqad (sag-du) ubâni gixiṭi the tip of the little finger 14, 22.—(HW 592⑧)

qarádu, prt. iq-ri-dan-nu 3, r. 13.

qarçu piece: qarçu akâlu (Syr. נציצות) to slander, calumniate (properly to eat the pieces): qar-qi-ka ina paniṣa ekulu he slandered thee before me 6, 9.—(HW 593⑨)

qāṣu, prt. iqis to grant, bestow: liqisâ (li-ki-su) may they grant 2, 4 ; 3, 5.—(HW 594⑩)

qaṣtu (ן) pl. qaṣṭi.(1) bow: ina qaṣṭi (giš-paN) ramiti with bow relaxed, unstrung 2, 42 (cf. ינשפי, Ps. lxviii. 57 ; Hos. vii. 16).—(2) force, troops: qaṣṭa (giš-paN) sunu màla ibâṣu kî idqû having mustered their entire force 3, r. 4.—(HW 595⑪)

qatū, dual. qatā, hand: qa-ta-a-a (i.e. qaṭā’da) my hands 7, r. 8 ; elsewhere written šu ; ša ina qát D... nusebila which (i.e. the letters) we sent by (ןיב) D, 5, r. 23 ; ina qát dikitu accompanied by a troop 2, 38 ; kunukku ina qâti-šunu provided with a warrant 7, 8 ; qâtsu ki aṣbaṭa having taken his hand (i.e. given him my protection) 1, 12 ; ina qát from 1, 27 ; 2, 60.—(HW 596⑫)

qatū to come to an end, perish: 2 sg. perms. qatâta, ina libbi ša itti bit belika qa-ta-a-ta because thou wouldst have perished with thy lord’s house 6, 19.—(HW 597⑬)

rabû (רû), estr. rab, great: rab biṭi (amel gal e) major-domo 2, 52 ; rab qiçir (cf. qiçru) chief of battalion, major 7, 10. r. 3 ; rab mu-qi 15, r. 3.—(HW 609⑭)
rubū (cf. rabû) magnate, noble: rubešu (amēl gal-mēš-šu) his nobles 2, 40.—(HW 610a)
rebū (רבע) fourth: ūmu rebū (tv-kam) the fourth day
(of the month) 8, 10; 12, r. 6; 20, r. 2.—(HW 608a)
rixu remaining, the rest of: pl. rixûte (ri-xu-te) the rest
(of the inscriptions, muššarâni) 16, r. 5.—(HW 618a)
raxāçu (רקסע) 28, Dan. iii. 28), prt. irxuç, prs. irāxuq, to trust, to have confidence in: ina libbi ana muxxiši ta-
ra-ax-xu-uq in order that you may have confidence in us 1, 32.
—(HW 617a)
rixtu (stem רֶּקֶטּ, ?) pl. rixāti and rixēti, salutation, greet-
ing: ri-x-a-te ša Nabû greetings from Nabû 10, r. 1.—(HW 616a)
rakāsu (רקיוסע), pr. irkus, to bind.—J tal’itu ina 
muxxi urchakis (ur-ta-ki-is) I had applied (bound on) a
dressing 14, 13.—(HW 629a)
rāmu (רָּמֻ) 20, Dan. iii. 28), prt. irām, irem, prs. irām to love:
ardu ša bi lēši i-ram-mu a servant who loves his lord’s
house 6, 31;—prt. rā’imu (ra-î-i-mu) loving 2, 62.—(HW 603a)
remu (for rahmu) grace, favor, mercy: remu (ri-mu) aš-
kunâka I have shown thee favor 6, 24.—(HW 604a)
ramû (רָמה), prt. irmi, to throw, throw down, lay; intrans. to be slack, relaxed.—J šubat çabe rammi (ra-am- 
me, impr.) establish a military post 1, r. 6.—(HW 622a)
ramû relaxed: ina qaṣti ramiti (ra-mi-tî) with bow
relaxed, unstrung (cf. qaṣtu) 2, 42.—(HW 623a)
rāmānu (properly highness, רַמַּן) self: ra-man-šu himself
2, 41.—(HW 624a)
råqu (רָּקִ), prt. iriq, to be, or become, distant; to depart:
li-liša kulimānu lîpušu li-ri-qu-u-ni let them come,
perform their duty, and depart II. 386, r. 3–5.—J Ašur 
urāqanî-ma (u-raq-an-nî-ma) Ašur withholds me, keeps 
me far from 6, 13.—(HW 605a)
råqu (רָּקִ) distant, remote: qaqqar ina pānišunu ru-
qu-qa they had a long stretch of ground before them 3, 18;
[ûme] ru-qu-u-te distant days 13, r. 3.—(HW 605a)
rešu (רָּשִ) 28, Dan. iii. 28), —(1) head: rešni (ri-îš-ni) nišši we
will lift up our heads (be all right) 17, r. 5.—(2) officier: written
amēl sag, 19, r. 8; pl. amēl sag-mēš 7, r. 1.—(HW 606a)
ratamu (דָּרָם), pr.t. i.r.t.u.m, to bind, wrap: ina appišu ir-tu-mu (which) covered (enveloped) his face (nose) 14, 14.

