

ALTBABYLONISCHE BRIEFE

HEFT XII

W. H. VAN SOLDT

LETTERS  
IN THE BRITISH MUSEUM  
PART 2





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LETTERS  
IN THE BRITISH MUSEUM

# ALTBABYLONISCHE BRIEFE IN UMSCHRIFT UND ÜBERSETZUNG

IM AUFTRAGE DER KÖNIGLICH NIEDERLÄNDISCHEN  
AKADEMIE DER WISSENSCHAFTEN

MIT UNTERSTÜTZUNG DER NIEDERLÄNDISCHEN ORGANISATION  
FÜR WISSENSCHAFTLICHE FORSCHUNG (N.W.O.)

HERAUSGEGEBEN VON

K. R. VEENHOF

HEFT 13

W. H. VAN SOLDT

LETTERS  
IN THE BRITISH MUSEUM

PART 2



# LETTERS IN THE BRITISH MUSEUM

TRANSLITERATED AND TRANSLATED

BY

W.H. VAN SOLDT

PART 2



E.J. BRILL  
LEIDEN · NEW YORK · KÖLN  
1994

This book has been published with financial support from the  
Netherlands Organization for Scientific Research (N.W.O.)

The paper in this book meets the guidelines for permanence and durability of the  
Committee on Production Guidelines for Book Longevity of the Council on Library  
Resources.

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(pt.2)

ISSN 0065-6593  
ISBN 90 04 09948 4

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PRINTED IN THE NETHERLANDS

## PREFACE

The thirteenth fascicle of *Altbabylonische Briefe in Umschrift und Übersetzung* contains 200 letters in the British Museum and is the continuation of fascicle 12 (see the preface to the latter). The letters published below were transliterated during three visits to the museum in 1987 and 1988. In 1990 and 1991, a few more visits were made for collations; the book itself was written in 1992.

As in AbB 12, I have published the texts in the order of their registration numbers. However, letters 1 to 53 have been made into a separate group. Nos. 1 to 45 belong to one collection (1901-5-11) which mainly consists of letters from Hammurabi to Sin-iddinam; nos. 46-53 are letters which were left out of AbB 12; these, too, contain messages from kings (see the introduction).

A number of colleagues have asked me to make the texts transliterated in AbB 12 (and 13) available in copies. Since I agree that a copy is still the best substitute for the original I have decided to copy the letters presented in AbB 12 and 13 (and probably also 15) and to publish them in a separate volume.

I wish to acknowledge the help and assistance received from Christopher Walker during my visits to the museum. The letters contained in this fascicle were identified by him in the museum's collections. I also wish to thank the Trustees of the British Museum for their kind permission to publish these texts.

Professor F.R. Kraus, the initiator of the series and its editor for thirty years (he wrote five fascicles himself), passed away in January 1991. I want to thank him posthumously for all his help during the early stages of the work on these texts. His expertise and his constant support are sorely missed.

Professor K.R. Veenhof, who has taken over the editorship from Professor Kraus, contributed numerous suggestions and corrections, for which I owe him my gratitude. I extend my thanks to Professor M. Stol and to Drs. Th.J.H. Krispijn, E. Woestenburg and B. Jagersma. The latter two also contributed a number of collations.

The Netherlands Organization for Scientific Research (N.W.O.) provided funds for my visits to the British Museum. The same organisation also made printing this book financially possible.

I owe a special word of thanks to Mr. M.J.E. Richardson for correcting my English. Any mistakes or inconsistencies, however, remain my responsibility.





# ABBREVIATIONS AND CONCORDANCES

## A. ABBREVIATIONS

le. e. = left edge; lo. e. = lower edge; obv. = obverse; rev. = reverse; u. e. = upper edge.

For bibliographical abbreviations the reader is referred to the list of abbreviations provided by the Chicago Assyrian Dictionary.

## B. CONCORDANCE OF MUSEUM NUMBERS

| BM      | AbB 13 |          |     |        |     |       |     |
|---------|--------|----------|-----|--------|-----|-------|-----|
| 23589   | 46     | 79926    | 83  | 85248  | 110 | 88676 | 137 |
| 28470   | 54     | 79931    | 84  | 85313  | 111 | 88726 | 138 |
| 28472   | 55     | 79935    | 85  | 85324  | 59  | 93746 | 1   |
| 28491   | 56     | 79939    | 86  | 85332  | 112 | 93747 | 2   |
| 28497   | 57     | 79941    | 87  | 85335  | 113 | 93748 | 3   |
| 28524   | 58     | 79964    | 88  | 85347  | 114 | 93749 | 4   |
| 78176   |        | 79979    |     | 85455  | 115 | 93750 | 5   |
| +139968 | 60     | +80020   | 89  | 86007  | 116 | 93751 | 6   |
| 79470   | 61     | 79980    | 90  | 86019  | 117 | 93752 | 7   |
| 79472   | 62     | 79983    | 91  | 86031  | 118 | 93753 | 8   |
| 79487   | 63     | 79989    | 92  | 86032  | 119 | 93754 | 9   |
| 79488   | 64     | 80010    | 93  | 86046  | 120 | 93755 | 10  |
| 79491   | 65     | 80014    | 94  | 86060  | 121 | 93756 | 11  |
| 79492   | 66     | 80023    |     | 86277  | 122 | 93757 | 12  |
| 79498   | 67     | (+)80029 | 95  | 86283  | 123 | 93758 | 13  |
| 79587   | 68     | 80024    |     | 86403  | 124 | 93759 | 14  |
| 79805   | 69     | +80039   | 96  | 86567  | 125 | 93760 | 15  |
| 79823   | 70     | 80034    | 97  | 86568  | 126 | 93761 | 16  |
| 79826   | 71     | 80040    | 98  | 86568A | 126 | 93762 | 17  |
| 79858   | 72     | 80047    | 99  | 86574  | 127 | 93763 | 18  |
| 79864   | 73     | 80071    | 100 | 86607  | 128 | 93764 | 19  |
| 79884   | 74     | 80072    | 101 | 87307  | 129 | 93765 | 20  |
| 79888   | 75     | 80073    | 102 | 87342  | 130 | 93766 | 21  |
| 79892   | 76     | 80079    | 103 | 87443  | 131 | 93767 | 22  |
| 79904   | 77     | 80081    | 104 | 87643  | 132 | 93768 | 23  |
| 79905   | 78     | 80082    | 105 | 87907  | 133 | 93769 | 24  |
| 79906   | 79     | 80244    | 106 | 88391  | 134 | 93770 | 25  |
| 79911   | 80     | 80469    | 107 | 88479  | 135 | 93771 | 26  |
| 79918   | 81     | 82616    | 108 | 88574  | 47  | 93772 | 27  |
| 79925   | 82     | 85018    | 109 | 88581  | 136 | 93773 | 28  |

|       |     |        |     |        |     |         |     |
|-------|-----|--------|-----|--------|-----|---------|-----|
| 93774 | 29  | 94425  | 141 | 103731 | 160 | 103983  | 182 |
| 93775 | 30  | 94433  | 142 | 103741 | 161 | 103992  | 183 |
| 93776 | 31  | 94457  | 143 | 103743 | 162 | 104008  | 184 |
| 93777 | 32  | 94520  | 144 | 103755 | 163 | 104010A | 185 |
| 93778 | 33  | 94588  | 48  | 103768 | 164 | 104010B | 186 |
| 93779 | 34  | 95499  | 49  | 103770 | 165 | 104016  | 187 |
| 93780 | 35  | 95839  | 145 | 103773 | 166 | 104023  | 188 |
| 93781 | 36  | 96586  | 53  | 103775 | 167 | 104028  | 189 |
| 93782 | 37  | 96651  | 146 | 103832 | 168 | 104030  | 190 |
| 93783 | 38  | 97516  | 147 | 103834 | 169 | 104032  | 191 |
| 93784 | 39  | 100165 | 148 | 103857 | 170 | 104048  | 192 |
| 93785 | 40  | 103074 | 149 | 103879 | 171 | 104051  | 193 |
| 93786 | 41  | 103181 | 150 | 103881 | 172 | 104054  | 194 |
| 93787 | 42  | 103699 | 151 | 103888 | 173 | 104058  | 195 |
| 93788 | 43  | 103702 | 152 | 103889 | 174 | 104059  | 196 |
| 93789 | 44  | 103705 | 153 | 103906 | 175 | 104066  | 197 |
| 93790 | 45  | 103710 | 154 | 103907 | 176 | 104071  | 198 |
| 94168 | 139 | 103712 | 155 | 103909 | 177 | 104122  | 199 |
| 94169 | 50  | 103720 | 156 | 103940 | 178 | 104190  | 200 |
| 94197 | 51  | 103722 | 157 | 103958 | 179 |         |     |
| 94199 | 52  | 103723 | 158 | 103974 | 180 |         |     |
| 94338 | 140 | 103724 | 159 | 103979 | 181 |         |     |

## C. CONCORDANCE OF MUSEUM COLLECTIONS

| Collection | AbB 13  |            |         |            |         |
|------------|---------|------------|---------|------------|---------|
| 1888-5-12  | 60      | 1899-6-10  | 122-123 | 1901-7-13  | 139-140 |
| 1889-10-14 | 61-105  | 1899-10-14 | 124     | 1901-10-12 | 48-49   |
| 1891-5-9   | 106-107 | 1899-11-11 | 125-128 | 1901-10-12 | 141-144 |
| 1894-6-11  | 108     | 1900-10-13 | 129-130 | 1901-10-14 | 145-146 |
| 1898-2-14  | 46      | 1900-10-15 | 131     | 1902-4-14  | 53      |
| 1898-10-12 | 54-58   | 1900-10-16 | 132-133 | 1902-10-11 | 147     |
| 1899-1-16  | 109     | 1901-2-9   | 47      | 1905-5-15  | 148     |
| 1899-4-15  | 59      | 1901-2-9   | 134-138 | 1910-10-8  | 149-150 |
| 1899-4-15  | 110-115 | 1901-5-11  | 1-45    | 1911-4-8   | 151-200 |
| 1899-4-17  | 116-121 | 1901-7-13  | 50-52   |            |         |

## INTRODUCTION

As stated in the preface, this fascicle forms the continuation of AbB 12. Texts 1 to 45 belong to one collection (1901-5-11) and probably derive from Larsa; most of them are part of the correspondence between Hammurabi and Sin-iddinam. Numbers 46 to 53 have been added here for reasons given in the preface. There are, however, two more letters in this fascicle which belong to this group: nos. 60 (to Hammurabi?), 123 (from a king) and 139 (from Abi-ešuḫ).

In the following pages I will list those letters for which the place of origin and/or the place of destination can be deduced from their contents.

1) Letters arranged according to their place of origin (Ha, etc., refers to the king during whose rule the letter was written):

Atašum: 44 (Ha?).

Babylon: 5, 7-33, 35-36, 38-43, 46-48 (all Ha); 49 (Si); 50-52, 139 (Ae); 72(?), 73, 77-78(?), 82, 123, 176-177(?).

Bāšum: 79(?).

Ḫalab: 74.

Ḫirītum: 107, 110-111(?), 115(?).

Isin: 4 (or Larsa; Ha), 138.

Kār-Nabium: 84.

Kiš: 149<sup>1</sup>, 173, 179, 183(?), 191(?).

Kubatūm: 37(Ha?).

Larsa: 2 (RS I), 3(?)<sup>2</sup>, 4 (or Isin; Ha), 6 (Ha<sup>3</sup>), 34(?), 53 (RS II), 109(?), 145(?).

Nippur: 147(?)<sup>4</sup>, 164(?)<sup>5</sup>.

Sippar: 89, 95(?), 104 (Si/Ae<sup>6</sup>), 114, 122(?).

Umma: 54-59.

Ur: 120<sup>7</sup>.

<sup>1</sup> Gimil-Marduk archive, see AbB 10, 9.

<sup>2</sup> On account of the greeting formula.

<sup>3</sup> Dated to Hammurabi on the basis of the occurrence of Šēp-Sin (lines 6 and 14).

<sup>4</sup> On account of Ašnan.

<sup>5</sup> On account of Išum and Ninmug.

<sup>6</sup> Dated to Samsu-iluna - Abi-ešuḫ on account of Nūratum and Šamaš-bāni.

<sup>7</sup> See Goodnick-Westenholz, JNES 48, 1989, 153 B2. See also Rép. géogr. 3, 258 s.v. Zakurum.

- 2) Letters arranged according to their place of destination:  
 Babylon: 4 (Ha), 6 (Ha?), 60 (Ha?), 95, 140(?).  
 Kiš: 156, 176(?)<sup>8</sup>.  
 Larsa: 5, 7-33, 35-43, 46-48 (all Ha), 44(?), 116, 138.  
 Marad: 87(?).  
 Sippar: 49 (Si), 50-52 (Ae), 66, 71(?), 72-73, 79, 82, 85(?), 97(?), 105, 110-111, 115, 123, 139 (Ae).  
 Sippar-Amnānum: 122.
- 3) Letters in which the place names mentioned cannot be identified with their place of origin or destination.  
 Babylon: 130(?).  
 Kiš: 165, 170<sup>10</sup>, 180, 183(?), 191.  
 Larsa: 45(?).  
 Sippar: 61-62, 106, 108.
- 4) Letters arranged according to the king during whose rule they were written.
- a) Larsa.  
 Rim-Sin I: 2.  
 Rim-Sin II: 53.
- b) Babylon.  
 Hammurabi: 4-48, 60(?), 97(?).  
 Samsu-iluna: 49, 104(?).  
 Abi-ešuḫ: 50-52, 104(?), 139.  
 Ammi-šaduqa: 77, 78(?).

An additional remark on the transliterations in this fascicle. In contrast to AbB 12, I have transliterated the signs DUB and ŠE as *dub* and *še* whenever they stand for Akkadian *tuppum* and *u<sup>2</sup>um*. For the former, see CAD s.v., forthcoming; for the latter, see Cavaignaux, NABU 1989/52.

The join of no. 60 was made by I. Finkel, the joins of nos. 89, 95 and 96 were made by the author.

<sup>8</sup> On account of Gimil-Marduk, see 1) Kiš.

<sup>9</sup> On account of the sons of Itti-Enlil-qinnī.

<sup>10</sup> On account of Alī-talīmī, cf. 180:12.



LETTERS IN THE BRITISH MUSEUM (II)

## LETTERS IN THE BRITISH MUSEUM (II)

### 1. BM 93746.

(The tablet is too fragmentary for translation)

### 2. BM 93747.

<sup>2</sup> Speak <sup>1</sup> to Panigara-lugal ...: <sup>3</sup> Thus says Rīm-Sin your lord <sup>a)</sup>. <sup>4</sup> Concerning the field <sup>5</sup> of Sin-gimlanni <sup>6</sup> which he is holding (on the terrain) between (the rivers/canals) <sup>b)</sup>, <sup>7</sup> as soon as you have read my letter, <sup>11</sup> give <sup>8</sup> Sin-gimlanni's field — <sup>9</sup> as much as <sup>10</sup> there is <sup>9</sup> (on the terrain) between (the rivers/canals) — <sup>11</sup> to Idnatum.

### 3. BM 93748.

<sup>2</sup> Speak <sup>1</sup> to Ilī-aj-abāš: <sup>3</sup> Thus says ... <sup>4</sup> May Šamaš keep you in good health. <sup>5</sup> Herewith <sup>8</sup> I have made <sup>6</sup> Šamaš-bani <sup>7</sup> and Sin-rēmēni <sup>8</sup> bring you ten shekels of silver. <sup>9</sup> As soon as <sup>11</sup> you see <sup>10</sup> them, <sup>13</sup> take over <sup>12</sup> the silver that they have on them <sup>13</sup> and <sup>15</sup> give them <sup>a)</sup> <sup>14</sup> five garments (in exchange). <sup>16,17</sup> Send them quickly to me, <sup>18</sup> please!

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2. a) For this spelling of bēl-ka, cf. AbB 10, 66:3 and UET 5, 35:3, both letters from Rīm-Sin. For other letters from R.-S. I, cf. AbB 8, 27; 9, 197; 10, 154 and UET 5, 36. AbB 9, 185 is a letter sent to R.-S. I. For a new letter from R.-S. II, see below, no. 53.

b) The translation follows Frankena's in AbB 3, 92:3", see his SLB 4, 249-50. The spelling with -e- is unusual.

3. a) Since the ones referred to by the suffix are most likely to be the persons mentioned in lines 6-7 and not the garments, TI in the verbal form will have to be regarded as a mistake for ŠI. The scribe was possibly influenced by the form in 17. For a similar confusion of -šunūši(m) and -šunūti, see AbB 9, 112:8.