ša (originally šā, and properly “accusative” of šū he).—(1) Demonstrative pronoun, that one, those: šem Pāqūdu ša ina aT. the Pukdeans (viz.) those in T. 1, 19; ināšu ša kūri his eyes are diseased (those of disease, like ŭ with genit.) 14, 11; ša bitxallāti the cavalry (they of riding horses) 7, r. 22.—(2) Relative pronoun, who, which, for all genders, numbers and cases: 2, 5, 23, 57, 60; 3, 15; 5, 12; 16, 6, etc.—(3) Preposition, sign of the genitive, of, 1, 5, 7, 8; 2, 4, 16, 38, 45; 3, 6, 13, 14; 10, r. 7; 11, 9, etc.; (as further development of this usage) from, ša libbi adri ekallī from the palace enclosure (he will go, etc. 8, 16; dāme ša appišu illakūni blood comes from his nose 15, r. 2.—(4) Conjunction, that: apil šipri ibāšu ša a messenger has come to him (with the news) that 1, 17.—(5) Used in a variety of compound expressions; ina libbi ša because 6, 17, 23; aditi ša until 5, r. 13; ultu muxxi ša since, after 3, 21; 4, 11–12; kī ša as 4, 34; howe 5, r. 20; if 5, r. 21–22.—(HW 630a)

šū.—(1) Pers. pronoun, he, fem. šī she, pl. masc. šunu, šunu, fem. šina, they; šu-Š he 5, 9, 11, 17; 6, 29; šu-Š they 2, 37; 7, r. 7, 22; 8, r. 10; 19, r. 1.—(2) Demonstrative pronoun, this, that, pl. šunāti(u), fem. šināti, šinātina: elippu šī-i that ship 18, 6; šu-Š eteqa illaka this is the route he will follow 8, r. 4; šīšu šu-nu-tu these (people) are in revolt 22; šu-nu-ti-ma...liqib ša let these (men) tell 5, r. 19.—(HW 646a)

še’u grain, corn: še’ (šē-ar) šibu (cf. šibšu) 2, 43, 48.—(HW 631a)

ša’alu (שָׁלַע, יָלָע), pr.t. iš’al, prs. iš’al, to ask, inquire: aša’al I will make inquiries 7, r. 6; kī aš’-a-lu when I asked 20, 13; liš’-al let him question 5, r. 26; liš’-al-šu let some one (subject indefinite) question him 3, r. 25.—(HW 633a)

ši’aru, šeru (שִׁאָרֻ, שֵׁרֻ) morning, morrow: ina ši’a-ri tomorrow 15, r. 18.—(HW 635a)

šabatu Shebat, the eleventh month of the Babylonian calendar: written 1r1-Š, 8, r. 16.—(HW 638a)
šībsu tax, impost, rent, apparently paid in kind: še šīb-šī
tax-corn, grain levied as an impost 2, 43; še' agā ša šīb-šī
this tax-corn 2, 48; si-ib-šu eqli the rent of a field Str. Nbn.
167, 2; 753, 9.—Cf. KB. iv. 53 n.
šubtu (ašābu, 𒊲)
šubat, (ku) gābe a military post 7, r. 5.—(2) ambush: šu-
ub-tu ina pānātu usšošibu he had laid an ambush before-
hand 7, 20.—(HW 246° ; AJSL. xiv. 3)
šadādu, prt. išūd, ilūd, to draw, bring: mat Elam ti
ilūdā-ma (il-du-da-am-ma) brought on Elam (against us)
4, 13; nakru u būbūti..., ul taš-du-ud fēc and famine
thou host not brought on 6, 29.—(HW 64°)
šuxū (from xadū; form like šurbū, šušqū, § 65, No.
33b) glad, willing: šu-ux-du-u-ma..., là not willingly 16,
14.
šāturū (šatūrū), prt. išṭur, prs. išāṭar, to write: ki
ša šatārā (šat-rā) how they (the letters) were written 5, r. 29;
lišṭurū (liš-tu-ru) let them write 16, r. 4, 6.—(HW 651°)
šaknu (šakānu),—(1) deputy, lieutenant: šaknu tišunu
(anal ša-nu-meš-šu-nu) their deputies 7, r. 13; ša-ak-nu Bel
the deputy, representative of Bel, Sarg. Cyl. 1.—(2) governor,
iv. the deputy of the king.—(HW 659°)
šakānu (šakānu), prt. iškun, prs. iškān, to place,
make, do.—Prt. remu aškunakā (aš-kun-ak-ka) I have
shown thee favor 6, 25; xamaṭṭa iškununi (ša-nu-uni) they
rendered aid 8, r. 17; là nis-kun we could not place 16, r. 1.—
Prs. i-šak-kan 2, 65; niškānuni we would (like to) place
17, r. 2.—Prc. liškunā (liš-ku-ru) let them place 15, r. 13;
16, r. 7; āka ni-š-kun where shall we place? 17, r. 8.—Per-
mans., pānišunu ana Šš. šaknū (šak-nu) with their faces
turned towards Šš. (circumstantial clause) 2, 13–14.—Nī̄ itti
sūnqā ina mátišunu it-taš-kiš when need came (was laid)
on their land 2, 19.—(HW 657°)
šalību (šalību), fex: written lub-a 11, 7.—
(HW 634°)
šulmu (šalāmu), prs. šulum, welfare, prosperity: usually
written di-mu; sulmu..., lipqiḍā may they ordain pro-
perity 9, r. 4, 7; adabunu ša šulūm the propitious occasion
20, r. 1; mála dibbušu šulūm so far as his words were fa-
vorable 20, r. 5; šulmu īššī it is well with me 6, 2; šulmu
adānnīš all goes well 14, 8, 28.—Especially frequent in formulas
vol. xii.
of greeting, šulmu, šulmu adanniš, ana šarri, etc., greeting (welfare), a hearty greeting (welfare exceedingly) to the king, etc., 7, 3, 8; 8, 3; 9, 4; 12, 5; 13, 3; 14, 3, etc.—(HW 604°)

šalamu (םלאם), prt. išlim, prs. išālim, to be whole, complete, perfect.—I našparta ša šarri u-šal-lam I will fulfill the king’s command 4, 23; lu-šal-li-mu-ka may they keep thee whole 9, 10; lu-šal-li-mu lipušū may they perfectly perform 8, r. 13.—(HW 663°)

šališu (שָלִישּ), ordinal number, third: ūmu šališu (III KAM) the third day 8, 7.—(HW 666°)

šumu (שָמוּ, stem בָּמָה, pl. šumāte (בָּמָה), name: šu-mu ili the name of the god 1, 22.—(HW 666°)

šemū (םֶמּ), prt. išmī, prs. išēmī, to hear: išēmi-ma (i-šim-m-i-e-ma) he will hear and 2, 40; ašēmiš (a-šim-meš) I will hear it 6, 7; māla nišēmū (ni-šim-m-u) as much as we may hear 1, 24; šulmū lašmī (la-aš-me) let me hear (his) welfare (i.e. how he does) 15, r. 19.—N tattashmā’innī (ta(?)-taš-m-a-i-n-ni) ye heard me 2, 30. Harper, following Pinches (IV°, 52, No. 2), reads the first character, conjuncturally, ri, tal, but some form of šemū is clearly required here.—5 ul ušēmū (u-aš-aš-mu) I have not informed (or prs.)? 2, 62.—(HW 672°)

šummu 7, r. 7; šum-ma 14, 24; 15, r. 18.—(HW 670°)

šunu they, cf. šū.

šānū (for šāni’u, šāniju), ordinal number, second: ūmu šānū (II KAM) the second day 12, r. 5.—(HW 674°)

šinā (שִׁנָּה) two: šinā (u-ta) aqā šanāte these two years 6, 26.—(HW 674°)

šunāti they, those, cf. šū.

šupalū (שְׁעַפַלū) lower part: for ana šu-pal šāru 2, 9, rendered southward, cf. tāmtim šaplanu as applied to the Persian Gulf, Zāba šaplītu the Lower Zab, etc.; šupilal šārī would be a construction relation (like ə♭ añt), meaning literally the lower (i.e. the southern) wind.—(HW 681°)

šipru (cf. Heb. צִפָּר message, letter, writing, book; צִפָּר is an Assyrian loanword, therefore D for š) message: apil šipri (amesh A·KIN) messenger 1, 17. 33; 2, 38; 4, 27; 16, 8.—(HW 683°)

šapāru (שָפַר, to set out, journey), prt. išpur, prs. išapar, to send, send word, often with idea of command im-
plied.—Prt. ʾiš-pu-ra 4, 8; ʾiš-[pu-ra-ni] 4, 21; 2. taš-par 6, 5, 35; 1. ʾaš-pu-ra 3, r. 24.—Prs. sg. ʾiš-pa-par 2, 29; 16, 17; ʾiš-pa-par-an-ni sends to command me 8, r. 15; 2. taš-par 4, 10; 1. ʾaš-par 2, 38; ʾašāparāšu (ašap-pa-raš-šu) I will send him 1, 16; pl. ʾišāparānišu (ʾišap-pa-ru-niš-šu) they will send him 2, 43; 1. nišāparāka (nišap-pa-rak-ka) we will send to thee 1, 25.—Prc. ʾiš-pu-ra let him send orders 7, r. 14.—Qui. 1. same: issapra (ʾišap-ra) 16, 18; 2. tal-ta-ra 1, 37; 1. assapra (ʾašap-ra) 16, r. 3; al-ta-ra 1, 42; 3, 7, r. 14; 4, 33; 5, r. 27; assaparšunu (ašap-par-šu-nu) I sent them 7, 10; assaparašunu (ašap-par-šu-nu) I sent, have sent, them 16, 9; assaparašunu (ašap-par-šu-nu) I sent word to them 7, r. 5.—(HW 682a)

The primitive meaning of the stem šapara may be to be swift, transit. to dispatch; šapparu wild goat (whence šaparu) may be the swift one; see Proc. Am. Or. Soc., Oct. ’98, p. cclxxv, n. 4; Report of the U. S. National Museum for 1892, pp. 437-450.

šīpirtu (fem. of šipru) message, letter: šīpirtā (ši-pir-ta-a) my message 2, 37; pl. šīpirēti (ši-pir-e-ti) letters 5, 17; 19. r. 12. 19. 22.—(HW 683a)

šappatu, pl. šappāte (better, perhaps, sappatu; cf. Heb. יַנְסָפְפָא šānēspāe, dishes), jar: šāš-sappāte (šāman-lal-mēš) jar-bearers 8, r. 6; for the ideogram šāman cf. Be. 1, (PSBA. Dec. ’88) Col. I, 6.—(HW 681b)

šāru (םֵוָוִו, שֵוָו) wind.—(1) point of the compass: ana ša-a-ru southward (cf. šupālu) 2, 19.—(2) air: ša-a-ru ikkasir the air will be kept away 15, r. 16.—(HW 635b)

šīru (םיֵוָו) pl. šīrē flesh, body: šūb širē (uzu-mēš) welfare, health of body 1, 5; 2, 2; šūb širē (uzu-mēš) 3, 3; 10, 9; 14, 6; 15, 6; 19, 7.—(HW 634b)

šāru (םֵוָו), cstr. šar, pl. šarrāni, king: written lugal 1, 15; 2, 5, 28, etc.—pl. lugal-mēš 1, 1, 5; 2, 1, 3, etc.—mār šarri (du lugal) prince 8, 1, 3, 5. 11. r. 12. 14. 18; 10, 1, 3, 11. r. 3, 7; 15, 8.—(HW 692b)

šīrtu (םירָו), properly strip; šarātu to tear, cut, (טָּרֵּשׁ, שָׁרָטֵּשׁ) bandage: ši-ir-tu 14, 17.—(HW 690b)

šārku pās: šar-kū 14, 20.—(HW 692b, sub פָּשָׁרֶה)

šārneppu, Elamite official title: ša-ar-nu-up-pu 2, 45; ša-ar-nu-up-pī 2, 48, 51.