# ALTBABYLONISCHE BRIEFE 13

## 1. BM 93746 <sup>a)</sup>.

(obv.) <sup>1</sup> [a]-n[a] ..... <sup>2</sup> q[í-bí-ma] <sup>3</sup> [u]m-[ma .....]-ti a[-...] <sup>4</sup> [.....]x  
x[...] <sup>5</sup> [x] x x x x na. gada [x o o] <sup>6</sup> [x] x x x x x [...] <sup>7</sup> [x o] x [...  
...]x <sup>8</sup> [.....] ú-ul x x [...] <sup>9</sup> [.....]x x x x x <sup>b)</sup> <sup>10</sup> [x] x x x [x o] <sup>11</sup> [x] x x x  
x-bi-ta <sup>12</sup> [x]-x-al-x[ o] <sup>13</sup> [x] x ša/ta x-na-x-a-A[B o] <sup>14</sup> i-ba-aš-šu-ú <sup>c)</sup> <sup>15</sup> ma-  
an x x [l]a i-ta-a[b-ba-al] <sup>c)</sup> <sup>16</sup> šum-ma a-š[a]-ar ta-sà-ḫu-[ru] <sup>c)</sup> <sup>17</sup> [x] x BI ú-  
ka-lu a x[ x o] <sup>18</sup> [x x] x x x x x [...] <sup>19</sup> [l]a-a ta-sà-la-q[ḫ] (ruling) (only two  
thirds of the obv. is inscribed)

## 2. BM 93747.

(obv.) <sup>1</sup> a-na <sup>d</sup>pa<sub>4</sub>.ni<sub>9</sub>.gar.ra—luga[l x x x x o] <sup>2</sup> qí-bí-ma <sup>3</sup> um-  
ma <sup>d</sup>ri-im-<sup>d</sup>EN.ZU bé-e-el-ka-a-ma <sup>4</sup> aš-šum a. šà-lim <sup>5</sup> ša <sup>p</sup>EN.ZU—gi-im-  
la-an-ni <sup>6</sup> ša i-na bé-e-ri-tim ša-ab-tu <sup>7</sup> un-ne-du-uk-ki i-na a-ma-ri-i-ka <sup>8</sup> a.  
šà <sup>p</sup>EN.ZU—gi-im-la-an-ni <sup>9</sup> ma-la i-na bé-e-ri-i-tim <sup>10</sup> i-ba-aš-šu-ú <sup>11</sup> a-na  
id-na-tim <sup>a)</sup> i-di-i[n] (ruling) (only half of the obv. is inscribed)

## 3. BM 93748.

(obv.) <sup>1</sup> [a-na] i-[l]í—a-a-b[a-aš] <sup>2</sup> [qí]-bí-m[a] <sup>3</sup> [u]m-ma x x a x[ x x o  
m]a <sup>4</sup> <sup>d</sup>utu l[i-ba-a]l-l[i-iṭ]-ka <sup>5</sup> a-nu-[u]m-ma <sup>6</sup> <sup>p</sup>du tu—ba-ni <sup>7</sup> <sup>d</sup>EN.ZU—  
re-me-ni <sup>8</sup> <sup>10</sup> gín kù. babbar uš-ta-bi-la-ak-ku <sup>9</sup> i-na u<sub>4</sub>-mi-im <sup>10</sup> ša pa-  
ni-šu-nu <sup>11</sup> ta-am-ma-ru<<-um>> <sup>a)</sup> <sup>12</sup> kù. babbar ša qá-ti-šu-nu <sup>13</sup> li-qé-  
e-ma <sup>14</sup> <sup>5</sup> túg (eras.). ḫi, a <sup>15</sup> id-na-šu-nu-ti <sup>16</sup> ar-ḫi-iš <sup>17</sup> ṭù-ur-da-šu-nu-ti  
<sup>18</sup> ap-pu-tum (ruling)

1. a) The tablet is in a bad state of preservation. Fragments containing cuneiform signs have been taken into account as much as possible. b) Possibly i-šu-n[i]m at the end. c) One of the inscribed fragments could belong here. It contains the presumed ends of three lines: (1) -x (= [š]um?), (2) --a]b-ba-a[l], (3) -ru. The last two lines would fit the ends of lines 15 and 16. The first line of this fragment, however, would give for line 14 i-ba-aš-šu-ú-[š]um, a rather uncommon form.
2. a) The sign is probably TIM over an erased TUM.
3. a) Or UM = u<sub>16</sub>, see von Soden, Das akkadische Syllabar<sup>3</sup>, 18 no. 100.

## 4. BM 93749.

(obv.) <sup>1</sup> [a-na] be-lf-ia <sup>2</sup> q[í]-bí-ma <sup>3</sup> um-ma ib-ni—<sup>d</sup>mar.tu èr-ka-ma  
<sup>4</sup>i-nu-ma a-na erim ì-si-in-na<sup>ki</sup> be-lf iš-[k]u-na-an-ni <sup>5</sup>bùr. <sup>4</sup>èše <sup>3</sup>iku  
a.šà šuku ša bal. RI <sup>id</sup>ir-ni-na it-[b]ā-lu <sup>6</sup>bùr. <sup>15</sup>iku a.šà i-na ì-si-  
in-na<sup>ki</sup> be-lf it-ba-a[l]-ma <sup>7</sup>it-ti dam. gār il-qé-e ma-na-ḥa-tim ra-bi-a-tim  
aš-ku-un-ma <sup>8</sup>gi-mi-il-li ú-ul ú-te-e[r] i-nu-ma i-na kaskal a-na-ku <sup>9</sup>i-ki-  
mu-ni-in-ni-ma a-na sà-ni-iq—KA—<sup>d</sup>utu dumu x[-r]a-am-ma dub.sar  
<sup>10</sup>ša bùr <sup>a</sup>). <sup>5</sup>iku a.šà i-ik-ka-lu it-ta-an-di-in <sup>11</sup>a-na e-mu-ut-ba-lum<sup>ki</sup>  
a-na a-[nu-ù]m—pí—<sup>d</sup>marduk [x o] <sup>12</sup>a-li-ik pa-ni-ia na-[d]ā-ni[m o]  
<sup>13</sup>be-lf a-na <sup>d</sup>EN.ZU—i-din-nam iš-[ta-ap]-pa-ar-m[ā] <sup>14</sup>a.šà ú-ul id-di-  
nam-m[a ú-ù]l i-ri-iš [x x x x o-š]u <sup>15</sup>iš-tu al-li-kam-ma a-na e-m[u-ut]-ba-  
lum<sup>ki</sup> al-[li-ku/kam] <sup>16</sup>ma-ḥa-ar <sup>d</sup>EN.ZU—i-din-nam aš-[t]ā-ak-ka-an-[ma]  
<sup>17</sup>ti-x <sup>b</sup>) -tim ša ma-ti-ma la in-n[é-e]p-ša-[am/nim] <sup>18</sup>UK/AZ x-ām al x[...  
.....] <sup>19</sup>a.šà na-da-nu-um [.....] <sup>20</sup>iš-tu x li [.....] (lower edge broken)  
(rev.) <sup>1</sup>i-na x[ x x x ]x x x x x [i]n-n[a]-š[a-ar/ru ...] <sup>2</sup>Pe-tel—KA—  
<sup>d</sup>marduk ma-aš-ša-ri i-du-kam ú-ša-x <sup>c</sup>) [x o o] <sup>3</sup>a-na be-lf-ia aš-pur-am-  
[ma] <sup>4</sup>be-lf <sup>d</sup>EN.ZU—i-din-nam ù <sup>d</sup>utu—ḥa-zi-ir i-š[ā]-al-š[u-nu-ti]-ma] <sup>5</sup>ki-  
ma a.šà a-na gú. un a-na e-tel—KA—<sup>d</sup>marduk la [id-di-nu-ma] <sup>6</sup>a-ia-  
ši-im id-di-nu-nim a-na be-lf-ia iq-[bu-ú] <sup>7</sup>be-lf a-na <sup>d</sup>EN.ZU—i-din-nam  
še-am ma-ka-sa-am iq-b[i o o] <sup>8</sup>ù a-na e-tel—KA—<sup>d</sup>marduk iš-pur <sup>9</sup>a-  
di i-na-an-na ma-aš-ša-ri ma-aš-ka-nam i-na-aš-ša-ā[r o o] <sup>10</sup>i-di-iš iz-ru-ú-  
ma še-am uš-te-ri-ib <sup>11</sup>ma-aš-ša-ri iṭ-ṭa-ar-du-nim <sup>12</sup>aga. uš. meš ša  
a.šà-ti-šu-nu i-ri-šu še-am im-ku-s[u-ma] <sup>13</sup>a-ia-ši-im l sīla še ú-ul

4. a) Over erasure. b) Probably ŠU. c) Possibly A[Ḫ].

4. BM 93749. Cf. AbB 2, 28.

<sup>2</sup> Speak <sup>1</sup> to my lord <sup>a)</sup>; <sup>3</sup> Thus says Ibni-Amurru <sup>b)</sup>, your servant.  
<sup>4</sup> When my lord placed me among the troops of Isin, <sup>5</sup> they appropriated 81 acres <sup>c)</sup> for sustenance fields across the Irnina-canal (and) <sup>6</sup> my lord appropriated 270 acres of field in Isin and <sup>7</sup> received it from the merchant. I paid high expenses <sup>8</sup> but he <sup>d)</sup> did not repay me the favor I did. When I was on a journey <sup>e)</sup> <sup>9</sup> they took (it) away from me and <sup>10</sup> it was given <sup>9</sup> to Saniq-pī-Šamaš, son of ...ramma, the scribe, <sup>10</sup> who (already) has the usufruct of a 90 acre field. <sup>13</sup> My lord wrote repeatedly to Sin-iddinam <sup>12</sup> to hand (it) <sup>11</sup> over to Emutbalum, to Annum-pī-Marduk, my superior <sup>f)</sup>, <sup>13</sup> but <sup>14</sup> he did not hand it over so that he <sup>g)</sup> could not cultivate (it ...). <sup>15</sup> After I had come (back <sup>h)</sup>) and had gone to Emutbalum <sup>16</sup> I repeatedly put the matter to Sin-iddinam ... <sup>17</sup> ... which have never been made (rest of obv. too fragmentary) (rev.)  
<sup>2'</sup> He frightened <sup>i)</sup> Etel-pī-Marduk, my guard <sup>j)</sup>, by beating him up <sup>k)</sup>. <sup>3'</sup> I wrote to my lord (about it) and <sup>4'</sup> my lord questioned Sin-iddinam and Šamaš-ḫāzir and <sup>6'</sup> they declared to my lord <sup>5'</sup> that they had not given the field as a tax (field) to Etel-pī-Marduk but <sup>6'</sup> had given (it) to me personally. <sup>7'</sup> My lord (then) ordered Sin-iddinam to collect the shares of barley <sup>l)</sup> <sup>8'</sup> and he <sup>m)</sup> wrote to Etel-pī-Marduk. <sup>9'</sup> Until now my guard has been guarding the threshing floor; <sup>10'</sup> he threshed, winnowed and brought in the barley. <sup>11'</sup> (Now) they have sent my guard off to me, <sup>12'</sup> soldiers who have cultivated their fields have collected the shares of barley, but <sup>13'</sup> to me not even one liter of barley has been given. <sup>14'</sup> I am starving. During this harvest they have not brought in even one kor of barley for our family. <sup>16'</sup> I have dispatched the two plow-teams with which I have <sup>15'</sup> to open up the 81.4 acre field which my lord has assigned to me <sup>16'</sup> and <sup>17'</sup> I have made two of my

4. a) In view of lines 13 and 3'f. this can only be Hammurabi. b) Ibni-Amurru is probably the same person who in AbB 2, 28 is said to have written to Hammurabi. He may also be identical with Ibni-Amurru, the chief cook from Emut-balum, who is mentioned in AbB 2, 1:4; 4, 24:7 and 88:4. c) Possibly the same fields as mentioned in rev. 15'. d) I. e., my lord. e) Or military expedition. f) I. e., the leader of the troops mentioned in line 4. g) Annum-pī-Marduk. One could also think of Ibni-Amurru himself; in that case i-ri-iš stands for ēriš. h) Presumably from the journey (or military expedition?) mentioned in line 8. i) Read possibly ú-ša-a[ḫ-ḫi-it]. j) The same person probably occurs in AbB 2, 28:7; in this text he is called a šuḫārum of Ibni-Amurru (line 15). k) Cf. AbB 12, 166:6-8. l) The latest treatment of the word makāsum is by Kraus, Verfügungen 241f. m) Presumably Sin-iddinam, cf. AbB 2, 28:7f.



in-na-ad-nam<sup>14'</sup> ba-ri-a-ku i-na buru<sub>14</sub> an-ni-im l še. gur a-na bi-ti-ni ú-  
ul ú-š[ę-ri-bu]<sup>15'</sup> a-na búr. 4 è še 3 40 sar a. šà pé-te-e-em ša be-lí i-si-  
ha-an-ni<sup>16'</sup> 2 gu<sub>4</sub>. apin-ia ša i-šu-ú aṭ-ru-ud-ma<sup>17'</sup> a-na šà. gal  
gu<sub>4</sub>. ḫi. a 2 še-eḫ-ḫe-ru-ti-ia at-ta-di-in<sup>18'</sup> zì. kaskal i-na mi-nim li-iš-  
pu-ku-nim ù a. šà i-na mi-nim lu-ri-iš<sup>19'</sup> be-lí li-iš-pur-ma mi-ik-sa-at  
a. šà-ia li-id-di-nu-nim-ma<sup>20'</sup> [l]a e-bé-er-ri<sup>21'</sup> [me]-e ú-ul id-di-nu-nim-ma  
(u. e.)<sup>22'</sup> [a]. šà ú-ul aṣ-pu<sup>23'</sup> ù i-na ki-ma i-na-an-na<sup>24'</sup> / sar ip-še-tim ú-  
ul i-šu-ú (ruling)

# 5. BM 93750.

(obv.)<sup>1</sup> a-na<sup>d</sup>EN.ZU—i-din-nam qí-bí-ma<sup>2</sup> um-ma ḫa-am-mu-ra-bi-ma<sup>3</sup>  
u<sub>4</sub>. bala—nam. ḫé<sup>4</sup> ki-a-am iš-pur-am um-ma šu-ú-ma<sup>5</sup> bād  
<sup>d</sup>asa[l. l]ú. ḫi ša kar—utu<sup>ki a)</sup><sup>6</sup> sí-ik-ru-um ša li-il-li<sup>7</sup> ù sí-ik-ru-um  
ša íd. kur. ra ša bād—*ḫúb*-bi-im<sup>8</sup> [ú]-ul šú-ub-bu-tu-ma<sup>9</sup> [x x]-ú ša

5. a) For UTU without <sup>d</sup>, see note b to the translation.

minor crops available as fodder for the oxen. <sup>18</sup>' How should they pile up the travel provisions <sup>n)</sup> and with what should I do the seeding? <sup>19</sup>' Let my lord issue a written order that they hand the collected shares of my field over to me, so that <sup>20</sup>' I will not starve. <sup>21</sup>' They have not made any water available to me, so <sup>22</sup>' I could not soak the field <sup>23</sup>' and right now <sup>24</sup>' I do not even have 0.1 acre of cultivated field. <sup>o)</sup>

# 5. BM 93750.

<sup>1</sup> Speak to Sin-iddinam: <sup>2</sup> Thus says Hammurabi. <sup>3</sup> U-bala-namḫe <sup>a)</sup> wrote to me in the following terms: <sup>5</sup> "The Asalluḫi-wall of Kar-Šamaš <sup>b)</sup>, <sup>6</sup> the dam <sup>c)</sup> of Lillu <sup>d)</sup> <sup>7</sup> and the dam of the Kurra-canal <sup>e)</sup> of Dūr-Ḫubbiḫ <sup>8</sup> have not been attended to <sup>f)</sup> and <sup>9</sup> (now) the water <sup>g)</sup> from the Euphrates <sup>h)</sup>

4. n) Cf. CAD s.v. isimmānu, discussion section, and Machinist, Assur 3/2, 1982, 7.

o) For a discussion of ipšum, plur. ipšētum, see Stol, JEOL 25, 1977-78, 53. This example shows that ipšētum can also occur without a . š à.

5. a) Probably the same individual as the U-balana-namḫe discussed by Gallery, AfO 27, 1980, 15b. According to Gallery, U-balana-namḫe was a šassukku, the superior of an abi ašlim. His name is spelled u<sub>4</sub>-bal.a.ni-nam.ḫé (AbB 11, 182:16), u<sub>4</sub>-bal.a.na-nam.ḫé (AbB 4, 69:16 and 138:3) and u<sub>4</sub>-bala.na-nam.ḫé (AbB 4, 23:18,25). AbB 4, 138 is a letter from U-balana-namḫe to Šamaš-ḫāzir. b) For the spelling of the name, see Hallo, JCS 18, 1964, 68b and RG 3, 134. Since both the Kar-Šamaš of the itinerary to Emar, and the one which apparently lay near Sippar-Jahrurum are too far to the north, one probably has to think of the Kar-Šamaš close to Maškan-šapir, northeast of Nippur on the Tigris, see Charpin, Le clergé d'Ur, 156 note 1. c) The meaning "dam, weir" (CAD s.v.) is so far not attested for the Old Babylonian period. Note that U-bala(na)-namḫe is also concerned with water for irrigation in AbB 4, 23. d) Cf. possibly CAD lillu B, AHw Lillu(m) II. e) This canal is attested in a year name of Gungunum, see RG 3, 294. f) The meaning "to undertake work" is well established for the G-stem of šabātum, see AHw s.v. IV/6 and CAD s.v. 5a-b. The D-stem is not yet attested with this meaning. It may, however, have been chosen because of the plural subject. g) The beginning of the line has been restored as [ū mu]-ḫ in view of AbB 2, 4:4'f. and Zeebari, ABIM 8, 6:7 where mû is combined with a passive Št of redû, see AHw redû Št<sup>1</sup>. The verb redûm in the Š-stem is three times attested with the word meḫrum, "weir", cf. AbB 10, 17:8, Gilg. XI:102 and Atrahasis II vii 53 and U rev. 14, and see CAD s.v. miḫru A4. h) The Euphrates was not far from Maškan-šapir and Kar-Šamaš according to the newly gained identification of the former (see Stone and Zimanski, Mār Šipri 2/1, 1989, 1f.). For the identification of the 'eastern Euphrates branch' with the Tigris, see Heimpel, ZA 80, 1990, 204f.

id buranun<sup>b)</sup> ša be-lí ú-ša-ab-šu-ú<sup>10</sup> [x x] a-AB-BA-ma šu-ur-du-ú<sup>11</sup> [pí-  
i]-tu-šu-nu li-iš-ša-ab-bi-tu<sup>12</sup> [x x x] x ša urim<sup>ki</sup> mu-ú li-im-lu-ú<sup>13</sup> [ki-a-  
am] iš-pu-ra-am<sup>14</sup> [dub-pí a]n-ni-a-am [i-n]a a-ma-ri-im<sup>15</sup> [x x x o] a-n[a  
tam<sup>c)</sup>] -li-tim mu-ul-[l]i-i-im<sup>16</sup> [.....]-ša/ta-aš-ku-nu<sup>17</sup> [.....]x larsam<sup>[ki]</sup>  
(lo. e. broken) (rev.)<sup>1'</sup> [x x ša] a-na pa-ni[m] š[u-a-t]i<sup>2'</sup> [q]é-er-bu šú-de-e  
(eras.)<sup>3'</sup> [a]r-ḫi-iš pí-i-[t]i š[u]-nu-ti<sup>4'</sup> šú-ub-bi-it-ma<sup>5'</sup> ap-pa-ra-a-tim ša  
urim<sup>ki</sup><sup>6'</sup> me-e li-im-lu-ú<sup>7'</sup> ù iš-tu pí-i-ti an-nu-tim<sup>8'</sup> tu-ša-ab-bi-tu<sup>9'</sup> ṭe<sub>4</sub>-  
em-ka šu-up-ra-am (ruling)

# 6. BM 93751.

(obv.)<sup>1</sup> [a-na be-lí]-ni qí-b[í-ma]<sup>2</sup> [um-ma x x] x—dingir ù  
d<sup>m</sup>[ard]uk—x[x o]<sup>3</sup> [dutu ù d<sup>m</sup>ardu]k l[i-ba-al-li-tú-k]a<sup>4</sup> [aš]-  
š[u]m m[á]. ì. [dub] ša [be-e]l-ni<sup>5</sup> i-sí-ḫa-an-ni-a-š[i-i]m<sup>6</sup> 300 gur [i]t-  
ti a-bu—wa-qar 300 g[ur it-ti] še-ep—<sup>d</sup>EN.ZU<sup>7</sup> ki-ma be-el-ni i-du-ú<sup>8</sup> a-di  
e-bu-úr-ni ni-ik-mi-sú<sup>9</sup> má. ì. dub 600<sup>a)</sup> gur qá-du erim-[š]u<sup>10</sup> i-na  
qá-ti-šu-nu-ú-[m]a<sup>11</sup> u<sub>4</sub>-um še-am nu-za-ak-ku-ú-[m]a<sup>12</sup> má. ì. dub ni-ri-  
šu-šu-nu-[t]i<sup>13</sup> 6 má. ḫi. a a-na má. ì. dub 300 [g]ur<sup>14</sup> pše-ep—  
<sup>d</sup>EN.ZU id-di-na-an-ni-a-ši-im-ma<sup>15</sup> 300 gur še-am ni-is-ru-uq-ši-na-a-ši-  
im-ma<sup>16</sup> 260 gur-ma še-am iš-ši-a<sup>17</sup> ù má. ì. dub-šu ka-lu-ú-šu<sup>18</sup> me-  
e i-na-an-di-a<sup>19</sup> i-na mu-úḫ-ḫi-i-šu ni-iš-si<sup>20</sup> li-ib-ba-a-ti-šu ni-i[m]-l[a]-a-  
šu-[m]a (lo. e.)<sup>21</sup> 1 má ú-PI-ḫa-[.....]<sup>22</sup> še-am ni-[.....] (ruling) (rev.)