šārātē (fem. plural of šāru wind, = Windbeutelen?) lies, treason: šipirēti agā ša ša-ra-a-tē these treasonable letters 5, r. 20; ša-ra-te-e-šu (i.e. šārātēšu) là tašēmā do not listen to his lies 11. 301, 19.—(HW 648b)
šarrūtu (abstract from šarru) royalty, sovereignty: šarru-ut-ka thy sovereignty 8, r. 20.—(HW 693a)
šūtu he, that one: šu-tu-ma that (god) indeed 14, 26.—(HW 649b)
šattu (for šantu, šanû, ša en) year: pl. šanâte (mu-ân-na-meš) 5, 8; 6, 26; 17, 8.—(HW 673a)

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tebû (تَب ع to follow), prt. itbî, prs. itâbî, itêbî, to march, go (especially with hostile intent): kî it-bû-u when they came (had marched) 3, 13; it-[bu-uni] they marched 3, r. 7; ti-bûnu tebû (ti-ba-) make ye a raid! 3, 9.—Qšbî it-te-ni-libbu-u they had come (marched) 3, 28.—(HW 698b)
tibnu (تَب نَس) straw: written še-in-nu 18, 15, r. 8.—(HW 700b)
tibânu (tibânu) raid, incursion (tebû): ti-ba-ânu tebû made ye a raid 3, 9.
taziru, an official title: amal ta-zi-ru 7, r. 11.
tal'îtu (stem Ṽl?) (surgical) dressing: ta-al-i-tu 14, 12. 19; ta-al-i-îte 14, 21.—(HW 366a)
tullummâ'u, apparently a term of reproach; šunu tullu-um-ma-1'-u they are ... 2, 37.
timâli, itimâli (تَم إل) yesterday: ina ti-ma-li 14, 15; 15, r. 5.—(HW 158a)
tapšuru (pašaru) ransom: tap-šu-ru igâmar-ma he will pay a ransom 2, 40.
târu (تَر) to spy out, properly to go about, like šaru (سر), prt. itâru, prs. itâru, to turn, return: ša ... [i-tu-ra]-am-ma (i.e. iturâ-ma) who returned 2, 6; ūmu rebû târû (oûr. šu) ša Nabû on the fourth day (will take place) the return of Nabû 8, 10.—I Transitive, utûrâka (u-tar-rak-ka I will return to thee, requite thee 6, 40; nu-te-râ-ma (nu-ter-ra-am-ma) we will restore 4, 31.—(HW 701b)
tarçu (tarçû to stretch out) properly direction: ana tar-çî axâmiš opposite one another 3, r. 22.—(HW 715a)

INDEX OF PROPER NAMES.

N

E-ana (Assyr. Bit šame), House of Heaven, name of the temple of Ištar at Erech, 4, 3; 5, 3.
Uba'anat (Uba-anat), a tribe dwelling on the western frontier of Elam, 1, 30.
Idû'a (I-dû-u-a), servant of Kudurrû, 5, r. 15.
Adjadi'a (Ad-ja-di'-a), a noble of the city of Irgidu and father of Dalán, 3, 16.

Adar (dingir-bar 14, 5; 15, 4) spouse of the goddess Gula; both deities often invoked by physicians, as patrons of the healing art.

E-zida (Assyr. Bitu kenu) The True Temple, name of the temple of Nabû at Borsippa, 20, 7.—(HW 329)

Akkadî, māt (kur ur-i-ki) 4, 29; 5, 10, Babylonia.—Cf. Lehmann, Šamaššumukin, i. p. 68 ff.

Ulâ'a (in U-la-a-a), the river Euxine (Ὀλύμπιον, Ἐλλάδος), i.e. the modern Kerkha (against Delitzsch, Paradies, p. 329); see Johns Hopkins University Circulars, No. 114, p. 111; cf. Part I. of this article (vol. xviii. p. 145, n. 1).

Elamtu, māt, Elam (オリュム, Ἑλλάδος, Ἐλλαδός), properly Highland; written kur nim-ma-ki, 1, 9, 37; 2, 4, 17.
44; 3, 9, 7; 15; 4, 13; 5, 9, 10. 14, 16, r. 10. 13.—Cf. Haupt, Assy. E-cowel, p. 14 ff.; Delitzsch, Paradies, p. 320 ff.

Amedirra (A-me-dir-ra), an Elamite, father of the rebel Ummanišaš, 3, r. 16.

Ummaxaldâšu, Ummaladas, son of Attametu, king of Elam [um-ma-xal-da]-a-šu, 2, 5; um-ma-xal-da-a-šu, 2, 23.
34. 35. 58; 3, r. 17; um-ma-xal-da-šu, 3, r. 20.—The name is written U-mm-an-al-da-si (var. das), KB. ii. 194, 112; 196, 2; U-mm-an-al-da-a-ši, ibid. 246, 74; cf. also Xum-ba-ša-l-da-šu, ibid. 280, 31, 33.

Umxulumâ' (Um-xu-lu-ma-'), an Elamite noble, 2, 22.
46, 54.

Ammaladin (Am-ma-la-din), prince of Išši'an, 3, 13.

Ummanišaš;—(1) king of Elam, son of Urtaku; U-mm-an-i-gaš, 6, 9. 21.—(2) son of Amedirra, rebelled against Ummalanadas; U-mm-an-ni-gaš, 3, r. 16.

Ummannašmaš (Um-man-ši-maš), an Elamite official (Nâ-gir), 2, 11.

Undadu (U-n-da-du), an Elamite official (zilliru), 2, 11.

Upi'a (U-pi-a), Opis, a city at the junction of the Tigris with the Adhem, 18, 12. r. 7.—Cf. Part I. of this article (vol. xviii. p. 171).