5. b) UD.KIB.NUN.NA. c) Suggested by M. Stol. Another possibility would be [e]-li-tim.

6. a) DİŠ+U. The reading was suggested by E. Woestenburg.



which my lord had provided <sup>10</sup> is even flowing *into* the Appā-canal. <sup>11</sup> Their openings must be attended to. <sup>12</sup> The ... <sup>j</sup> of Ur should fill up with water." <sup>13</sup> This (is what) he wrote to me. <sup>14</sup> As soon as you have read this letter of mine <sup>15</sup> ... to make replacements <sup>k</sup> <sup>16</sup> ..... <sup>17</sup> ..... Larsa (break) (rev.) <sup>1',2'</sup> Provide the ... who are close to this ... with food. <sup>4'</sup> Attend to <sup>3'</sup> those openings at once <sup>4'</sup> and <sup>6'</sup> let them fill <sup>l</sup> <sup>5'</sup> the marshes of Ur <sup>6'</sup> with water <sup>7'</sup> and, as soon as <sup>8'</sup> you have attended to <sup>7'</sup> these openings, <sup>9'</sup> write me your report.

#### 6. BM 93751.

<sup>1</sup> Speak to our lord: <sup>2</sup> Thus say ...-ilum and Marduk... <sup>3</sup> May Šamaš and Marduk keep you in good health. <sup>4</sup> Concerning the cargo space <sup>a</sup> which our lord <sup>5</sup> assigned to us, <sup>6</sup> 300 kor is available from <sup>b</sup> Abu-waqar (and) 300 kor from Šēp-Sin. <sup>7</sup> As our lord knows, <sup>9,10</sup> they <sup>c</sup> had the 600 kor cargo space including its crew at their disposal <sup>8</sup> until we had finished the harvest. <sup>11</sup> As soon as we had winnowed the barley and <sup>12</sup> had requested the cargo space from them, <sup>14</sup> Šēp-Sin gave us <sup>13</sup> six boats (adding up) to 300 kor of cargo space <sup>14</sup> and <sup>15</sup> we tried to pour <sup>d</sup> 300 kor of barley into them but <sup>16</sup> they carried just 260 kor of barley <sup>17</sup> and, since his whole cargo fleet <sup>e</sup> <sup>18</sup> was taking in water <sup>f</sup>, <sup>19</sup> we spoke firmly to him. <sup>20</sup> We were very angry with him and <sup>21</sup> he (*promised to*) give us one boat in exchange <sup>g</sup> <sup>22</sup> so that we could (still)

5. i) I tentatively identify this canal with the *ī d a-ap-pa* mentioned in AbB 11, 175:5. Read probably in our text: [*a-na ī d*] *a-ab-ba*. j) A restoration [*ap-pa-ra-(a)-t*] in view of rev. 5' is ruled out by the verbal form *limlū*. Whatever has to be restored at the beginning, *mu-ū* must be regarded as a mistake for *me-e*, cf. rev. 6'. k) See AbB 12, 13 note a to the translation. l) A transitive meaning for the G-stem of *malū* is attested in AbB 6, 186:11. See in general, CAD *malū* v., 5; AHw *malū(m)* IV, G10.

6. a) See CAD *našpaku* A5 and discussion section; a translation "cargo space" fits the context better. b) Literally, "with". c) Viz. the persons mentioned in line 6. d) For *sarāqum* in the meaning "to pour", said of barley, see Or.NS 60, 1991, 112f. e) Apparently used as a collective, cf. AbB 6, 129, note a to the translation. In the passage here the collective is expressed by both the masc. sing. suffix *-šu* and the fem. plural *-ā* (or is *-a* a ventive, compare line 27?). f) The expression is hitherto unattested. Since the verb is in the present, I take this clause to be a subordinate clause. However, the present normally indicates that the subordinate clause is conditional, see GAG §160b (normally *-ma* is added to the verb). g) Restore probably *ū-pi-ḥa-[an-ni-a-ši-im-ma]*, from *puḥḥum*. Since the context favors a preterite, the writing with *ḥA* excludes a derivation from *peḥū*.

23 [P]a-bu—wa-qar 6 m á. ḥi. a 24 [m á. ] ḫ. dub b) 300 gur na-da-an-šu-m[a] 25 300 gur m á. ḥi. a id-di-na-an-ni-a-ši-[i]m 26 i-na 1 m á 5 gur <š e>-am ni-it-bu-uk-ma 27 me-e id-di-a-am-ma iṭ-ṭe-bu-ú-ma-an 28 š e-ša ni-it-ta-pa-al 29 ù 1 m á ša iš-tu ša-da-aq-di iṭ-bu-ú 30 m á. DU.TUR c) -ša be-el-ni šu-ru-ba-am 31 iq-bi-šu[m] ù dEN.ZU—i-din-nam èr be-li-ni 32 aga. u š [a-n]a m á šu-ru-bi-im 33 iš-ku-u[n] ù d) m á ú-ul uš-ri-ib 34 a-wi-x[ x x x ]x n[i-d]i a-ḥi-im i-šu-ú 35 dub be-li-n[i a-na] aga. u š 36 li-il-l[i-ka-aš]-šu-nu-ši-im-ma 37 m á. ḫ. du [ b o ] l[i-i]m-ta-lu-ni-a-ti-ma 38 š e-a[m ..... nu-ša-ba-l]am 39 x x x[.....] 40 a-[n]a [.....]x (u. e., ca. 3 lines broken)

# 7. BM 93752.

(obv.) 1 a-na dEN.ZU—i-din-[nam] 2 qí-bí-ma 3 um-ma ḥa-am-mu-ra-bi-ma 4 i-[n]a š u. ḥa 6 ša š u-ti sà-súm ša é ši-ip-ri-im 5 [P]pa-ia-kum š u. ḥa 6 6 p d mar. tu—illat-ti a-na š u. ḥa 6 ša é ši-ip-ri-im 7 ú-ša-áš-ṭe 4-er-šu 8 iš-tu u 4-mi-im ša d mar. tu—illat-ti 9 a-na š u. ḥa 6 ša é ši-ip-ri-im 10 ú-ša-áš-ṭe 4-ru-šu 11 u 4. 1. kam i-li-ik é ši-ip-r[i-i]m 12 ú-ul il-li-ik 13 [ḥ]a-la-qum-ma ḥa-li-iq (rev.) 14 [.....] x[ x o ] 15 [x] x x[ x x ]x[ x]-ma 16 ppa-ia-kum e-ri-is-su (eras.) 17 li-ir-di-a-ak-kum-ma 18 a-na k á. dingir. ra ki šu-ri-a-aš-šu 19 šum-ma ppa-ia-kum la it-ba-la-ak-kum 20 1 š u. ḥa 6 ta-

6. b) At the beginning of the line there does not seem to be enough room for a-na (cf. line 13). c) Probably a mistake for m á. la ḥ 4 (i.e., m á.DU.DU). d) This reading seems preferable to iš-ku-u[n]-šu-m[a], since the form requires a suffix -šum.



*pour in*<sup>h)</sup> the barley, and (then)<sup>23</sup> Abu-waqar — six boats<sup>24</sup> (together) 300 kor of cargo space (was) his<sup>i)</sup> offer —<sup>25</sup> gave us boats (totalling) 300 kor.<sup>26</sup> We poured five kor of barley into one boat, but<sup>27</sup> it (began to) take in water and would have sunk<sup>j)</sup>.<sup>28</sup> We have paid compensation for the barley (lost) in it.<sup>29</sup> And (concerning) the one boat which has lain sunken since last year,<sup>30</sup> our lord<sup>31</sup> had ordered<sup>30</sup> its boatman to have it replaced<sup>k)</sup><sup>31</sup> and Sin-iddinam, our lord's servant,<sup>33</sup> had assigned<sup>32</sup> a soldier in order to have the boat replaced,<sup>33</sup> but he did not have the boat replaced<sup>l)</sup>.<sup>34</sup> *The gentlemen*<sup>m)</sup> ... are procrastinating.<sup>36</sup> May<sup>35</sup> a letter of our lord<sup>36</sup> for them<sup>n)</sup> come<sup>35</sup> to the soldier<sup>37</sup> so that they will fully indemnify us for the cargo boat and<sup>38</sup> *we can send* the barley ..... (remainder broken)

# 7. BM 93752.

<sup>2</sup> Speak<sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>6</sup> Amurru-tillatī<sup>7</sup> has had<sup>5</sup> Pajakum the 'fisherman',<sup>4</sup> from the 'fishermen' under the authority of Sāsum of the 'workhouse'<sup>a)</sup>, <sup>7</sup> registered<sup>6</sup> as a 'fisherman' of the 'workhouse'. <sup>8</sup> Since the day that Amurru-tillatī<sup>10</sup> had him registered<sup>9</sup> as 'fisherman' of the 'workhouse'<sup>12</sup> he has not performed<sup>11</sup> (even) one day of service for the 'workhouse',<sup>13</sup> (in fact) he has completely disappeared. (two lines broken) (rev.) <sup>16,17</sup> Ask him to lead Pajakum to you and <sup>18</sup> have him brought over to Babylon. <sup>19</sup> If he would not bring Pajakum to you, <sup>21</sup> ask

6. h) Restore probably ni-[is-ru-uq-ma] or ni-[it-bu-uk-ma]. i) Probably Abu-waqar. j) Apparently under the weight of the full load (ca. 50 kor). k) I derive this form from riābum in view of uš-ri-ib in line 33, see note 1. l) Following a suggestion of M. Stol, I derive the form uš-ri-ib from the verb riābum. A Š-stem of erēbum would require the emendation uš-<te>-ri-ib and would not give better sense. The G-stem of riābum occurs in §236 and §237 of the Hammurabi Code, which deal with similar cases, but a Š-stem of riābum is so far not attested. For the legal implications in general, see Yaron, *The Laws of Eshnunna*<sup>2</sup>, 248 and Driver and Miles, *The Babylonian Laws* II, 429f. m) Or "The honorable ...". Probably a plural, a-wi-l[u], which refers to the persons in line 6. There appears to be a connection between the case of the lost ship and the problems around the cargo boats. n) The persons mentioned in line 6.

7. a) The same expression occurs in AbB 4, 93:5 and below, texts 16:5f. and 38:5. It is only attested in Hammurabi letters and is therefore probably a state institution. The word has been placed here between inverted commas to avoid identification with the English word 'workhouse', which refers to a penitentiary institution.

ak-la-am<sup>21</sup> ki-ma ppa-ia-kum e-ri-is-su<sup>22</sup> li-ir-di-a-ak-kum-ma<sup>23</sup> šu. ḥa<sup>6</sup>  
 šu-a-ti a-na ká. dingir. ra<sup>ki</sup><sup>24</sup> šu-ri-a-am-ma<sup>25</sup> a-na é ši-ip-ri-im<sup>26</sup> li-in-  
 na-di-in (ruling)

# 8. BM 93753.

(obv.)<sup>1</sup> a-na<sup>d</sup>EN.ZU—i-din-nam<sup>2</sup> qí-bí-ma<sup>3</sup> um-ma ḥa-am-mu-ra-bi-ma<sup>4</sup>  
 d ub-pí an-ni-a-am i-na a-ma-ri-im<sup>5</sup> a-na ša-pí-ir ma-tim<sup>6</sup> ša li-tim ki. ta  
 ša qá-ti-ka<sup>7</sup> [š]i-ta-ap-pa-ar<sup>8</sup> [g]u<sup>4</sup>. ḥi. a ù udu. nít a. ḥi. a<sup>9</sup> ša na-ak-  
 ka-ma-tim ša qá-ti-šu-nu<sup>10</sup> te-li-tam<sup>11</sup> ki-ma qá-tim<sup>12</sup> a-na ká. dingir.  
 ra<sup>ki</sup> li-še-lu-nim (ruling)

# 9. BM 93754.

(obv.)<sup>1</sup> a-na<sup>d</sup>EN.ZU—i-din-nam<sup>2</sup> qí-bí-ma<sup>3</sup> um-ma ḥa-am-m[u-ra]-bi-ma<sup>4</sup>  
 aš-šum ri-ib-ba-a-[a]t [s]i pa. meš<sup>(5)</sup> ù énsi. meš<sup>6</sup> šu-ud-du-nim<sup>7</sup> a-  
 na nam. ti. [la. ni]—i. d ù g<sup>8</sup> aš-tap-[(pa-)ra-a]m<sup>9</sup> ù 2 [a]ga. u[š. o<sup>a</sup>]  
 . m]eš<sup>10</sup> aṭ-ṭa[r]-dam<sup>11</sup> ši-tap-pa-ar-šu-nu-ši-im-ma<sup>12</sup> ri-ib-ba-a-at  
 [s]i pa. meš (lo. e.)<sup>(13)</sup> ù énsi. meš (rev.)<sup>14</sup> ar-ḥi-iš li-ša-ad-di-nu (ruling)

# 10. BM 93755.

(obv.)<sup>1</sup> a-na<sup>d</sup>EN.Z[U—i-din-nam qí-bí-ma]<sup>2</sup> um-ma ḥa-am-m[u-ra-bi-ma]<sup>3</sup>  
 a-nu-um-ma e-r[i-.....]<sup>4</sup> qá-du-um lú. meš we-d[u]-t[im]<sup>5</sup> ša i-na ká  
 é. gal iz-za-az-zu<sup>6</sup> ša i-na ma-az-za-az-tim pa-aṭ-ru aṭ-ṭar-dam<sup>7</sup> i-nu-ma is-  
 sà-an-qú-ni-ik-kum<sup>8</sup> a-wa-a-ti-šu-nu a-mu-ur<sup>9</sup> [w]a-ar-ka-as-sú-nu pu-ru-

9. a) Between UŠ and MEŠ there is room for one more sign, possibly SAG.



him<sup>22</sup> to lead<sup>20</sup> one reliable 'fisherman'<sup>21</sup> instead of Pajakum<sup>22</sup> to you and<sup>24</sup> have<sup>23</sup> this 'fisherman'<sup>24</sup> brought over<sup>23</sup> to Babylon so that<sup>26</sup> he can be handed over<sup>25</sup> to the 'workhouse'.

8. BM 93753. Cf. nos. 11 and 36.

<sup>2</sup> Speak<sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> As soon as you have read this letter of mine <sup>7</sup> issue a written order<sup>5</sup> to all the governors<sup>6</sup> of the lower district<sup>a)</sup>, who are under your authority, <sup>12</sup> that they should bring up to Babylon <sup>8</sup> oxen and sheep<sup>9</sup> from the stores which are at their disposal <sup>10</sup> (being) the *contribution*<sup>b)</sup> <sup>11</sup> in accordance with the share (that is due)<sup>c)</sup>.

9. BM 93754.

<sup>2</sup> Speak<sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>8</sup> I have written (repeatedly)<sup>7</sup> to Namtilani-idug<sup>4</sup> in connection with<sup>6</sup> collecting<sup>4</sup> the arrears of the shepherds<sup>(5)</sup> and field managers<sup>a)</sup>, <sup>9</sup> and <sup>10</sup> now I have dispatched <sup>9</sup> two soldiers. <sup>11</sup> Issue written orders to them everywhere<sup>14</sup> so that they can collect<sup>12</sup> the arrears of the shepherds<sup>13</sup> and field managers<sup>14</sup> quickly.