Iqiša-aplu (ba-aša-a), (The god) has bestowed a son, 3, r. 10. 23.

Arba'il (atah-ta-ta-dingir), Arbela, properly The city of the four gods, 9, 7; 10, 7; 19, 5.—(Delitzsch, Per. 124. 256).

Irgidu (Ir-gi-du), an Elamite city, two double leagues west of Susa, 3, 11.
Arad-Ea (nita-dingir-e-a), Servant of Ea, Assyrian priestly astrologer, 13, 2.

Arad-Nanâ (nita-dingir-na-na-a), Servant of Nanâ, physician of Esarhaddon, 14, 2; 15, 2.

Uruk (Sumerian unu-ki = Assyri, šubtu abode), the city of Kreh (𒋒𒈬𒉡), in Southern Babylonia; written unu-ki 4, 3, 5; 9, 5, 13. r. 8. 16.—(Pur. 121 ff.)

Arapa (Arâp-xa), Arrapkhis (Ἄρραπχής), a city and district, north of Assyria, about the sources of the Upper Zab, 18, 12. r. 2. 11.—(Par. 124ff.)

Išdi-Nabû (giri-dingir-pa), Nabû is my foundation, an Assyrian official, 10, 2.

Ašur (properly The Beneficent, 𒀀𒆠), the national god of Assyria; written dingir-āšur, 11, 9; 17, 6; Ašur (without dingir), 12, 13; 18, 4; dingir-dug, 1, 3; 2, 2; 3, 2; 6, 12.—(HW 148b)

Aššur, mát, Assyria (𒀀𒆠); written kur-āššur-ki, 2, 28; 3, r. 4; kur dingir-dug-ki, 5, 13.

Aššurû, Assyrian; pl. Aššûre (dingir-dug-ki-meš), Assyrians, 6, 34.

Ašur-mukin-paléja (Ašur-mu-kin-bal-ja) Ašur establishes my reign, son of Sardanapallus, 12, 10.

Ištar (beneficent, form Q₁ from 𒆠𒆠), the goddess Ištar; Iš-tar (dingir-nanna) ša Uruk, 4, 5; 5, 5; Ištar (dingir-xv) ša Nīnua, 9, 6; 19, 4; Ištar (dingir-xv) ša Ar-ba’il, 9, 7; 10, 7; 19, 5.

Ištar-dûrî (dingir-xv-du-ri), Ištar is my wall, an Assyrian official, 16, 2.

Babîlu, Babylon, properly Gate of God; Belit Bābili (ka-dingir-ra-ki), 19, 3.

Babîlā (ka-dingir-a-a), 17, 4.—The name means devoted to (the god of) Babylon.—Cf. Part I. of this article, p. 168.


Bel (lord, 𒀀𒀀), the god Bel; written dingir-en, 2, 39; 8, r. 16; 9, r. 9; 10, 5; 17, 7; 19, 8; en (without dingir), 12, 13.

Bel-ibni (dingir-en-ib-ni), Bel has begotten (a son), an Assyrian general, and governor of the Gulf District, 1, 2; 2, 1; 3, 2.—Cf. Part I. p. 184.
Bel-êter (DINGIR-EN-SUR), Bel has preserved, father of Pirî-Bel, 5, 7, 15.

Bel-upaq (DINGIR-EN-U-PAQ), Bel gives heed, writer of No. 20, son of Kuna, 20, 1.

Bel-iqâša, Bel has bestowed;—(1) Prince of Gambûlu; DINGIR-EN-BA-SÂ, 4, 12.—(2) One of the writers of No. 17; EN-BA-SÂ, 17, 3.

Balasî (Ba-la-sî-i), Assyrian astrologer (Bâlex), 12, 3.

Belit (fem. str. of Bel), the goddess Belit; written DINGIR-NIN-LIL, 10, 6; 18, 4; DINGIR-NIN (Brûnnow, No. 7336), 19, 3; Belit (DINGIR-NIN) Bâbîlî, 19, 9.

Bit-Nâ'âlânî (ê Na-a-a-la-nî), name of a district, 19, 9.

Gaxal (Ga-xal), grandfather of Šumâ, 1, 7.

Gula (modification of GALA great), the goddess Gula, spouse of A戢 q. v.; DINGIR Gû-la, 14, 5; 15, 5.

Gambûlu (ê Gam-bu-lu), a district of Southern Babylonia, 4, 9, 25.—(Par. 240 ff.)

Daxxâ (ê Dam-Dax-xa-'), an Elamite tribe, 1, 10, 11.

Daxxâdî'ûa (ê Dam-Dax-xà-di-u-a), an Elamite tribe, 2, 21.

Dalân (Dà-la-a-an), a noble of Iargidu, son of Adjâdîìa, 3, 15.

Derî (ê Di-ri), a city near the frontier of Elam and Babyloni 16, 18.—Cf. Part I. p. 165.

Daru-šarru, The king is eternal, messenger of Nabû-ušûsî ; Dâ-ru-LUGAL, 5, 20; Da-ru-LUGAL, 5, r. 23, 25.


Xa'âdâlu (ê Xa-a-a-da-a-lu), a city in the highlands of Elam, 2, 15; also called Xa'îdâlu and Xidâlu.—(Par. 328)

Xa'âdânu (ê Xa-a-da-NU), a city of Elam, 3, r. 19.—(Par. 329)

Xuduxud (ê Xu-ud-xu-ud), a river in Elam, 3, r. 18.—(Par. 329)

Xuxân (ê Dam Xu-xa-an), an Elamite tribe, 2, 14.