10. BM 93755.

<sup>1</sup> Speak to Sin-iddinam: <sup>2</sup> Thus says Hammurabi. <sup>3</sup> Now<sup>6</sup> I have dispatched<sup>3</sup> Eri...<sup>4</sup> together with some *individuals*<sup>5</sup> who serve in the palace gate<sup>6</sup> (but) who have deserted (their) post. <sup>7</sup> When they arrive<sup>8</sup> look into their affair, <sup>9</sup> take care of their case and <sup>12</sup> grant them<sup>10</sup> justice in accordance

8. a) For this meaning of *litum*, see Stol, OB History 67. As recognized by Stol *litum* was the official designation of Sin-iddinam's district (add to Stol's evidence texts 19:5, 15; 23:6; 24:5; 25:10). Text 32:5 and 11 confirm that its full name was *litum šaplītum*, "the lower district". See also Charpin, *Larsa* 1985, 191f. and ARM 26/2, 147f. b) The meaning of *tēlītum* in Old Babylonian texts is still not clear. For a discussion, see Kraus, *Verfügungen* 341f., note 504. The word is attested in combination with cattle in YOS 13, 351:6: <sup>6</sup> (total) 318 amar mu. 2 te-li-tum <sup>7</sup> ša i-na an. za. gār—e-tel—KA—<sup>d</sup> mar duk ib-ba-šu. c) Cf. CAD s.v. *qātu* 14c and AbB 10, 47:6. Both translate *kīma qātim* as "in accordance with the list". However, Kienast *Kisurra* 157:7 has *ki-ma qā-ti-ši-na*, referring to the portions of barley allotted to the *nadītus* of Ninurta. Either these *nadītus* had their names written on a special list, or one translates with Kienast: "in accordance with the share that is their due". In the passage here and in text 11:7 the meaning "list" is equally possible.

9. a) For the *énsi/iššakkum* in the Old Babylonian period, see Kraus, *Verfügungen* 338ff. My translation more or less follows Stol's, e.g. AbB 9, 116:5.

ús-ma<sup>10</sup> di-nam ki-ma di-i-nim ša i-na-an-na<sup>11</sup> i-na e-mu-ut—ba-lum id-di-in-nu<sup>12</sup> šu-ḫi-is-sú-nu-ti (rev.)<sup>13</sup> a-pu-ul-šu-nu-ti<sup>14</sup> šu-te-še-er-šu-nu-ti (ruling)

# 11. BM 93756.

(obv.)<sup>1</sup> a-na<sup>d</sup>[E]N.ZU—i-din-na[m]<sup>2</sup> qí-bí-ma<sup>3</sup> um-ma ḫa-am-mu-ra-bi-ma<sup>4</sup> a-nu-um-ma<sup>d</sup>EN.ZU—ḫé.ù.tu rá.gab<sup>(5)</sup> lú na.kam.tu[m]<sup>6</sup> aṭ-ṭar-da-ak-kum<sup>7</sup> ki-ma qá-tim<sup>8</sup> má.ḫi.a i-di-iš-šu-nu-ši-im-ma<sup>9</sup> gu<sub>4</sub>.ḫi.a ù udu.níta.ḫi.a<sup>10</sup> ša na-kam-ti larsam<sup>ki</sup> (11) ù bād—tibira<sup>ki</sup> (ruling) (rev.)<sup>12</sup> li-ša-ar-ki-bu-nim (ruling)

# 12. BM 93757.

(obv.)<sup>1</sup> a-na<sup>d</sup>E[N.ZU—i]-din-nam<sup>2</sup> qí-bí-[f]-ma<sup>3</sup> um-ma ḫa-am-mu-ra-bi-ma<sup>4</sup> p d u m u ip-qú-ša kù. d í m<sup>5</sup> ki-a-am ú-lam-mi-da-an-ni<sup>6</sup> um-ma šu-[ú-m]a<sup>7</sup> ša-ad-da-aq-d[i]-im<sup>8</sup> lúšša-ar-ra-qú<sup>9</sup> bi-ti ip-lu-šu-ma<sup>10</sup> mi-im-mu-ia il-te-qú-ú<sup>11</sup> i-na-an-na ap-pu-na-ma<sup>12</sup> [i-n]a<sup>a</sup>) qá-ti-šu-nu i-tu-ru<sup>13</sup> [bi-t]i ip-lu-šu-ma (rev.)<sup>14</sup> [l]úšša-ar-ra-qí šu-nu-ti<sup>15</sup> aš-ša-ba-at<sup>16</sup> ki-a-am iq-bi-a-am<sup>17</sup> a-nu-um-ma d u m u ip-qú-ša šu-a-ti<sup>18</sup> a-na še-ri-ka<sup>19</sup> aṭ-[ṭ]ar-da[m]<sup>20</sup> lúšša-ar-[r]a-qí ša iṣ-b[a-tu]<sup>21</sup> ku-sa-a-am-ma [ma-ša-r]i šu-u[k-na-aš-šu-nu-š]i-im-ma<sup>22</sup> a-na ma-aḫ-ri-ia šu-ri-ā-[aš-šu-nu-t]i<sup>23</sup> ù lúši-i-bi ša d u m [ u ip-qú-ša]<sup>24</sup> ṭú-ur-[dam] (ruling)

# 13. BM 93758.

(obv.)<sup>1</sup> [a-na]<sup>d</sup>[EN.ZU—i]-din-nam<sup>2</sup> qí-bí-[ma]<sup>3</sup> um-ma ḫa-am-[m]u-r[a]-b[i-ma]<sup>4</sup> p d u t u —tukul-ta-šu x[...] <sup>5</sup> ki-a-am ú-lam-mi-da-a[n-ni]<sup>6</sup> um-ma šu-ú-[m]a<sup>7</sup> p d [ n a ] n n [ a ] —t[um]<sup>8</sup> a. š à x x<sup>a</sup>) x x x x<sup>b</sup>) -K I l -a-am<sup>d</sup>EN.ZU—illat<sup>9</sup> a-na er-re-šu-tim i-te-ne-er-ri-iš-ma<sup>10</sup> še-am mi-ki-is a. š à -ia<sup>11</sup> [š]a-at-ti-ša-am i-na-ad-di-nam<sup>12</sup> [i-n]a-an-na še-am mi-ki-is

12. a) The remains of the sign conform with the shape of NA in this text. The sign ŠA is quite different. The spacing of the signs is as in line 11.

13. a) The signs after a. š à could be SAR (or perhaps LI) and ŠA. The signs do not match the geographical name of line 20. b) Perhaps [i]l.

with the legal practice that is currently <sup>11</sup> applied in Emutbalum. <sup>12,13</sup> See that proper justice is done to them.

11. BM 93756. Cf. nos. 8, 36.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Now <sup>6</sup> I have dispatched to you <sup>4</sup> Sin-ḫe'utu the 'rider', <sup>5</sup> a man of the treasury <sup>a)</sup>. <sup>8</sup> Provide them <sup>b)</sup> with ships <sup>7</sup> in accordance with the share (that is due) <sup>c)</sup> <sup>8</sup> and <sup>12</sup> let them load <sup>9</sup> the oxen and the sheep <sup>10</sup> from the stores of Larsa <sup>11</sup> and Badtibira <sup>12</sup> on board.

12. BM 93757.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> The son of Ipquša the goldsmith <sup>5</sup> has brought the following to my attention, <sup>6</sup> in his words: <sup>7</sup> "Last year <sup>8</sup> thieves <sup>9</sup> broke into my house and <sup>10</sup> took everything I had. <sup>11</sup> Moreover, now <sup>12,13</sup> they *themselves* <sup>a)</sup> have broken into my house again but <sup>15</sup> I have apprehended <sup>14</sup> these thieves." <sup>16</sup> This (is what) he said to me. <sup>17</sup> Here-with <sup>19</sup> I send <sup>17</sup> this son of Ipquša <sup>18</sup> to you. <sup>21</sup> Put <sup>20</sup> the thieves he apprehended <sup>21</sup> in fetters and place them under guard <sup>22</sup> and send them to me, <sup>23</sup> and (then) <sup>24</sup> send me <sup>23</sup> the witnesses for Ipquša's son.

13. BM 93758.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Šamaš-tukultašu the ... <sup>5</sup> brought the following to my attention, <sup>6</sup> in his words: <sup>7</sup> "Nannatum <sup>8</sup> *has received* <sup>a)</sup> a field <sup>b)</sup> ..... (and) Sin-tillatī <sup>9</sup> has kept on cultivating (it) under tenancy and <sup>11</sup> has handed in <sup>10</sup> the barley (which is) the share of my field's yield <sup>11</sup> every year. <sup>12</sup> Now <sup>13</sup> he has not handed in <sup>12</sup> the barley (which is)

11. a) This appears to be the first time that the official ša nakkamtim is attested outside lexical texts, see CAD s.v. nakkamtu, lexical section and lg. b) Apparently the party of Sin-ḫe'utu. c) See text 8, note c to the translation.

12. a) The combination ina qāti with palāšum is so far unattested. Compare the expression ina qāti- alākum, "to follow ...", in which, however, the suffix of ina qāti- never refers to the subject of alākum.

13. a) See note b to the transliteration. b) Or "my field", if we read a. šà-li. One would, however, expect a. šà-i for eqlī.



a. š[à]-ia (lo. e.)<sup>13</sup> ú-ul id-di-nam (rev.)<sup>14</sup> ù [dub-pa-a]m uš-t[ē]-lì-[a-am]  
<sup>15</sup> um-ma šu-ú-ma<sup>16</sup> a. šà-ka a-na gú. un na-ad-nam<sup>17</sup> ki-a-am ú-lam-  
 mi-da-an-ni<sup>18</sup> dub-pu-um ša a. šà gú. un <sup>d</sup>na-na-tum<sup>19</sup> in-na-me-er-  
 ma<sup>20</sup> bùr. 5 iku-ma a. šà i-na <sup>uru</sup>ur. šag<sub>5</sub>. ga<sup>ki</sup><sup>21</sup> a-na <sup>d</sup>na-na-tum  
 a-na gú. un na-d[i-i]n<sup>22</sup> a-na mi-nim <sup>d</sup>na-na-[tum]<sup>23</sup> a. šà-am ša la na-  
 ad-nu-šu[m x x o]<sup>24</sup> <sup>p</sup>dna[nn]a-[tu]m a. š[à-a]m ša i-n[a<sup>c</sup>]...<sup>25</sup> ša [x  
 x x x x o] li [...] (two or three lines broken)

## 14. BM 93759.

(obv.)<sup>1</sup> [a-na <sup>d</sup>EN.ZU—i-din-nam]<sup>2</sup> [qí-bí-ma]<sup>3</sup> [um-ma ha-am-mu-ra-bi-  
 ma]<sup>4</sup> <sup>p</sup>du mu — <sup>d</sup>E[N.ZU]<sup>5</sup> ki-a-am i[q-bi-a-am]<sup>6</sup> um-ma š[u-ú-ma]<sup>7</sup> Pa-  
 pil—<sup>d</sup>mar. t[u x x o o]<sup>8</sup> áb. gu<sub>4</sub>. ħi. a ra-[x x x o o]<sup>9</sup> aš-šum ri-ib-ba-  
 t[i-šu<sup>a</sup>]<sup>10</sup> <sup>p</sup>dEN.ZU—ša-mu-úħ[o]<sup>11</sup> Pa-lí—wa-aq-[rum]<sup>12</sup> Pla-li-ia<sup>13</sup> ù  
 dumu a-pil—ì-lí-š[u]<sup>14</sup> qá-ba-am iš-k[u-nu-n]im<sup>b</sup><sup>15</sup> ù ka-ni-ka[m ú-še]-  
 zi-bu-nim-ma<sup>16</sup> a-na qá-bé-e-[šu]-nu (rev.)<sup>17</sup> áb. gu<sub>4</sub>. ħi. a ri-ib-ba-a[t]  
<sup>18</sup> Pa-pil—<sup>d</sup>mar. tu a-pu-ul<sup>19</sup> i-na-an-na áb. gu<sub>4</sub>. ħi. a<sup>20</sup> ša qá-ba-am  
 iš-ku-nu-nim<sup>21</sup> ú-ul id-di-nu-nim<sup>22</sup> ki-a-am iq-bi-a-am<sup>23</sup> a-nu-um-ma l  
 aga. uš sag<sup>24</sup> aṭ-ṭar-dam<sup>25</sup> a-wi-le-e ša qá-ba-a-am<sup>26</sup> iš-ku-nu-šum<sup>27</sup> li-  
 si-ir-ma<sup>28</sup> a-na pī-i ka-ni-<ki>šu-nu<sup>29</sup> á[b. g]u<sub>4</sub>. [ħi. a ...] (remainder  
 broken)

## 15. BM 93760.

(obv.)<sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam qí-bí-ma<sup>2</sup> um-ma ha-am-mu-ra-bi-ma  
<sup>3</sup> aš-šum lúe-di-ki. meš<sup>4</sup> ša aš-šum a. šà-šu-nu ša gú A URU šú-up-[r]i  
<sup>5</sup> ú-lam-mi-du-ni-in-ni-m[a]<sup>6</sup> aš-pu-[r]a-ak-kum<sup>7</sup> šum-ma ki-ma ú-lam-mi-

13. c) Or LA.

14. a) Cf. lines 17-18. b) Cf. line 20.



the share of my field's yield, <sup>14</sup> but he has *produced a document*, <sup>15</sup> this (is what) he (says): <sup>16</sup> 'Your field has been given to me as a tax (field).'" <sup>17</sup> This (is what) he brought to my attention. <sup>18</sup> The document concerning Nannatum's tax field <sup>19</sup> has been examined, but <sup>20</sup> it is a 90 acre field in Uršagga that <sup>21</sup> has been given to Nannatum as a tax (field). <sup>22</sup> How is it that Nannatum <sup>23</sup> *is cultivating* <sup>c)</sup> a field that has not been given to him? <sup>24</sup> Nannatum <sup>25</sup> *should cultivate* <sup>24</sup> the field that is in *Uršagga, which has been given to him as a tax (field)* <sup>d)</sup>. (rest broken)

#### 14. BM 93759.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Mār-Sin <sup>5</sup> spoke to me in the following terms, <sup>6</sup> in his words: <sup>7</sup> "Apil-Amurru the herdsman <sup>a)</sup> <sup>8</sup> ... the cattle *and*, <sup>9</sup> concerning (the payment of) his arrears, <sup>10</sup> Sin-šamuḥ, <sup>11</sup> Ali-waqrū, <sup>12</sup> Lālija <sup>13</sup> and the son of Apil-ilišu <sup>14</sup> made me a promise <sup>15</sup> and they had a sealed document drawn up for me and, <sup>16</sup> in view of their promise <sup>17</sup> I paid <sup>16</sup> for the cattle of <sup>18</sup> Apil-Amurru's <sup>17</sup> arrears. <sup>19</sup> (But) now <sup>21</sup> they have not given me <sup>19</sup> the cattle <sup>20</sup> they had promised me." <sup>22</sup> This (is what) he said to me. <sup>23</sup> Herewith <sup>24</sup> I send <sup>23</sup> one head soldier <sup>b)</sup>. <sup>27</sup> Let him press <sup>25</sup> the gentlemen who <sup>25,26</sup> made him a promise <sup>29</sup> to *give him* <sup>c)</sup> the cattle <sup>28</sup> according to the exact wording of their sealed document. (rest broken)

#### 15. BM 93760. Cf. AbB 4, 37.

<sup>1</sup> Speak to Sin-iddinam: <sup>2</sup> Thus says Hammurabi. <sup>3</sup> Concerning the basket-menders <sup>4</sup> who <sup>5</sup> had informed me <sup>4</sup> about their field, which is on the bank of the Šupru-canal <sup>a)</sup> <sup>5</sup> and <sup>6</sup> about which I had written to you, <sup>7</sup> if — as they

13. c) Restore possibly [i-ir-ri-iš]. d) Restore perhaps: <sup>24</sup> p<sup>d</sup> na [nn] a-[tu]m ḡ. š [ḡ-ḡ] m ša i-n[ḡ] ur. ša ḡ. ḡ a<sup>ki</sup> <sup>25</sup> ša [a-na ḡ. u n na-ad-nu-šum] li-[ri-iš].

14. a) Restoration [ú.túl] on the basis of AbB 2, 21:4. For the position of the utullum in the state bureaucracy, see Waetzoldt, Kraus AV 386f. b) See Walters, Water for Larsa (YNER 4), 8 (with previous literature). c) Restore at the end of line 29 probably [li-di-nu-šum].

15. a) Reading ḡ. u A.<ENGUR>—<sup>ur</sup>šú-u[p-r]i. A place name Šuprum occurs in the Mari texts (see RG 3, 214) but is so far not attested in texts from the area of Larsa. The case referred to by Hammurabi could be the one discussed in AbB 4, 37.

d[u-ni]-i[n]-ni<sup>8</sup> pu-úh a. š à-šū-nu ša KI [x x] x x<sup>9</sup> ša m[u]-š[f] ú-š[a]-AD-x[-o-šū-nu-ti]<sup>10</sup> p[.....] (two broken lines) (lo. e.)<sup>13</sup> [x] AN [.....] (rev.)<sup>14</sup> a. š à-am [.....] <sup>15</sup> a-na n[i] ..... <sup>16</sup> š e-am [.....] <sup>17</sup> a. š à x<sup>a</sup>) x[.....] <sup>18</sup> te-e-e[r] <sup>19</sup> šum-ma<sup>d</sup> u tu—h̄a-zi-ir <sup>20</sup> a. š à-am a-na lúe-di-ki. me š <sup>21</sup> la ip-[l]u-uk-ma <sup>22</sup> lúe-di-ku. me š <sup>23</sup> ú-wa-at-t[u]-ú-n[i]-m[a] <sup>24</sup> ú-lam-mi-du-n[i]-i[n]-n[i] <sup>25</sup> lúe-[di-k]i. me š <sup>26</sup> ar-nam e-m[i-i]d (eras.)<sup>b)</sup>

# 16. BM 93761.

(obv.) <sup>1</sup> a-na<sup>d</sup>EN.ZU—i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma h̄a-am-mu-ra-bi-ma <sup>4</sup> p̄h̄a-am-mu-ra-bi—mu-ba-lí-iṭ <sup>5</sup> ša é šī-ip-ri-im <sup>6</sup> ki-a-am ú-lam-mi-da-an-ni <sup>7</sup> um-ma šū-ma <sup>8</sup> p̄i-lí—a-wi-lim u g u l a n a m. <sup>10</sup> <sup>9</sup> ù s i g—ì-lí-šū š e š. a. n i <sup>10</sup> a-wi-lu-ú ša é šī-ip-ri-i[m] <sup>11</sup> ša qá-ti-ia (lo. e.) <sup>12</sup> p<sup>d</sup>EN.ZU—im-gur-an-ni <sup>(13)</sup> u g u l a m a r. t u <sup>14</sup> ù<sup>d</sup>EN.ZU—be-e[l]—ap-li[m] <sup>(15)</sup> d u m u [.....] (rev.) <sup>16</sup> iṣ-ba-tu-š[u-nu-ti-ma] <sup>17</sup> a-na šī-[ip-ri-im] <sup>18</sup> ša na-ri-[im ...] <sup>19</sup> ša iḥ-ḥe-[er-ru-ú<sup>a)</sup>] <sup>20</sup> uṭ-ṭe<sub>4</sub>-eḥ-[h̄u-ú-(šū-nu-ti)] <sup>21</sup> [k]i-a-am ú-la[m-mi-da-an-ni] <sup>22</sup> a-na mi-nim a-wi-l[ē-e] <sup>23</sup> ša é šī-ip-r[i-im] <sup>24</sup> a-na šī-ip-ri-[im] <sup>25</sup> ú-ṭe<sub>4</sub>-eḥ-h̄u-ú <sup>26</sup> wa-ar-ka-at lú. me š šū-nu-ti <sup>27</sup> p[ū]-ru-ús-ma (u. e.) <sup>28</sup> [a-wi]-le-e šū-nu-ti <sup>29</sup> [w]u-uš-še-er (ruling)

# 17. BM 93762.

(obv.) <sup>1</sup> a-na<sup>d</sup>EN.ZU—i-din-na[m] <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma h̄a-am-mu-ra-bi-ma <sup>4</sup> aš-[š]um me-ḥe-er d u b i-si-iḥ-tim <sup>5</sup> [š]a e-pí-iš-tim <sup>6</sup> ša ia-mu-ut—ba-lim <sup>7</sup> ša li-i-tim a n. t a <sup>8</sup> ù li-i-tim k i. t a <sup>9</sup> šū-bu-li-im <sup>10</sup> ša ta-aš-pu-ra-am (rev.) <sup>11</sup> a-nu-um-ma <sup>12</sup> d u b i-si-iḥ-tim šū-a-ti <sup>13</sup> uš-ta-bi-la-ak-kum (ruling)

15. a) The sign could be LAM or EL. b) Probably erasure of TI.