Tûb-çîl-Eşâra (DUG-GA-NUN-E-SÂR-RA), Good is the shelter of Esâra, governor of the city of Aššur and eponym for the year 714 B.C., 18, 2.—Cf. Part I. p. 171.
Iâshi'an (ʾamēl ʾa-a-ši-an), a district of Elam, 3, 14.

Kidimuri, an Assyrian temple; Belit ʾamēl belit Ki-di-mu-ri, 10, 6.—(HW 318)

Kudurru (ša-nu), Boundary, governor of Eresh, 5, r. 16.

Kalxu (ša Kal-xi), Calah (Ḫalḫu), a city of Assyria lying a little south of Nineveh, 8, 7, 14.—(Par. 261)

Kunā (Ku-na-a), father of Bel-šubališi, 20, 2.

Laxiru (ʾal La-xi-ru), a Babylonian city near the Elamite border, 3, 20.—(Par. 322)

Madâktu (camp), an important city of Elam (Bebêna); ʾamēl Ma-dak-tu, 2, 23; ʾamēl Ma-dak-ti, 2, 7.—(Par. 325 ff.; cf. Haupt, in Beitr. zur Assyris., i. p. 171)

Marduk (ʾamēl ʾa-ma-radda), Bel-Merodach, the national god of Babylon, 1, 3; 2, 2; 3, 2; 8, 5; 9, 5; 11, 3; 12, 7; 13, 5.

Marduk-erba (ʾamēl ʾa-ma-radda-su), Marduk increases, 19, r. 2, 6.

Mušêzib-Marduk (Mušêzib ʾamēl ʾa-ma-radda), Marduk delivers, nephew of Bel-šubališi, 3, r. 1. 6. 10.

Nabû, Nebo (ʾabi), the special deity of Borsippa; written ʾamēl ʾa-ma-radda, 8, 5, 8, 9, 10, 12, r. 9, 16; 11, 3; 13, 5; 17, 7; 19, 4; 20, 4; ʾamēl ʾa-ma-radda, 9, 5, r. 9; 10, 5, r. 2; 12, 7.—Cf. Part I, p. 153.

Nabû-a (Na-bu-u-a), Devoted to Nabû (a name like Mardukā, etc.), an Assyrian astrologer, 11, 2.

Nabû-axe-erba (ʾamēl ʾa-ma-radda-su), Nabû increases the brothers, one of the writers of K. 565, 12, 4.

Nabû-erba (ʾamēl ʾa-ma-radda-su), Nabû increases, an Assyrian physician, 16, 5.

Nabû-usabši, Nabû has brought into existence, an Assyrian official of Ereh; written ʾamēl ʾa-ma-radda-su, 4, 2; ʾamēl ʾa-ma-radda-su, 4, 2.

Nabû-bel-šumâte (ʾamēl ʾa-ma-radda-su), Nabû is the possessor of names (i.e. many famous and honorable titles), the last Chaldean king of Bit-Ḫakîm.—See the genealogical table below, p. 98.
Nabû-šum-iddina (dingir-pa-mu-aš), Nabû has given a name.—(1) An Assyrian priest, 8, 2; 9, 3.—(2) An Assyrian physician, 16, 4.

Nugā' (asmu N u-gu-u-'), an Elamite tribe dwelling near the Babylonian frontier, 3, 20.

Nadān (Na-da-n), gift, a Chaldean of Puq̄udu, 1, 17, 35.

Nanâ (dingir-Na-na-a), a Babylonian goddess, 4, 6; 5, 5; 20, 4.

Ninua (Nînû), Nineveh, the capital of Assyria; written Ninâ-ki, 9, 6; 19, 4; Ninâ, 9, r. 6.—(Par. 260; cf. Belitr. zur Assyri. iii. p. 87 ff.)

Nin-gal (dingir-nin-gal), Great Lady (Assyr. beltu rabîtu), the spouse of the moon-god Sin, 13, 6, 9.

Nisnur-Bel (Nis-xur-tingir-en), Let us turn to Bel, major-domo of Nabû-bel-šumuṭe, 2, 52.

Nusku (dingir-nuskû), the Assyrian fire-god, 13, 6.

Sallukkē'a (asmal Sal-lu-uk-ki-e-a), an Elamite tribe, 2, 21, 50.

Sin (dingir-xxx), the moon-god, 12, 13; 13, 5, 9.

Sin-šarra-uçur (dingir-xxx-lugal-šeš), O Sin, protect the king, 6, 4.

Sin-tabni-uçur (dingir-xxx-tab-ni-šeš), O Sin, protect (what thou hast created), governor of Ur in Babylonia, 6, 1.

Sara'a (asmal Sa-ra-a-a) writer of No. 19.—Cf. Part I. p. 173.

Penzâ (asmal Pi-en-za-a), a city in or near the district of Tuškhan, 7, 9.—Cf. Part I. p. 151.

Puq̄udu (Puq̄u, Ezek. xxiii. 23), a Chaldean tribe dwelling in Babylonia near the Elamite border; asmu Pu-qu-du, 1, 18.—(Par. 240)

Pir'i-Bel (Pir'i-tingir-en), Offspring of Bel, son of Bel-ɛṭer, 5, 7; cf. note ad loc.

Çabṭānu (asmal Ça-b-ta-nu), a city near the western frontier of Elam, 3, 7, 8.

1 This explanation I owe to a personal communication from Dr. Bruno Meissner. I had rendered the name differently in Part I. p. 148, but Dr. Meissner's rendering seems preferable.
Radê (Ra-di-e), a city of Elam, 2, 49.—(Par. 327)
Rammân (Dingir-im), the god of the atmosphere (Raham),
I, 14.