16. a) Restored after AbB 2, 4 rev. 2'.

have informed me — <sup>8</sup> in exchange for their field which ..... <sup>b)</sup> (break) <sup>18</sup> Return <sup>17</sup> the field ..... <sup>19</sup> If Šamaš-ḫāzīr <sup>21</sup> has not staked out <sup>20</sup> a field <sup>c)</sup> for the basket-menders, <sup>21</sup> but <sup>22</sup> the basket-menders <sup>23,24</sup> have ..... <sup>d)</sup> informed me, <sup>26</sup> impose a punishment <sup>25</sup> upon the basket-menders.

16. BM 93761. Cf. no. 38.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Hammurabi-muballiṭ <sup>a)</sup> <sup>5</sup> of the 'workhouse' <sup>b)</sup> <sup>6</sup> has brought the following to my attention, <sup>7</sup> in his words: <sup>8</sup> "Ilī-awīlim, a foreman of a squad of ten <sup>9</sup> and his brother Ipquilišu <sup>10</sup> — (both) men of the 'workhouse' <sup>11</sup> under my jurisdiction — <sup>12</sup> Sin-imguranni <sup>13</sup> the general <sup>14</sup> and Sin-bēl-aplim <sup>15</sup> son of ... <sup>c)</sup> <sup>16</sup> have arrested them and <sup>20</sup> have moved them <sup>17</sup> to the work <sup>18</sup> on the ...-canal, <sup>19</sup> which is being dredged." <sup>21</sup> This (is what) he has brought to my attention. <sup>22</sup> Why <sup>25</sup> have they moved <sup>22</sup> men <sup>23</sup> of the 'workhouse' <sup>24</sup> to (other) work? <sup>26,27</sup> Take care of the case of these men and <sup>28,29</sup> set these men free.

17. BM 93762.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Concerning <sup>9</sup> sending a copy of the certificate of (field) assignment <sup>a)</sup> <sup>5</sup> of the workers <sup>6</sup> from Jamutbalum, <sup>7,8</sup> from (both) the upper and the lower district <sup>b)</sup>, <sup>10</sup> about which you wrote to me, <sup>11</sup> herewith <sup>13</sup> I send you <sup>12</sup> this certificate of assignment.

15. b) K.R. Veenhof suggests a restoration ú-ša-ad-d[ú-ú-šu-nu-t]i for the end of line 9, "... he/they made them give up"; as he points out, in AbB 4, 37 the basket-menders lost their qaqqad eqlim as a result of Šamaš-ḫāzīr's actions. c) Presumably the field which was indicated as "somewhere else" in AbB 4, 37:12f. d) The third sign of the word is clearly AD, a reading ú-wa-AB-B[U]-ú-n[i]-m[a] is therefore impossible. The nuance expressed by watûm D in this 'Koppelung' escapes me. The general sense of these lines seems to be that the basket-menders could have deliberately misinformed Hammurabi.

16. a) The same individual occurs in text 38:4. b) See text 7, note a to the translation. c) K.R. Veenhof suggests du mu [é. du b. ba], "secretary".

17. a) See in general, Veenhof, *Cuneiform Archives and Libraries*, CRRA 1983, 27.

b) For litum, see text 8, note a to the translation.



## 18. BM 93763.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ḥa-am-mu-ra-bi-ma  
<sup>4</sup> d u m u . m e š s í - i a - t u m <sup>5</sup> k i - a - a m ú - l a m - m i - d u - n i - i n - n i <sup>6</sup> u m - m a š u - n u - m a  
<sup>7</sup> 1 s a g . g é m e š a b i <sup>a</sup>) - t i - n i <sup>8</sup> q á - d u - u m m a - r a - t i - š a <sup>9</sup> ú - d a - a p - p í - i r - m a <sup>10</sup> i -  
n a é ì - l í — m a - x [ . . . ] <sup>11</sup> i - n a b à d — t i b i r a <sup>k i</sup> (l o . e . ) <sup>12</sup> i - b a - a š - š i ( r e v . ) <sup>13</sup> k i - a -  
a m ú - l a m - m i - d u - n i - i n - n i <sup>14</sup> a - n u - u m - m a d u m u . m e š s í - i a - [ t ] u m <sup>15</sup> a - n a š e -  
r i - k a <sup>16</sup> a ṭ - ṭ a r - d a m <sup>17</sup> i t - t i - š u - n u š u - p u r - m a <sup>18</sup> s a g . g é m e š a i q - b u - ú <sup>19</sup> q á -  
d u - u m m a - r a - t i - š a <sup>20</sup> l i - i t - r u - n i - i k - k u m <sup>21</sup> w a - a r - k a - t a m p u - r u - ú s - m a <sup>22</sup> š u m -  
m a s a g . g é m e š i - i <sup>23</sup> [ š ] a d u m u . m e š s í - i a - t u m - m a <sup>24</sup> [ d u - u p - p ] ṭ - r u m  
ú - d a - a p - p í - i r <sup>25</sup> [ s a g . g é m e o o ] š i - a - t i ( u . e . ) <sup>26</sup> [ q á - d u - u m m ] a - a - r a - t i - š [ a ]  
<sup>27</sup> [ a - n a d u m u . m ] e š s í - i a - t u m <sup>28</sup> [ t ] e - e - e r

## 19. BM 93764.

(obv.) <sup>1</sup> [ a - n a <sup>d</sup>EN.ZU ] — i - d i n - n a m <sup>2</sup> [ q ] í - b í - m a <sup>3</sup> u m - m a ḥ a - a m - m u - r a - b i -  
m a <sup>4</sup> a š - š u m r i - i b - b a - a t i g i . s á <sup>5</sup> š a š a - p í - i r m a - t i m š a l i - t i - k a <sup>6</sup> š u - u d - d u - n i m  
<sup>7</sup> a š - p u - r a - a k - k u m - m a <sup>8</sup> r i - i b - b a - a t i g i . s á <sup>9</sup> ú - u l t u - š a - a d - d i - i n <sup>10</sup> ù ṭ e <sub>4</sub> - e m -  
k a ( e r a s . ) š a - p a - r u - u m - m a <sup>11</sup> ú - u [ l t ] a - a š - p u - r a - a m <sup>12</sup> [ d a - m i - i q <sup>a</sup> ] e - p é ] - š u m  
a n - n u - ú - u m š a t e - p u - š u <sup>13</sup> [ a - n u - u m - m ] a l a g a . u š s a g ( l o . e . ) <sup>14</sup> [ d u b <sup>b</sup> ]  
r i - i b - b a - a t i g i . s á ( r e v . ) <sup>15</sup> [ š a š a - p í ] - i r m a - t i m š a l i - t i - k a <sup>16</sup> [ š ] a i š - t u m u  
é . m e . t e . u r . s a g <sup>17</sup> a - d i m u k i l i b g ú d ù . a . b i <sup>18</sup> š a a - n a <sup>d</sup>EN.ZU—  
m u - š a - l i m u g u l a é <sup>19</sup> a - n a š u - u d - d u - n i m n a - a d - n u <sup>20</sup> u š - t a - b i - l a - a k - k u m  
<sup>21</sup> i t - t i - š u l ú . m e š t a - a k - l u - t i m <sup>22</sup> š u - k u - u n - m a <sup>23</sup> a - n a p í - i d u b - p í - i m š a ú -  
š a - b i - l a - a k - k u m <sup>24</sup> [ r ] i - i b - b a - a t i g i . s á <sup>25</sup> [ l ] i - š a - a d - d i - n u - m a <sup>26</sup> [ a - n a m ] a -  
a [ ḥ - r ] i - i a š u - b i - l a m ( r u l i n g )

## 20. BM 93765.

(obv.) <sup>1</sup> [ a - n a ] <sup>d</sup>EN.ZU—i-din-nam <sup>2</sup> [ q ] í - b í - m a <sup>3</sup> u m - m a ḥ a - a m - m u - r a - b i -  
m a <sup>4</sup> d u b - p í a n - n i - a - a m i - n a a - m a - r i - i m <sup>5</sup> p a - n a — <sup>d</sup>EN.ZU—t á k - l a - k u d u m u  
i p - q ú — <sup>d</sup>na-na-a <sup>6</sup> p l ú — <sup>d</sup>n i n . š u b u r a . k a m p a n — p í - š a <sup>7</sup> p š a - l i m — ṭ e <sub>4</sub> -

18. a) The sign BI differs in shape from GA in the next line.

19. a) M. Stol suggests [mi-nu-um e-pé]-šum. One could also restore [na-tú-(ú), etc.

b) Restored after line 23.



## 18. BM 93763.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> The sons of Sijatum <sup>5</sup> have brought the following to my attention, <sup>6</sup> in their words: <sup>7</sup> "One of the slave-girls of our family <sup>9</sup> has run away <sup>8</sup> with her daughters <sup>10</sup> and <sup>12</sup> she is (now) <sup>10</sup> in the house of Ilī-māgir <sup>11</sup> in Bad-tibira." <sup>13</sup> This (is what) they have brought to my attention. <sup>14</sup> Herewith <sup>16</sup> I send <sup>14</sup> the sons of Sijatum <sup>15</sup> to you. <sup>17</sup> Issue through them a written order that <sup>20</sup> they send you <sup>18</sup> the slave-girl of whom they have spoken, <sup>19</sup> with her daughters. <sup>21</sup> Take care of the case and <sup>22</sup> if this slave-girl <sup>23</sup> belongs to the sons of Sijatum and <sup>24</sup> has indeed run away, <sup>28</sup> return <sup>25</sup> this slave-girl <sup>26</sup> with her daughters <sup>27</sup> to the sons of Sijatum.

## 19. BM 93764.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>7</sup> I wrote you <sup>4</sup> in connection with <sup>6</sup> collecting <sup>4</sup> the arrears on the regular payment <sup>5</sup> of the governor of your district, <sup>7</sup> but <sup>9</sup> you did not collect <sup>8</sup> the arrears on the annual payment; <sup>10,11</sup> moreover, you did not send any report of yours whatsoever. <sup>12</sup> This manner in which you behaved is just fine! <sup>20</sup> I <sup>13</sup> herewith <sup>20</sup> send you <sup>13</sup> one head soldier <sup>14</sup> with the tablet (listing) the arrears on the regular payment <sup>15</sup> of the governor of your district, <sup>16</sup> which (extend) from year 36 <sup>17</sup> to year 39 <sup>18</sup> (and) which <sup>19</sup> had been given for collecting <sup>18</sup> to the major-domo Sin-mušallim. <sup>21,22</sup> Put trustworthy men at his disposal and <sup>25</sup> let them collect <sup>24</sup> the arrears on the regular payment <sup>23</sup> according to the exact terms of the tablet that I sent you, <sup>25</sup> and <sup>26</sup> send (them <sup>a</sup>) to me.

## 20. BM 93765.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> As soon as you have read this letter of mine <sup>14</sup> send <sup>5</sup> Ana-Sin-taklāku son of Ipqu-Nanaja, <sup>6</sup> Lu-Ninšuburakam <sup>a</sup>), An-pīša, <sup>7</sup> Šalim-ṭeḥḥi <sup>b</sup>), and Ilī-iqīšam, <sup>8</sup> the four broth-

19. a) I.e., the arrears.

20. a) The sign KAM has been interpreted as part of the name, cf. the similar form l ú — <sup>a</sup>nin.šubura.ka in AbB 4, 15:10,17 and 5, 15:2. The name is also attested in records from Sippar. b) See for similar names, AbB 2, 95:4 (Šalim-ṭeḥḥu) and AbB 7, 153:28 (Šalim-ṭeḥḥūšu).

eh-h[i] ù Pì-lí-i-qí-ša-am<sup>(8)</sup> 4 šeš . meš a-na—<sup>d</sup>EN.ZU—ták-[l]a-ku<sup>9</sup> Pib-ni—<sup>d</sup>iškur Pqá-aq-qá-da-nu-um<sup>10</sup> Pše-li-bé-nu<sup>a)</sup> -um ù sig—ištár<sup>(11)</sup> 4 dumu . meš a-na—<sup>d</sup>EN.ZU—ták-la-ku<sup>9</sup> lú uru-ra-ḥa-bi<sup>ki</sup> . meš (rev.)<sup>13</sup> a-na ká . dingir . ra<sup>ki</sup> 14 tú-ur-dam (ruling)

## 21. BM 93766.

(obv.)<sup>1</sup> a-na<sup>d</sup>EN.ZU—i-d[in-nam qí-bí-ma]<sup>2</sup> um-ma ḥa-a[m-mu-ra-bi-ma]<sup>3</sup> <sup>p</sup><sup>d</sup>EN.ZU—ú-se-l[i x x o]<sup>4</sup> ki-a-am ú-lam-mi-da-a[n-n]i [u]m-m[a š]u-ma<sup>5</sup> <sup>p</sup> g é š tu . LAL ma-ri<sup>6</sup> iš-tu mu . 8 . k a m iḥ-li-qà<sup>a)</sup> -an-ni-ma<sup>7</sup> ba-al-tú-us-sú ú-ul i-de-e-ma<sup>8</sup> ki-ma mi-tim ki-is-pa-am<sup>9</sup> ak-ta-as-sí-ip-šum<sup>10</sup> i-na-an-na i-na<sup>uru</sup> e—ba-ri-iki<sup>11</sup> i-na é ib-ni—é-a rá . gab kù . dí m<sup>(12)</sup> dumu mi-lí—<sup>d</sup>u tu<sup>13</sup> wa-aš-bu-us-sú iq-bu-nim<sup>14</sup> a-na<sup>uru</sup> i-ik<sup>b)</sup> —ba-ri-iki (lo. e.)<sup>15</sup> [a]l-li-ik-ma (rev.)<sup>16</sup> i-na pa-ni-ia uš-ta-ar-qú-ú-š[u(-ma)]<sup>17</sup> it-ta-ak-ru-ni-in-ni<sup>18</sup> ki-a-am ú-lam-mi-da-an-ni<sup>19</sup> a-nu-um-ma l a g a . u š s a g<sup>20</sup> ù <sup>d</sup>EN.ZU—ú-se-li šu-a-ti<sup>21</sup> a-na še-ri-[k]a aṭ-ṭar-dam<sup>22</sup> ki-ma is-[sà-an]-qú-ni-[i]k-[k]um<sup>23</sup> iš-te-en ta-a[k]-lam<sup>24</sup> [it-ti]-šu-n[u] tú-ru-ud (eras.)<sup>25</sup> [a-n]a<sup>u</sup>[r]<sup>u</sup>e<sup>c)</sup> —ba-ri-iki li-il-li-ku-ma<sup>26</sup> <sup>p</sup> g é š tu . LAL dumu <sup>d</sup>EN.ZU—ú-se-li<sup>27</sup> ù [i]b-ni—é-a ša g é š tu . LAL<sup>28</sup> [iš-tu m] ṭ . 8 . k [ a m ] i-na é-šu ik-lu-š[u]<sup>29</sup> [a-na ma-aḥ-ri-k]a li-it-ru-ni-i[k]-ku[m-ma] (u. e.)<sup>30</sup> [a-na ká . dingir . r] a<sup>ki</sup> šu-ri-[a-am] (ruling)

## 22. BM 93767.

(obv.)<sup>1</sup> a-na<sup>d</sup>EN.ZU—i-din-nam<sup>2</sup> qí-bí-ma<sup>3</sup> um-ma ḥa-am-mu-ra-bi-ma<sup>4</sup> Pi-din-ia-tum<sup>5</sup> ki-a-am iq-bi-a-am um-ma šu-ma<sup>6</sup> <sup>p</sup><sup>d</sup>EN.Z[U]—še-mi<sup>7</sup> 1 1/2 ma . na k [ ù ] . bab [ bar ] a-na<sup>d</sup>EN.ZU—ú-se-li<sup>(8)</sup> dumu ta-ri-bu-um<sup>9</sup> a-na ḥu-bu-ul-lim id-di-in-ma<sup>10</sup> <sup>p</sup><sup>d</sup>EN.ZU—ú-se-li<sup>11</sup> a-na ši-ma-ti-šu i[t-t]a-[l]a-ak<sup>12</sup> i-na-an-na ta-r[i-bu-um] (lo. e.)<sup>13</sup> ḥ a . l a <sup>d</sup>EN.ZU—ú-[se-li ma-ri-š]u<sup>14</sup> it-ba-[al]<sup>15</sup> ù <sup>d</sup>EN.[ZU—še-mi o o] (rev.)<sup>16</sup> k ù . b a b b a r (eras.) -a[m ša

20. a) The signs BI NU are clear. BU does not occur in this text. Note, however, that the sign BU is normally written with four winkelhaken in letters from Hammurabi. Therefore, the signs BI and NU should probably not be combined to produce an archaic BU<sup>1</sup>.