Ša-Ašur-dubbu, governor of Taškhan; written Ša-Ašur-
dubbu, 7, 2; Ša-Ašur-dubbu, II, 139, 2.—The word
dubbu, which forms part of this name, would seem to be from
the stem dabûb to speak.
Šuxarisungur (Šu-xa-ri-su-un-gur) a city of Elam, 2,
19; Par. 327 reads the final syllable si instead of gur.
Šumâ (Šu-ma-a), My name, nephew of Tammaritu, I, 6.
Šum-iddina (Mu-si-na), (The god) has given a name, father
of Šumâ, I, 7.
Šamaš, the sun-god (Šamaš); Dingir-babbar, I, 3;
2, 2; 3, 2; 4, 16; I, 12, 14; Dingir-giššir, 6, 8.
Šamaš-bel-uçur (Dingir-babbar-en-kur), O Šamas
protect (my) lord, Eponym for the year 710 B.C., I, 16, 17.—Cf.
Part I, p. 165.
Šupri'â (Šup-ri-a-a), the Suprian, 7, 14, 19.—Cf. Part
I, p. 151.
Šušan (Šu-sa-a-an), Susa (Šušan), the capital of Elam, 3, 13.
—(Par. 326)

Til . . . , a city on the frontier of Elam and Babylonia, I, 19.
Talax (Ta-la-ax), a city of Elam, 2, 10, 49.—(Par. 327)
Tammaritu (Tam-ma-ri-ti), king of Elam, I, 8.—See
genealogical table, p. 92
Tamîm, mât (properly the sea country; cf. Tahe'em, the
name of a sandy stretch of coast along the Red Sea), the Gulf
District, i.e. the district lying about the shore of the Persian
Gulf; mât Tam-tîm, 3, 5.—Cf. Haupt, in Hebraica, i, p. 220,
n, 4.
Targibâti (Tar-gi-ba-ti), an Elamite city near the
Babylonian frontier, I, 21.
Tašmetu (intelligence, properly hearing), a Babylonian god-
dess, spouse of Nabû; Dingir-Taš-me-tu, 19, 4.
The Sargonide Kings of Assyria.

Šarru-kenu
(Sargona),
1 r. 722-706.

Sin-axīr-erba
(Sennacherib),
2 r. 705-681.

1 Ašur-nādin-šuma,
King of Babylon 709-694.

2 Ašur-axā-iddin
(Esarhaddon),
r. 699-689;
his mother was Nikā.

3 Nergal-šar-šum-er (Sharezer).

4 Ašur-šarrā-nēr-er (Adrammelech).

5 Ašur-bān-apal
(Sardanapalus),
r. 699-689.

6 Šamas-šum-ukīn
(Soscheschun),
King of Babylon
688-667.

7 Sin-iddīn-apal
4 Ašur-mukīn-palē-er
(Shamash-shum-ukin),
High-priest of 
High-priest of Sin.

8 Šarrī-a-eretāt,
am daughter.

9 Sin-šar-is-kun
(Sarakaš),
Succeeded his brother.

10 Ašur-ērššīlān-
(r. 629).

1 K. B., ii. p. 278, l. 30.
3 Knudtzon, Gebete an den Sonnengott, No. 107, 2. 7.

4 Lehmann, Śemassumukīn, Pt. I. p. 30; Pt. II,
5 Lehmann, o. c., Pt. II. p. 75; Harper’s Letters,
No. 113, rev. 8.
6 K. B., ii. p. 268.

7 Zeits. für Assyriol., xi. p. 67.
8 K 181 b (Harper’s Letters, No. 398), rev. 2-4;
The Royal Family of Elam,

Contemporary with Esarhaddon and Sardanapallus.

1 Ummanaldas, King of Elam 681-675.
2 Urtaku, King of Elam 675 ——.
3 Te'umman, King of Elam, succeeded Urtaku; slain in battle.
4 Unmâniqâs

Kudurru 5 Parâ
6 Ummanigâs, King of Elam, succeeded his uncle Teumman.
7 Ummanappâ 8 Tammaritu, King of Khidatu.
9 Tamritu, oldest son; slain with his father.
10 Undâsî 11 Ummanaldas 12 Tammaritu, King of Elam, succeeded his cousin Ummanigâs, whom he dethroned.
13 Ummanaldas 14 Para

14 Ummanamnî, "grandson of Ummanaldas."

18 Attametu, commander of archers under Ummanigâs.

15 Indabigâs, usurper; succeeded Tammaritu, whom he dethroned, 669; slain in a revolution.

17 Ummanaldas, usurper; seized the throne on the death of Indabigâs.

18 Pâ'ô, usurper: claimed the throne in opposition to Ummanaldas.

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1 K. B., ii, p. 281, l. 33; p. 285, col. iv, 11.
2 K. B., ii, p. 244; p. 285, col. iv, 23.
3 K. B., ii, p. 246, l. 71.
4 III R, 35, 56.
5 K. B., ii, p. 246, l. 78, 82; p. 246, l. 88.
6 K. B., ii, p. 246, l. 44; p. 246, l. 78, 82; p. 246, l. 88.
7 K. B., ii, p. 246, l. 78, 82; p. 246, l. 88.
8 K. B., ii, p. 185, l. 48; p. 246, l. 76, 82; p. 246, l. 86.
9 K. B., ii, p. 189, col. ii, 2, below.
10 K. B., ii, p. 394, l. 6.
11 G. Smith, Asâh., p. 165.
12 III R, 35, 34; K. B., ii, p. 188.
13 G. Smith, Asâh., p. 191.
14 Ibid., p. 195.
15 K. B., ii, p. 294, l. 10.
16 K. B., ii, p. 188, l. 11; p. 285, l. 72; Tiele, Bab.-Assyr. Gesch., p. 380.
17 K. B., ii, p. 286, l. 114.
18 K. B., ii, p. 215, l. 51; p. 286, l. 17; p. 284, l. 6.
THE CHALDEAN KINGS OF BIT-JAKIN.