21. a) See AbB 12, no. 27, note b to the transliteration. b) I follow a suggestion of M. Stol who proposes to understand the sign E in lines 10 and 25 as ikum. c) Between E and BA there is an erasure of IG, see the previous note.

ers of Ana-Sin-taklāku,<sup>9</sup> Ibni-Adad, Qaqqadānum,<sup>10</sup> Šēlibēnum, and Ipqu-Ištar,<sup>11</sup> the four sons of Ana-Sin-taklāku,<sup>12</sup> (all) from Raḥabum<sup>c)</sup>,<sup>13</sup> to Babylon.

## 21. BM 93766.

<sup>1</sup> Speak to Sin-iddinam: <sup>2</sup> Thus says Hammurabi. <sup>3</sup> Sin-uselli ... <sup>4</sup> has brought the following to my attention, in his words: <sup>5</sup> "My son Sukkukum <sup>6</sup> disappeared from me <sup>a)</sup> eight years ago and <sup>7</sup> I did not know whether he was still alive and <sup>8,9</sup> I kept making funerary offerings for him <sup>8</sup> as if he were dead. <sup>10</sup> Now, <sup>13</sup> they have told me that he is staying <sup>10</sup> in Ik-barī <sup>b)</sup>, <sup>11</sup> in the house of Ibni-Ea the 'rider' (and) goldsmith, <sup>12</sup> the son of Šilli-Šamaš. <sup>15</sup> I went <sup>14</sup> to Ik-barī, <sup>15</sup> but <sup>16</sup> they hid <sup>c)</sup> him from me (and) <sup>17</sup> denied (his presence) to me." <sup>18</sup> This (is what) he brought to my attention. <sup>21</sup> I <sup>19</sup> herewith <sup>21</sup> send <sup>19</sup> one head soldier <sup>20</sup> and this Sin-uselli to you. <sup>22</sup> As soon as they reach you <sup>24</sup> send <sup>23</sup> one trustworthy man <sup>24</sup> with them. <sup>25</sup> Let them go to Ik-barī and <sup>29</sup> let them bring to you <sup>26</sup> (both) Sukkukum son of Sin-uselli <sup>27</sup> and Ibni-Ea who <sup>28</sup> kept <sup>27</sup> Sukkukum <sup>28</sup> in his house for eight years, <sup>29</sup> and <sup>30</sup> have (them) brought over to Babylon.

## 22. BM 93767.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Iddinjatum <sup>5</sup> spoke to me in the following terms: <sup>6</sup> "Sin-šemi <sup>9</sup> gave <sup>7</sup> Sin-uselli <sup>8</sup> son of Tarībum <sup>7</sup> <sup>1 1/2</sup> minas of silver <sup>9</sup> as a loan and <sup>10</sup> (thereupon) Sin-uselli <sup>11</sup> passed away. <sup>12</sup> Now, Tarībum <sup>14</sup> has appropriated <sup>13</sup> the assets of the inheritance of Sin-uselli *his son* <sup>15</sup> and Sin-šemi <sup>17</sup> has not received <sup>16</sup> the silver *of the loan*." <sup>18</sup> This (is what) Iddinjatum told me. <sup>20</sup> Examine <sup>19</sup> Sin-uselli's sealed

20. c) The form is a gentilic in the genitive plural.

21. a) For another form of ḥalāqum with an acc. suffix, cf. iḥ-ta-al-qá-an-ni in AbB 11, 55:21. b) The exact form of the name is not clear. Perhaps the second element is bārū, "diviner". c) The Š stem of raqūm is so far not attested. One could also translate: "They made him go into hiding".



*hu-bu-(ul-)lim*<sup>a)</sup>] <sup>17</sup> ú-ul [*im-hu-ur*<sup>b)</sup>] <sup>18</sup> ki-a-am pí-din-ia-t[um i]q-[b]i-[a-a]m <sup>19</sup> ka-ni-ik <sup>d</sup>EN.ZU—ú-se-li <sup>20</sup> a-mu-ur-ma <sup>21</sup> a-na pí-i ka-ni-ki-šu <sup>22</sup> kù . babbar-am <sup>23</sup> Pta-ri-bu-um <sup>c)</sup> <sup>24</sup> ša zi-it-ti ma-ri-šu il-qú-ú <sup>25</sup> li-pu-ul (ruling)

## 23. BM 93768.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-n[am] <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ha-am-mu-ra-bi-ma <sup>4</sup> a-nu-um-ma ka-ni-ik <sup>g</sup>is e me . sig . hi . a <sup>5</sup> ša na-ši gú . un . hi . a <sup>6</sup> ša li-ti-ka <sup>7</sup> a-na ša-lu-uš-ti má . ì . dub <sup>8</sup> ša qá-ti-šu-nu e-pé-ši-im <sup>9</sup> ak-nu-kam-ma <sup>10</sup> uš-ta-bi-lam <sup>11</sup> a-[n]a pí-i ka-ni-ki-im <sup>12</sup> [š]a ú-ša-bi-lam (rev.) <sup>13</sup> na-ši gú . un . hi . a <sup>14</sup> li-il-li-ku-nim <sup>15</sup> i-na gú <sup>a)</sup> <sup>id</sup>buranun <sup>b)</sup> <sup>16</sup> e-li-tim <sup>17</sup> <sup>g</sup>is e me . sig . hi . a <sup>18</sup> li-ik-ki-sú-ma <sup>19</sup> ša-lu-uš-ti má . ì . dub <sup>20</sup> ša qá-ti-šu-nu <sup>21</sup> l[i]-pu-šu (ruling)

## 24. BM 93769.

(obv.) <sup>1</sup> [a-na <sup>d</sup>]EN.ZU—i-din-nam <sup>2</sup> [qí]-bí-ma <sup>3</sup> [u]m-ma ha-am-mu-ra-bi-ma <sup>4</sup> i-n[a er]im um-ma-tim <sup>5</sup> š[a li-ti]m ša qá-ti-ka <sup>6</sup> erim-a[m š]a ša-kanim <sup>7</sup> šu-[ku]-un <sup>8</sup> x <sup>a)</sup> [ x x x er]im bi-i-i[r]-tim <sup>9</sup> š[a x x x x o] x [x x] <sup>10</sup> x[.....] (rev.) <sup>11</sup> é ka-x[ x o] x <sup>12</sup> li-iq-ni-šu (ruling)

## 25. BM 93770.

(obv.) <sup>1</sup> [a-na <sup>d</sup>EN.ZU]—i-din-nam qí-bí-ma <sup>2</sup> [um-ma ha-a]m-mu-ra-bi-ma <sup>3</sup> [P <sup>d</sup>EN.ZU]—i-din-nam u g u l a m a r . t u <sup>4</sup> [ša <sup>a)</sup> u]ru-ra-pí-qum<sup>ki</sup> wa-aš-bu <sup>5</sup> [q]á-du-um erim-šu <sup>6</sup> a-na ši-bu-tim <sup>7</sup> ip-ta-a[ru]-nim <sup>8</sup> dub-pí an-ni-a-am i-na a-ma-ri-im <sup>9</sup> i-na u g u l a m a r . t u . meš ša erim ma-tim <sup>(10)</sup> ša li-ti-ka <sup>11</sup> ša a-na ka-ska-l-im la il-li-ku-ma <sup>12</sup> erim-šu-nu i-na li-bu ma-tim <sup>13</sup> in-ne-ez-bu (rev.) <sup>14</sup> l [u g u l a m a r] . t u <sup>15</sup> qá-du-u[m o] erim-šu <sup>16</sup> a-na ra-pí-qum<sup>ki</sup> <sup>17</sup> tú-ru-ud-ma <sup>18</sup> i-na ra-pí-[qu]m<sup>ki</sup> <sup>19</sup> li-ši-ib (ruling)

22. a) Cf. line 9. b) Free restoration. c) UM is written over an erasure of zi-it (see the next line). Apparently, the scribe at first left out the mimation, but later corrected his "mistake".

23. a) Over erasure (possibly ID). b) UD.KIB.NUN.NA.

24. a) Possibly é.

25. a) There is no room for i-na.



document <sup>20</sup> and <sup>25</sup> let <sup>23</sup> Tarībum, <sup>24</sup> who took his son's inheritance, <sup>25</sup> pay <sup>22</sup> the silver <sup>21</sup> according to the exact terms of his sealed document.

23. BM 93768.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Herewith <sup>10</sup> I send <sup>9</sup> under seal <sup>4</sup> the document concerning the *timbers* <sup>a)</sup> <sup>5</sup> of the tenants <sup>6</sup> of your district <sup>b)</sup> <sup>7</sup> (intended) for <sup>8</sup> the building <sup>7</sup> of the one third <sup>c)</sup> of cargo space <sup>d)</sup> <sup>8</sup> that is their due. <sup>14</sup> Let <sup>13</sup> the tenants <sup>14</sup> come <sup>18</sup> to cut <sup>17</sup> *timbers* <sup>15</sup> on the <sup>16</sup> upper <sup>e)</sup> <sup>15</sup> bank of the Euphrates <sup>11</sup> according to the exact wording of the sealed document <sup>12</sup> that I sent <sup>18</sup> and <sup>21</sup> let them build <sup>19</sup> the one third of cargo space <sup>20</sup> that is their due.

24. BM 93769.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> From the main force <sup>5</sup> of the district under your jurisdiction <sup>7</sup> make available <sup>6</sup> as many soldiers as possible. <sup>8</sup> ... the men of the garrison <sup>a)</sup> <sup>9</sup> that/of ... (break) <sup>12</sup> Let him *keep* <sup>b)</sup> it.

25. BM 93770.

<sup>1</sup> Speak to Sin-iddinam: <sup>2</sup> Thus says Hammurabi. <sup>3</sup> Sin-iddinam the general, <sup>4</sup> who is stationed in Rapiqum, <sup>7</sup> has <sup>a)</sup> left <sup>5</sup> with his troops <sup>6</sup> on an assignment. <sup>8</sup> As soon as you have read this letter of mine, <sup>17</sup> send <sup>14</sup> one general <sup>15</sup> with his troops <sup>9</sup> from the generals of the country's troops <sup>10</sup> of your district <sup>11</sup> who have not gone on an expedition and <sup>12</sup> whose troops <sup>13</sup> have stayed <sup>12</sup> in the countryside <sup>16</sup> to Rapiqum, <sup>19</sup> to take up residence <sup>18</sup> in Rapiqum.

23. a) For the translation, see Salonen Wasserfahrzeuge, 86f. The Akkadian equivalent of *em.e.sig* is probably *paršiktu*, see Kraus, AbB 4, p. 91 note d, and AbB 10, p. 115 note a to text 126. b) For *litum*, see text 8, note a to the translation. c) Cf. line 19. d) Cf. text 6, note a to the translation. e) Supposedly on the northern side of the river, i.e., on the side of Larsa.

24. a) The plene writing of *birtum* is unparalleled. b) Cf. AbB 2, 177:19, a text which belongs to the group of texts edited as AbB 12, 51-58. See von Soden, Or. 22, 1953, 206.

25. a) Despite the use of *qadum* the general and his troops are treated as a plural.

## 26. BM 93771.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>mar duk—mu-ša-lim-ma <sup>4</sup> d<sup>u</sup>tu ù <sup>d</sup>mar duk li-ba-al-li-tú-ka <sup>5</sup> aš-šum g é me ša ì-lí—ia-tu[m] <sup>6</sup> l ú ú-ba-la-tim <sup>7</sup> iš-te-šu ši-ni-šu aš-tap-[r]a-kum <sup>8</sup> di-in-šu (eras.) di-in <sup>9</sup> a-wa-sú a-mu-ur-ma <sup>10</sup> g é me te-er-šu (ruling)

## 27. BM 93772.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ḥa-am-mu-ra-bi-ma <sup>4</sup> p <sup>d</sup>EN.ZU—gim-la-an-ni u g u l a n a m . <sup>5</sup> <sup>5</sup> ki-a-am ú-lam-mi-da-an-ni um-ma šu-ma <sup>6</sup> a-na im-gur—<sup>d</sup>EN.ZU d a m . g à r <sup>7</sup> mi-im-ma ša l m a . n a k ù . b a b b a r - a m u b - b a - l u <sup>8</sup> a-na ma-aš-ša-ar-tim ad-di-iš-šum-ma <sup>9</sup> e-te-er-ri-is-su-ma <sup>a</sup> ú-ul id-di-nam <sup>10</sup> ki-a-am ú-lam-mi-da-an-ni <sup>11</sup> šu-pur im-gur—<sup>d</sup>EN.ZU d a m . g à r <sup>12</sup> li-it-ru-ni-ik-kum-ma <sup>13</sup> a-wa-a-ti-šu-nu a-mu-ur-ma <sup>14</sup> [d]i-nam ki-ma ši-im-da-tim (lo. e.) <sup>15</sup> šu-ḥi-is-sú-nu-ti <sup>a</sup> (rev. not inscribed) <sup>b</sup>)

## 28. BM 93773.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam <sup>2</sup> [qí]-bí-ma <sup>3</sup> [u]m-ma ḥa-am-mu-ra-bi-ma <sup>4</sup> [x] me erim ì-lí—ip-pa-al-sà-am <sup>5</sup> ù 50 erim šà ša <sup>d</sup>iš kur—ni-šu <sup>(6)</sup> n u . b à n d a - e k u š 7 ša dingir <sup>7</sup> i-na <sup>iii</sup>gu<sub>4</sub>. si. s á u<sub>4</sub>. 25. kam <sup>8</sup> tú-ur-dam-ma <sup>9</sup> i-na <sup>iii</sup>sig<sub>4</sub>. a u<sub>4</sub>. 1. kam <sup>10</sup> a-na k á . d i n g i r . [ r ] a <sup>ki</sup> <sup>11</sup> a-na ma-an-za-aš-ti-šu-nu (rev.) <sup>12</sup> li-is-ni-qú-nim (ruling)

27. a) Note the different spellings of ēterissu (with SU) and šūḥissunūti (with ZU, line 15), for the combinations š+š and z+š, respectively. For the Old Babylonian sibilants, see most recently Wilson, *Akkadica* 70, 1990, 28f. b) Apparently, the reverse once contained a text which, however, was completely erased. On the right edge a few verticals and the sign MA are still preserved.

## 26. BM 93771.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Marduk-mušallim. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>7</sup> I have written to you more than once <sup>a)</sup> <sup>5</sup> concerning the slave-girl of Ilijatum <sup>6</sup> the ... <sup>b)</sup>. <sup>8</sup> Grant him justice, <sup>9</sup> look into his affair and <sup>10</sup> return the slave-girl to him.

## 27. BM 93772.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Sin-gimlanni, an overseer of five <sup>a)</sup>, <sup>5</sup> brought the following to my attention, in his words: <sup>8</sup> "I gave <sup>7</sup> something worth one mina of silver <sup>6</sup> to Imgur-Sin the merchant <sup>8</sup> for safekeeping and <sup>9</sup> I repeatedly asked him (for it), but he did not give it to me." <sup>10</sup> This (is what) he brought to my attention. <sup>11</sup> Issue a written order that <sup>12</sup> they fetch <sup>11</sup> Imgur-Sin the merchant <sup>12</sup> for you and <sup>13</sup> look into their affair and <sup>14,15</sup> grant them justice in accordance with (royal) regulations.

## 28. BM 93773.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>8</sup> Send me <sup>4</sup> ... <sup>a)</sup> hundred troops of Ilī-ippalsam <sup>5</sup> and fifty troops from (the troops) <sup>b)</sup> of the lieutenant Adad-nīšu <sup>c)</sup>, <sup>6</sup> the marshal <sup>d)</sup> of the god, <sup>7</sup> on the 25th day of Ajaru <sup>8</sup> so that <sup>12</sup> they will arrive <sup>11</sup> for their service <sup>10</sup> in Babylon <sup>9</sup> on the first day of Simanu. <sup>e)</sup>

26. a) Literally "once, twice". b) I can offer no explanation for the word *ú-ba-la-tim*.

27. a) For the overseers of five in Larsa, see Stol, JCS 34, 1982, 141f.

28. a) Probably one. b) Short form of *ša X ša PN*. For this construction, see AbB 4, 130:11f.; 166:4'f.; AbB 8, 3:11f.; AbB 11, 119:3. c) Adad-nīšu is also attested in AbB 2, 44:8. d) Compare AbB 2, 26:4; 31:6; AbB 9, 138:9, and especially AbB 4, 110:6 and 8, PN *kuš<sub>7</sub> ša DN*. See AHW and CAD s.v. *kizū*. For a reading *šūš* rather than *kuš<sub>7</sub>* for the sign *īš*, see Beal, NABU 1992/48. e) According to the itinerary studied by Goetze and Hallo the journey from Larsa to Babylon took seven days, see Hallo, JCS 18, 1964, 64f. Since we do not know the length of the month Ajaru in this text, the journey of the troops can have taken six or seven days. According to AbB 4, 84:8f.; 2, 39:18f. and 44:12f. the journey took only two days, but then one had to travel by day and by night (ref. M. Stol). According to YOS 12, 21 the journey from Ur to Babylon took about four days, see Charpin, *Le clergé d'Ur au siècle d'Hammurabi*, 158f. (ref. K.R. Veenhof).



## 29. BM 93774.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-na[m] <sup>2</sup> qí-bí-m[a] <sup>3</sup> um-ma ḥa-am-mu-ra-bi-ma <sup>4</sup> du-b-pí an-ni-a-am i-na a-ma-[r]i-im <sup>5</sup> Pta-ri-bu-um <sup>(6)</sup> ù šu—i-lí-šu <sup>7</sup> wa-ar-ke-e ša lar[s]am<sup>ki</sup> <sup>8</sup> a-na ká.dingir.ra<sup>ki</sup> <sup>9</sup> tú-ur-dam <sup>10</sup> a-la-kam li-pu-š[u-nim-m]a <sup>11</sup> ar-ḥi-i[š] (rev.) <sup>12</sup> a-na ká.dingir.ra<sup>ki</sup> <sup>13</sup> li-is-ni-qú-nim (ruling)

## 30. BM 93775.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ḥa-am-mu-ra-bi-ma <sup>4</sup> aš-šum 10 erim gi.íl-ka <sup>5</sup> 10 erim gi.íl<sup>d</sup> utu—mu-ša-lim <sup>6</sup> 10 <sup>d</sup>nanna-tum bād—tibi[r]a<sup>[k]</sup>i <sup>7</sup> 10 <sup>d</sup>na-bi-um—ma-lik lars[am]<sup>ki</sup> <sup>8</sup> [l]0 zi-im-ru—Úḫ<sup>ki</sup> [x] x x<sup>a</sup> <sup>(9)</sup> b) 50 erim gi.íl <sup>10</sup> [ša-m]a-di-im ù ta-ra-di-im <sup>11</sup> [aš-t]a-ap-ra-ak-kum-ma <sup>12</sup> [a-na ḥ]a-da-nim ša iš-ša-ap-ra-ku[m] l-ma (lo. e.) <sup>13</sup> [u<sub>4</sub>. l. k]am ú-la-ap-pí-tu (remainder broken)

## 31. BM 93776.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ḥa-am-mu-ra-bi-ma <sup>4</sup> kù. babbar é<sup>d</sup>ki-it-tim <sup>5</sup> ša še-ep—<sup>d</sup>EN.ZU <sup>(6)</sup> (eras.) u g u l a d a m . g à r . meš ša larsam<sup>ki</sup> <sup>7</sup> 9 ma. na kù. babbar-um <sup>8</sup> a-di-ni ú-ul šu-ud-du-un <sup>9</sup> um-ma še-ep—<sup>d</sup>EN.ZU-ma <sup>10</sup> ša-pí-ir na-a-ri <sup>11</sup> ip-ta-na-ar-ri-ku-nim-ma <sup>12</sup> [k]ù. babbar-um šu-ú <sup>13</sup> ú-ul uš-ta-ad-di-in (rev.) <sup>14</sup> [l a] g a . u [š s a g] <sup>15</sup> [it-ti] mu-ša-ad-[d]i-[n]im <sup>16</sup> [ša kù. babbar] ar é<sup>d</sup>ki-it-tim <sup>17</sup> [ú-ša-a]d-da-nu <sup>18</sup> [š]u-k[ū-n]-[m]a <sup>19</sup> 9 ma. na k[ù. babbar-am] ga-am-ra-am <sup>20</sup> li-ša-a[d-di]-nu-nim-ma <sup>21</sup> a-na [ká.dingir.r]a<sup>ki</sup> <sup>22</sup> li-i[b-lu]-nim

30. a) The last sign could be [K]. b) The beginning of the line is broken. However, probably no sign was written there.



## 29. BM 93774.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> As soon as you have read this letter of mine <sup>9</sup> send <sup>5</sup> Tarībum <sup>6</sup> and Šu-ilišu, <sup>7</sup> (both) ... <sup>a)</sup> from Larsa, <sup>8</sup> to Babylon. <sup>10</sup> Let them travel here directly <sup>13</sup> so that they will arrive <sup>11</sup> soon <sup>12</sup> in Babylon.

## 30. BM 93775.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>11</sup> I have written to you <sup>4</sup> about <sup>10</sup> making ready and sending <sup>4</sup> ten of your basket carriers, <sup>5</sup> ten basket carriers of Šamaš-mušallim, <sup>6</sup> ten of Nannatum of Badtibira, <sup>7</sup> ten of Nabium-mālik of Larsa, <sup>8</sup> ten of Zimru-Akšak <sup>a)</sup> of ..., <sup>9</sup> (in total) fifty basket carriers, <sup>11</sup> and <sup>13</sup> should they be delayed (even) one day <sup>12</sup> beyond the term that has been written to you ... (remainder lost)

## 31. BM 93776. Cf. AbB 2, 30.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> (Of) the silver for the Kittum temple, <sup>a)</sup> <sup>5</sup> (which is the responsibility) of Šēp-Sin <sup>6</sup> the overseer of the merchants of Larsa <sup>b)</sup>, <sup>7</sup> nine minas of silver <sup>8</sup> have still not been collected. <sup>9</sup> This (is what) Šēp-Sin (said): <sup>10</sup> "The heads of the river districts <sup>c)</sup> are constantly hindering me and <sup>12</sup> (therefore) that silver <sup>13</sup> has not been collected." <sup>18</sup> Assign <sup>14</sup> one head soldier <sup>d)</sup> <sup>15</sup> to the collector <sup>16</sup> who <sup>17</sup> is collecting <sup>16</sup> the silver for the Kittum temple <sup>17</sup> and <sup>20</sup> let them collect <sup>19</sup> the entire nine minas of silver <sup>20</sup> and <sup>22</sup> let them bring (it) <sup>21</sup> to Babylon.

29. a) The exact meaning of the term warkūm (egir[.ra]) as a profession is obscure, see AHW s.v. (w)arkū(m) A, 5a; CAD s.v. arkū lc, 1'. See also AbB 1, 52:35; 7, 55:7; 11, 55:15, and text 97:15', below. Note that the word forms its plural as a substantive and not as an adjective.

30. a) The same person is probably attested in AbB 4, 23:17.

31. a) See most recently Stol, JCS 34, 1982, 151, who translates: "House of (the goddess) Truth". b) For Šēp-Sin, see Stol, *ibid.*, 141f. c) Apparently to be read šāpir-nārī. For plurals of composite nouns, see Kraus, *Vom mesopotamischen Menschen der altbabylonischen Zeit und seiner Welt*, 80f. and Kienast *Kisurra* 2, 146 ad 25. Possibly, the same persons as in AbB 2, 30:8 and 12 are meant. d) Or: [x a] g a. u [š. m e š], "x soldiers".

## 32. BM 93777.

(obv.) <sup>1</sup> a-na [d<sup>EN</sup>.ZU—i-din-nam] <sup>2</sup> qí-[bí-ma] <sup>3</sup> um-ma ḥa-a[m]-m[u-ra-bi-ma] <sup>4</sup> a-na erim en. nu é. [gal] <sup>5</sup> ša li-ti-í[m k] i. t[ā] <sup>6</sup> a-la-kum iš-[š]a-a[p]-r[u-n]i-im-ma <sup>7</sup> a-di-ni ú-ul i-sa-an-ni-qú-nim <sup>8</sup> du b-pí an-ni-a-am <sup>(9)</sup> i-na a-ma-ri-im <sup>10</sup> erim en. nu é. gal <sup>11</sup> ša li-ti-ka (lo. e.) <sup>12</sup> gu-um-me-ra-am-ma (rev.) <sup>13</sup> tú-ur-dam <sup>14</sup> ù l dumu é. du b. ba-ka <sup>15</sup> pa-ni-šu-nu li-iš-ba-tam <sup>16</sup> a-la-kam li-pu-ša-am-ma <sup>17</sup> [a]r-ḥi-iš a-na ká. dingir. ra<sup>ki</sup> <sup>18</sup> li-is-ni-qá-am (ruling)

## 33. BM 93778.

(obv.) <sup>1</sup> a-na d<sup>EN</sup>.ZU—i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma d marduk —mu-ša-lim-ma <sup>4</sup> du tu ù d marduk da-ri-iš u<sub>4</sub>-mi <sup>(5)</sup> li-ba-al-li-tú-ka <sup>6</sup> [d] u b-pí be-lí-ia ki-a-am il-li-kam um-ma <sup>7</sup> [r]i-ib-ba-at sipa. meš ša šu-ud-du-nu-um <sup>8</sup> [i]š-ša-ap-ra-ak-kum-ma <sup>9</sup> tu-ša-ad-di-nu <sup>10</sup> a-na še-er lú. meš ša a-na ZA-la-tim il-li-ku <sup>11</sup> tú-ru-ud-ma li-ip-qí-du <sup>12</sup> ù ši-im-tam li-iš-ku-nu <sup>13</sup> ki-a-am du b-pí be-lí-ia il-li-kam <sup>14</sup> ki-ma a-na ia-ši-im iš-ša-ap-ra-a[m] <sup>a)</sup> (lo. e.) <sup>15</sup> ù a-na ka-ši-im iš-ša-ap-r[a]-a[k]-kum <sup>16</sup> me-ḥe-er du b-pí-im ša be-lí-i[a] <sup>17</sup> ki-i ta-pu-ul i-na ri-ib-ba-at sipa. meš (rev.) <sup>18</sup> ša šu-ud-du-nu-um iš-ša-ap-ra-ak-kum <sup>19</sup> u g. u du. ḥi. a ki ma-ši <sup>(20)</sup> ú-ša-ad-di-nu-ni-ik-kum <sup>21</sup> u g. u du. ḥi. a ša ú-ša-ad-di-nu-ni-ik-kum <sup>22</sup> mi-im-ma-a a-na še-er lú. meš <sup>23</sup> ta-aṭ-ru-ud <sup>24</sup> [t]e<sub>4</sub>-em-ka ga-am-ra-am šu-up-ra-am <sup>25</sup> [ù] aš-šum ri-ib-ba-at sipa. meš <sup>26</sup> [š]a [š]u-ud-du-nu-um iš-ša-ap-r[a-a]n-ni-a-ši-im <sup>27</sup> ki-ma šu-ud-du-nam la ni-le-ú <sup>28</sup> a-na be-lí-ia aq-bi <sup>b)</sup> <sup>29</sup> ù at-ta a-na be-lí-ia qí-bi-ma <sup>30</sup> te<sub>4</sub>-ma-am ša be-lí i-ip-pa-lu-ka <sup>31</sup> šu-up-ra-am (ruling)

33. a) The sign AM is suppressed by MEŠ from line 17. b) The word aq-bi is written over an erasure of aq-bi-ma.

## 32. BM 93777.

<sup>2</sup> Speak <sup>1</sup> to [Sin-iddinam]: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> The palace guards <sup>5</sup> from the lower district <sup>6</sup> have been issued a written order <sup>a)</sup> to come but <sup>7</sup> they have still not arrived. <sup>8,9</sup> As soon as you have read this letter of mine, <sup>13</sup> send me <sup>12</sup> all <sup>b)</sup> <sup>10</sup> the palace guards <sup>11</sup> from your district <sup>14</sup> and <sup>15</sup> let <sup>14</sup> one of your secretaries <sup>c)</sup> <sup>15</sup> conduct them. <sup>16</sup> Let him <sup>d)</sup> travel here straightaway so that <sup>18</sup> he will arrive <sup>17</sup> in Babylon soon.

## 33. BM 93778.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Marduk-mušallim. <sup>4,5</sup> May Šamaš and Marduk keep you in good health forever. <sup>6</sup> A letter of my lord <sup>a)</sup> has come (with) the following (message) <sup>b)</sup>: <sup>11</sup> "Send <sup>7</sup> the arrears of the shepherds, which <sup>8</sup> you were ordered <sup>7</sup> to collect <sup>8</sup> and which <sup>9</sup> you collected, <sup>10</sup> to the men who have gone for the counting <sup>c)</sup> <sup>11</sup> and let them muster (the arrears) <sup>12</sup> and put on a mark". <sup>13</sup> Thus the letter of my lord has come. <sup>14</sup> (The message) which was written to me <sup>15</sup> was also written to you. <sup>16,17</sup> How did you answer the letter of my lord? <sup>19</sup> How many sheep <sup>20</sup> have they collected for you <sup>17</sup> from the arrears of the shepherds <sup>18</sup> which you were ordered to collect? <sup>21</sup> (And of) the sheep which they have collected for you, <sup>23</sup> have you sent <sup>22</sup> everything to the men? <sup>24</sup> Write me a full report. <sup>25</sup> Furthermore, concerning the arrears of the shepherds <sup>26</sup> which we were ordered to collect, <sup>28</sup> I told my lord <sup>27</sup> that we <sup>d)</sup> are unable to collect (them). <sup>29</sup> And as for you, speak to my lord and <sup>31</sup> send me <sup>30</sup> the report with which my lord will answer you.

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32. a) Note the constructio ad sententiam with the verb in the plural. b) See Kraus, *Sonderformen akkadischer Parataxe: Die Koppelungen*, 16, §11. c) See Kraus, *Vom mesopotamischen Menschen der altbabylonischen Zeit und seiner Welt*, 72f. d) Apparently the secretary and not the *erim*, since these are treated as a plural in lines 6-7.

33. a) Hammurabi. b) For *umma* introducing direct speech without a reference to the speaker, see AbB 1, 109:4' (in a similar context), 70:8, 135:7; 4, 111:10; 5, 157:18', 217:6, 232:19; 7, 4:24; 10, 171:41(!). c) Kraus, AbB 10, 23:18 and note a to the translation, "Viehählung". Kraus' interpretation seems to be borne out by this text. M. Stol refers me to Goetze, JCS 2, 105:6, *sà-la-at mu* (etc.), see *ibid.*, 80. The verb should perhaps be taken with *salātum*, "to split, to cut". d) Probably Marduk-mušallim and Sin-iddinam. Since in the meantime the addressee is supposed to have finished his collecting, he has to report this to Hammurabi.



## 34. BM 93779.

(obv.) 1'  $\text{u}[\text{tu}] \text{ù} \text{d}[\text{mar}] \text{d}[\text{uk da-ri-iš u}_4\text{-mi-im}]$  2' li-ba-al-li-t[ú-ka]  
 3  $\text{PÉ-a—mu-ša-lim ki-a-am i}[\text{q-bi(-a-am)}]$  4' um-ma šu-ú-ma 5' a-na mu-ḥa-  
 du-um ù a-pil— $\text{d s u m u q a n}$  6' ša-pí-ri a-na ta-ri-im iš-[p]ur-an-ni 7' aš-šum  
 ša-pí-ri tu-up-pa-šu 8' aš-šum-mi-šu-nu la ú-ša-bi-lam 9' um-ma a-na-ku-ú-  
 ma a-na nu-pu-uš li-ib-bi 10' ša ša-pí-ri-ia tu-up-pí lu-ša-bi-il 11' a-wi-le-e ša  
 aš-šum-mi-šu-nu 12' a-na ša-pí-ri-ia sà-ar-tam iq-bu-ú 13' pa-ḥu-um ù na-ra-  
 a[m]— $\text{ì-lí-šu}$  14' eb-bu-tum ša ša-pí-ri [o o] (rev.) 15' [i]š-ku-nu [.....] 16' 5  
 s ì la ì. g i š [.....] 17' a-na tap-pu-t[i-šu-nu a-la-ki-im] 18' p<sub>mu</sub>-ḥa-du-um ù  
 a-p[il— $\text{d s u m u q a n}$  19' aš-ku-un ù a-na a-ḥu-um 20' ù na-ra-am— $\text{ì-lí-šu}$   
 21' eb-bu-tim ša ša-pí-ri-ia 22' ki-a-am aq-bi um-ma a-na-ku-ú-ma 23' aš-šum  
 i-ša-tu-nu a) 24' a-na tap-pu-ti-ku-nu a-la-ki-im 25' aš-ku-nu-šu-nu-ti b) 26' i-  
 na ni-iš dingir li-ib-ba-ku-nu 28' ú-na-pa-šu 29' [.....] x [.....] (remainder  
 of rev. broken) (le. e.) 1' [.....] a-na še-er ša-pí-ri-ia 2' [.....] x a-la-ki-im (re-  
 mainder of le. e. not inscribed)

## 35. BM 93780.

(obv.) 1 a-na  $\text{dEN.ZU—i-din-nam}$  2 qí-bí-ma 3 um-ma ḥa-am-mu-ra-bi-ma  
 4 d u b -pí an-ni-a-am (5) i-na a-ma-ri-im 6 pap-lum d u m u i-din-ia-tum 7 p<sub>pir</sub>-  
 ḥ[u-u]m d u m u nu-úr— $\text{ì-lí-šu}$  8 p<sub>i</sub>-lí—i-qí-ša-am d u m u  $\text{dEN.ZU—a-ša-re-}$   
 $\text{ed}$  9 p[g]i-mil— $\text{dEN.ZU d u m u dEN.ZU—pa-te}_4\text{-er}$  10 [x x x] x ša-ra-ab-tu-  
 um 11 [x lú. me š an-nu-ti-i]n lú la-ga-aš<sup>ki</sup>. me š 12 [.....] x g u<sub>4</sub>. ḥ i. a a)  
 (rev.) 13 [a-na ma-a]ḥ-ri-ia 14 [š]u-[r]i-a-am (ruling)

## 36. BM 93781.

(obv.) 1 a-na  $\text{dEN.ZU—i-din-nam}$  2 qí-bí-ma 3 um-ma ḥa-am-mu-ra-bi-ma  
 4 k[i]-m[a] qá-tim 5 [.....] g]iš má. ḥ i. a 6 [i-d]i-in-ma 7 [q] b. [ḥ] i. a ù

34. a) Between TU and NU is an erased sign. b) Between NU and TI is an erased sign.

35. a) Here follows an erased A.



## 34. BM 93779.

1'.2' a) May Šamaš and Marduk keep you in good health forever. 3' Ea-muṣallim spoke to me as follows: 6' "My superior sent me to fetch 5' Muḥaddûm and Apil-Sumuqan." 7' Since my superior 8' did not send me 7' a tablet of his 8' concerning them 9' I (thought) b): 10' "Let me send a tablet of mine 9' to set 10' my superior's 9' mind at ease". 11' (These) men c) about whom 12' they told a lie to my superior — 13' Aḥum and Narām-ilišu 14' the inspectors whom my superior 15' appointed ..... 16' five liters of oil ..... — 19' I appointed 18' Muḥaddûm and Apil-Sumuqan 17' to assist them, 19' and 22' I spoke 19' to Aḥum 20' and Narām-ilišu, 21' my superior's inspectors, 22' in the following terms: 23' "Since you are (too) few 25' I have appointed d) them c) 24' to assist you e)." 26' By swearing an oath 26', 27' they will set your e) mind at ease. f) (break) (le. e.) 1' ..... to my superior 2' ..... (to) go/come.