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<td>Marduk-apal-idina</td>
<td>(Merodach-baladan) of Bit-Jakín, King of Babylon 724-710, 709-705.</td>
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<td>Nabû-sîm-šakun</td>
<td>captured at the battle of Khabile, 682.</td>
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<td>3</td>
<td>Nabû-zer-lîhûr</td>
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<td>6</td>
<td>Nabû-apal-idina</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Apîš</td>
<td>surrendered to Sardanapalus by Untaniga; King of Eiam.</td>
</tr>
<tr>
<td>8</td>
<td>Nabû-bel-lûmûte</td>
<td>King of the Gulf District; rebelled against Sardanapalus, and was finally, at his own command, slain in Eiam by his armor-bearer.</td>
</tr>
</tbody>
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3. Also called Nabû-zer-napûlit-lihûr, and Zer-kenûl-lihûr; K. B., ii. p. 128, l. 32; p. 144, l. 35; p. 285, l. 29.
4. K. B., ii. p. 128, l. 35; p. 144, l. 29.
5. K. B., ii. p. 236, l. 65; Smith Aerb., p. 135, l. 61.
6. K. B., ii. p. 212, l. 28; p. 266.

BIBLIOGRAPHY.

As the literature of the subject is not extensive, I have endeavored to give here a complete bibliography of all works dealing especially with Assyrian Letters. It has not, however, been thought necessary to notice all epistolary texts incidentally published or translated in Assyriological publications. For these see Part I, pp. 125–129, Dr. Berry’s paper noticed below, and Bezold’s Catalogue of the K. Collection.


Delitzsch, Friedrich, Beiträge zur Erklärung der babylonisch-assyrischen Briefliteratur (three papers). Beitr. zur Assyr. i. pp. 185–248 (list p. 327); 613–631; ii. pp. 19–82. — Forty texts in transliteration, with translations and explanatory notes.

Harper, Robert Francis, Assyrian and Babylonian Letters belonging to the K. Collection of the British Museum. Vols. i. (1892), ii. (1893), iii. (1896), iv. (1896). — Containing in all 435 letters, not only from the K. Collection, but also from the other Collections of the British Museum.


——— The Epistolary Literature of the Assyrians.—Ibid., xiii. No. 114 (July 1894), pp. 119 ff.

——— The Letter of an Assyrian Princess. Ibid., xv. No. 126 (June 1896), pp. 91 ff.—Contains translation of K. 1619b, with historical introduction and notes.


——— An Assyrian letter about the transport, by ship, of stone for a winged bull and colossus. Bab. and Or. Rec., i. 1886–87, pp. 40–41; 43–44.—Text, transliteration, and translation of S. 1061, with notes.


Smith, Samuel Alden, *Keilschrifttexte Assurbanipals*, Leipzig (Pfeiffer), 1887–89.—Vols. ii. (1887) and iii. (1889) contain text, transliteration, and translation of thirty-five letters, with notes by the author and additional notes by Pinches, Strassmaier, and Bezold.


**LIST OF ABBREVIATIONS.**

AJSL: *American Journal of the Semitic Languages.*

APR: Meissner, *Beiträge zum altbabylonischen Privatrecht.*

BA: *Beiträge zur Assyriologie und vergleichenden semitischen Sprachwissenschaft* (Delitzsch and Haupt).

H: Harper’s *Assyrian and Babylonian Letters.* Texts are cited by number, not by page.

HW: Delitzsch, *Assyrisches Handwörterbuch.*

JHU Circ.: Johns Hopkins University Circulars.

KB: Schrader, *Källenschrifftliche Bibliothek.*


PSBA: *Proceedings of the Society of Biblical Archaeology.*

Par.: Delitzsch, *Wo lag das Paradies?*


Tc.: Tallqvist, *Sprache der Contracte NABū-NĀ’IDS.*

TSBA: *Transactions of the Society of Biblical Archæology.*


ZA: *Zeitschrift für Assyriologie.*

Numbers in heavy-faced type, not otherwise qualified, refer to the texts treated in Part I. of this article. For example, 17, 2, refers to No. 17 (Part I., p. 169), line 2; 8, r. 6 = No. 8 (Part I., p. 155), reverse, line 6.

§ refers to the paragraphs in Delitzsch’s *Assyrian Grammar.*

The verbal stems are designated as follows:—Qal = Qal, Q1 = Ifteal = Piel, Q2 = Itaneal, N = Nifal, N1 = Ittafal, I (Intensive), L = Ittaal, S = Shafel, S1 = Ishtafal.

Other abbreviations used require no explanation.
VITA.

I was born in Baltimore on the 8th of December, 1856, the eldest son of Dr. Christopher Johnston, Professor of Surgery at the University of Maryland. Having received my preparatory training in private schools, I matriculated in October, 1872, at the University of Virginia, where, after having pursued the full curriculum of that institution, I received the degree of Master of Arts in July, 1879. During the sessions of 1877-78 and 1878-79 I also followed medical courses. In 1880 I was graduated as Doctor of Medicine by the University of Maryland. While practicing medicine in Baltimore from 1880 till 1888, I devoted nearly all my spare time to the study of ancient and modern languages. In October, 1888, I entered the Johns Hopkins University as a special student; was appointed, in the following year, Fellow in Semitic, being reappointed in 1890. In November, 1890, I was appointed Instructor in Semitic. I received the degree of Doctor of Philosophy from the Johns Hopkins University in 1894, and in the same year was appointed Associate.

While a student in the University I attended the courses of Prof. Haupt, Prof. Gildersleeve, and Dr. Adler. I desire to offer my thanks to all my instructors, and especially to Prof. Haupt, to whose friendly aid and counsel I owe more than I can well express.