## 35. BM 93780.

2 Speak 1 to Sin-iddinam: 3 Thus says Hammurabi. 4,5 As soon as you have read this letter of mine, 14 send 6 Aplum son of Idinjatam, 7 Pirḥum son of Nūr-ilišu, 8 Ilī-iqīšam son of Sin-ašarēd, 9 Gimil-Sin son of Sin-pāter, 10 ... the ... a), 11 *these five men* from Lagaš, 12 ..... oxen, 13 to me.

## 36. BM 93781. Cf. nos. 8, 11.

2 Speak 1 to Sin-iddinam: 3 Thus says Hammurabi. 6 Provide 5 ..... ships 4 in accordance with the share (that is due) a) 6 and 12 let them bring up 11 to

34. a) The address probably was ana šāpirija, see le. e., line 1'. b) See AbB 12, 52:5 and note a to the translation. c) Muḥaddûm and Apil-Sumuqan. d) The subjunctive in aškunušunūti is probably a mistake induced by aššum in line 23'. e) Plural. f) Cf. AbB 6, 153:12-13.

35. a) At the beginning of the line read probably a personal name. The profession šarrabdtûm has been discussed by Steinkeller, see ASJ 3, 1981, 87. The word is also attested in OB Proto-Lu, see MSL 12, 35:81 and the variants on p. 68. See also AHW s.v.

36. a) Restored after text 8:11 and text 11:7. For the meaning of kīma qātim, see text 8, note c to the translation.

u du. ní ta [( . ḫ i . a )] <sup>8</sup> [t]ē-li-tam <sup>9</sup> [ša n]a-k[am]-ti la r s a m <sup>ki 10</sup> ù n a -k[am]-  
t]i bà d . t i b i r a <sup>ki 11</sup> [a-na ʷr]u <sup>a</sup>) k á . [dingir]. ra <sup>ki 12</sup> [li]-še-lu-nim (rul-  
ing) (rev. not inscribed)

### 37. BM 93782.

(obv.) <sup>1</sup> a-na ša-pí-r[i]-ia qí-bí-ma <sup>2</sup> um-ma <sup>d</sup> za . ba <sub>4</sub> . ba <sub>4</sub> —na-ši-ir-ma  
<sup>3</sup> ki-ma iš-tu k á . dingir . ra <sup>ki</sup> a-na ku-ba-tim <sup>ki 4</sup> ás-ni-[q]á-am <sup>5</sup> ú-ul  
<sup>d</sup>EN.ZU—im-gur-an-ni is-ni-qá-am <sup>6</sup> ú-ul t[a-r]i-b[u]-um ša ša-pí-ri ú-wa-e-  
ra-aš-[š]u <sup>7</sup> a-[m]u-ur <sup>8</sup> ù aš-šum a-[na] a-la-ak erim-im <sup>9</sup> a-na ḫa-da-an a-  
na ša-pí-ri-ia iš-ša-ap-ra-am <sup>10</sup> mu-ši ù ur-ri a-la-kum qá-bu-ú <sup>11</sup> a-di u g u l a  
mar . tu . meš ù erim-šu-nu is-ni-qá-am <sup>12</sup> [i-n]a ku-ba-tim <sup>ki</sup> re-ša-am ú-  
ki-il-ma <sup>13</sup> [k]i-ma ás-ni-qá-am (lo. e.) <sup>14</sup> ṭe<sub>4</sub>-ma-am a-na ša-pí-ri-ia <sup>15</sup> aš-  
pur <sup>a</sup>) -am (rev.) <sup>16</sup> [šum]-ma ša-pí-ri iš-pur-am <sup>17</sup> [er]im-am nu-še-eš-še-  
er-ma <sup>18</sup> ṭe<sub>4</sub>-em erim-im a-na ša-pí-ri-ia <sup>19</sup> ú-ta-ar-ra-am <sup>20</sup> wa-ar-ki erim-  
im an-ni-i-im <sup>21</sup> i-na <sup>iii</sup> še . kin . kud u <sub>4</sub> . 10 . kam <sup>22</sup> a-na erim ú-ši—  
nu-rum ù ia-di-du-um <sup>23</sup> x[ x ]x x[ . . . . . ]x-[i]m <sup>24</sup> a-na k á . dingir . ra <sup>ki</sup> [a-  
la-q]í-a-šu-nu-t[i] <sup>25</sup> a-na ša-pí-ri-ia iš-ša-ap-pa-ra-am <sup>26</sup> ù a-na ú-ši—nu-rum  
ù ia-di-du-um <sup>27</sup> i-na é . gal-im a-na ḫa-da-an <sup>28</sup> a-na ša-pí-ri-ia iš-pu-ru-ni-  
in-ni (u. e.) <sup>29</sup> iq-qá-bi-šu-nu-ši-im <sup>30</sup> a-na la-ma-ad ša-pí-ri-ia aš-pur-am  
<sup>31</sup> šum-ma ša-pí-ri i-qá-ab-bi (le. e.) (first column) <sup>32</sup> li-ib-te-er-ri-šu-nu-ši-im-  
ma <sup>33</sup> ši-bi-it ṭe<sub>4</sub>-mi-im li-ir-šu-ú (second column) <sup>34</sup> [o o o o] <sup>b</sup>)

### 38. BM 93783.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ḫa-am-mu-ra-bi-ma  
<sup>4</sup> ḫa-am-mu-ra-bi—mu-ba-lí-iṭ <sup>(5)</sup> ša é ši-ip-ri-im <sup>6</sup> ki-a-am iq-bi-a-am um-

36. a) There appears to be too much room for a-na alone.

37. a) BUR is written like GAR in this text. b) Possibly nothing.

Babylon <sup>7</sup> cows and sheep <sup>8</sup> (being) the *contribution* <sup>b)</sup> <sup>9</sup> from the stores of Larsa <sup>10</sup> and the stores of Bad-tibira.

37. BM 93782.

<sup>1</sup> Speak to my superior: <sup>2</sup> Thus says Zababa-nāšir. <sup>3</sup> When <sup>4</sup> I arrived <sup>5</sup> in Kubatum from Babylon <sup>5</sup> Sin-imguranni did not show up, <sup>6</sup> nor <sup>7</sup> did I meet <sup>6</sup> Tarībūm whom my superior had commissioned, <sup>8</sup> and since, with respect to the marching <sup>a)</sup> of the troops, <sup>10</sup> day and night marching — <sup>9</sup> within the term that had been written to my superior — <sup>10</sup> had been ordered, <sup>12</sup> I remained available in Kubatum <sup>11</sup> until the generals and their troops had arrived <sup>b)</sup> <sup>12</sup> and <sup>13</sup> as soon as I had arrived <sup>15</sup> I sent <sup>14</sup> a report to my superior. <sup>16</sup> If my superior sends me a written order <sup>17</sup> we <sup>c)</sup> will send the(se) troops straight on <sup>d)</sup> and <sup>18,19</sup> I will report back on the(se) troops to my superior. <sup>20</sup> After (the departure of) the(se) troops, <sup>22</sup> in order to <sup>23</sup> ..... <sup>22</sup> the troops of Ūši-nūrum and Jadidum, <sup>24</sup> I will take them to Babylon <sup>21</sup> on the 10th of Addaru. <sup>25</sup> A written order will be issued to my superior <sup>26</sup> and Ūši-nūrum and Jadidum <sup>29</sup> will receive their orders <sup>27</sup> in the palace, within the term <sup>28</sup> that they <sup>e)</sup> had written <sup>f)</sup> to my superior. <sup>30</sup> I have written (this) for my superior's information! <sup>31</sup> If my superior (still) wants to give orders, <sup>32</sup> he should notify them <sup>g)</sup> all, so that <sup>33</sup> they will take action.

38. BM 93783. Cf. no. 16.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Hammurabi-muballiṭ <sup>a)</sup> <sup>5</sup> of the 'workhouse' <sup>6</sup> spoke to me in the following terms: <sup>7</sup> "The sons

36. b) See text 8 line 10 and note b to the translation.

37. a) In view of the specification "day and night" I have taken *alākum* here in the literal sense and not in the sense of "to do service with" as established by Stol, OB History, 97ff. for certain types of workers (see also Whiting, Tell Asmar, 81 ad line 6, and Kraus, AbB 7, 46:11-12 and 5', and 10, 181:6-7). b) The verb is in the singular. The generals and their troops were apparently treated as a collective. c) Note the plural. Possibly Zababa-nāšir and his party. d) Viz., to Babylon. e) The identity of "they" is unclear to me. Possibly the palace? Perhaps the persons of line 26? f) *išpurūninni* seems to be a mistake for *išpurūnim*, cf. line 9. g) The persons mentioned in lines 11 and 26.

38. a) The same individual occurs in text 16:4.



ma šu-ma<sup>7</sup> dumu. meš mi-lí—<sup>d</sup>utu ugula mar. tu<sup>(8)</sup> lú e-mu-ut—  
ba-lum<sup>9</sup> Pap-lum aga. u [š š]a qá-ti-ia<sup>10</sup> x x ri x[.....] <sup>11</sup> [x x x o]x[  
.....] (lo. e. broken) (rev.) <sup>1'</sup> [a-wa-t]i-šu-nu a-[mu-ur-ma] <sup>2'</sup> di-nam ki-ma ši-  
im-d[a]-t[im] <sup>3'</sup> šu-ḫi-is-sú-nu-ti (ruling)

### 39. BM 93784.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ḫa-am-mu-ra-bi-ma  
<sup>4</sup> aš-šum a-la-ki-ka <sup>5</sup> ša ta-aš-pu-ra-am <sup>6</sup> la-ma ta-ša-ap-pa-ra-am-ma <sup>7</sup> aš-  
šum a-l[a]-ki-ka <sup>8</sup> aš-ta-a[p-(pa-)ra-a]m <sup>9</sup> ki-ma aš-pu-r[a-a]k-kum <sup>10</sup> al-kam  
<sup>11</sup> la tu-la-ap-pa-tam <sup>12</sup> ar-ḫi-iš sí-in-qá-am (no ruling, remainder of obv. and rev.  
not inscribed)

### 40. BM 93785.

(obv.) <sup>1</sup> [a-na <sup>d</sup>EN.ZU—i-din-n]am <sup>2</sup> [qí-bí]-ma <sup>3</sup> um-ma ḫa-am-mu-ra-bi-  
ma <sup>4</sup> du b-pí an-ni-a-am <sup>(5)</sup> i-na a-ma-ri-im <sup>6</sup> Pa-bi—i-din-nam lú <sup>uru</sup>ku-ta-al-  
la<sup>ki</sup> <sup>7</sup> a-na k á. dingir. ra<sup>ki</sup> <sup>8</sup> šu-ri-a-am <sup>9</sup> ù lú ma-aš-ša-ru <sup>10</sup> li-iš-šú-ru-ni-  
iš-šu

(ruling) (rev. not inscribed)

### 41. BM 93786.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam qí-[b]í-ma <sup>2</sup> um-ma ḫa-am-mu-ra-bi-m[a]  
<sup>3</sup> aš-šum Pa-pil—<sup>d</sup>mar. tu ka. bar <sup>(4)</sup> lú é—lu gal<sup>ki</sup> <sup>5</sup> ša qá-du-um 20  
áb. gu<sub>4</sub>. ḫi. a <ša> é [<sup>d</sup>utu] <sup>6</sup> a-na bàd<sup>ki</sup> in-na-bi-tu <sup>7</sup> ù 2 lú bàd<sup>ki</sup>.  
meš <sup>8</sup> [š]a 6 áb. gu<sub>4</sub>. ḫi. a ša é [<sup>d</sup>utu iš-[ri-qú-ma] <sup>9</sup> i-na bàd<sup>ki</sup> wa-aš-  
bu <sup>10</sup> a-na lú. me[š š]u-nu-ti [š]u-ri-i-[im] <sup>11</sup> a-na sú-la-mu-u[m] t[ā-aš-  
pu-ra-am-ma] <sup>a)</sup> <sup>12</sup> Psú-l[a]-mu-um lú é—[lu gal<sup>ki</sup> (ù 2 lú bàd<sup>ki</sup>. meš)]  
<sup>13</sup> [l]ā ú-ša-r[i-a-kum] (lo. e.) <sup>14</sup> ša aš-pu-r[a-ak-kum] (rev.) <sup>15</sup> [Psú-la-mu-ū]m  
š[u-a-ti] <sup>16</sup> [x o k/d]i-in-ma x [x] <sup>b)</sup> <sup>17</sup> lú. [meš] šu-nu-t[i] <sup>18</sup> a-na ma-a[ḫ-  
r]i-ka ú-ša-a[r-ra-am/kum] <sup>19</sup> lú. meš šu-nu-ti <sup>20</sup> a-na é [<sup>d</sup>utu [š]u-ri-[a-  
am] <sup>21</sup> i-na é [<sup>d</sup>utu li-bé-er-ru-šu-n[u-ti](-ma)] <sup>22</sup> a-wi-lam ša a-wa-as-sú  
<sup>23</sup> i-ḫi-il-tam i-šu-ú <sup>24</sup> a-na m[a-a]ḫ-ri-ia <sup>25</sup> šu-[ri]-a-am (ruling)

41. a) TA is more likely than ID. b) Possibly š[u-ú].



of general Šilli-Šamaš, <sup>8</sup> a resident of Emutbalum, <sup>9</sup> Aplum, a soldier who is under my authority ...” (break) ... <sup>1</sup> look into their affair and <sup>2,3</sup> grant them justice in accordance with (royal) regulations.

**39. BM 93784.**

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Concerning your coming <sup>5</sup> about which you wrote me, <sup>6</sup> before you wrote me <sup>8</sup> I had already written (repeatedly) <sup>7</sup> in connection with your coming. <sup>10</sup> Come <sup>9</sup> as I wrote you; <sup>11</sup> do not be delayed; <sup>12</sup> arrive here soon.

**40. BM 93785.**

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4,5</sup> As soon as you have read this letter of mine, <sup>8</sup> send <sup>6</sup> Abi-iddinam from Kutalla <sup>7</sup> to Babylon; <sup>9</sup> and guards <sup>10</sup> should escort him.

**41. BM 93786.**

<sup>1</sup> Speak to Sin-iddinam: <sup>2</sup> Thus says Hammurabi. <sup>3</sup> Concerning Apil-Amurru the shepherd *assistant* <sup>a)</sup> <sup>4</sup> from E-lugal, <sup>5</sup> who <sup>6</sup> fled to Dūrum <sup>5</sup> with twenty head of cattle belonging to the Šamaš temple, <sup>7</sup> and two men from Dūrum <sup>8</sup> who stole six head of cattle belonging to the Šamaš temple and <sup>9</sup> are staying in Dūrum — <sup>11</sup> you wrote Sulāmum <sup>10</sup> to send these men, but <sup>12</sup> Sulāmum <sup>13</sup> did not send you <sup>12</sup> the man from E-lugal (and the two men from Dūrum) —, <sup>14</sup> about whom I wrote you, <sup>16</sup> I ...<sup>ed</sup> <sup>15</sup> this Sulāmum <sup>16</sup> so that he <sup>18</sup> will send <sup>17</sup> these men <sup>18</sup> to you. <sup>20</sup> Send <sup>19</sup> these men <sup>20</sup> to the Šamaš temple. <sup>21</sup> They should establish the truth about them and <sup>25</sup> send <sup>24</sup> me <sup>22</sup> the man <sup>22,23</sup> who proves to be liable <sup>b)</sup>.

41. a) According to the CAD s.v. the *kaparrum* was a shepherd of low rank, AHw s.v. translates the term as “Junghirt”. For the various terms for shepherd in OB texts, see Kraus, *Verfügungen* 186f. b) Literally: “<sup>22</sup> whose case <sup>23</sup> has a liability”.

## 42. BM 93787.

(obv.) <sup>1</sup> [a-na <sup>d</sup>EN.Z]U—i-din-nam <sup>2</sup> [qí]-bí-ma <sup>3</sup> um-ma ha-am-mu-ra-bi-ma <sup>4</sup> má. hi. a níg. šu ta-ri-ba-tum <sup>(5)</sup> ù <sup>d</sup>EN.ZU—dingir <sup>6</sup> gu-um-me-ra-am-ma <sup>7</sup> tú-ur-dam (ruling)

## 43. BM 93788.

(obv.) <sup>1</sup> [a-na <sup>d</sup>EN.ZU]—i-din-na[m] <sup>2</sup> [qí-b]í-m[a] <sup>3</sup> um-ma ha-am-mu-ra-bi-m[a] <sup>4</sup> Pe-pé-eš—dingir <sup>a)</sup> en. nu é. gal <sup>5</sup> ki-a-am ú-lam-mi-da-an-ni <sup>6</sup> um-ma šu-ú-ma <sup>7</sup> a. šà-am ša <sup>d</sup>utu—ha-zi-ir sag. d ù n <sup>8</sup> ip-lu-ka-am <sup>9</sup> [d ÷] mu lú—<sup>d</sup>asal. lú. hi ib-qú-ra-an-ni-ma <sup>10</sup> [še]-e it-ba-al <sup>11</sup> ù giš kiri <sup>6</sup> e-tel—KA—<sup>d</sup>marduk (lo. e.) <sup>12</sup> [i]b-qú-ra-an-ni-ma <sup>13</sup> [z]ú. lum-ia it-ba-al (rev.) <sup>14</sup> [k]i-a-am ú-lam-mi-da-an-ni <sup>15</sup> a-nu-um-ma Pe-pé-eš—dingir šu-a-ti <sup>16</sup> aṭ-ṭar-dam <sup>17</sup> šu-pur <sup>b)</sup> be-el a-wa-ti-šu <sup>18</sup> li-is-su-ni-ik-kum-ma <sup>19</sup> [w]a-ar-ka-tam pu-ru-ús-ma <sup>20</sup> [šu]m-ma a. šà-šu ù giš kiri <sup>6</sup> -šu ha-bi-il <sup>21</sup> a. šà-am ù še-a-šu <sup>22</sup> giš kiri <sup>6</sup> -am ù zú. lum-šu <sup>23</sup> te-e-er-šum (ruling)

## 44. BM 93789.

(obv.) <sup>1</sup> a-n[a] ša-pí-ri-ni <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ra-bi-a-an uru a-ta-šum <sup>ki</sup> <sup>(4)</sup> ù ši-bu-ut a-lim-ma <sup>5</sup> <sup>d</sup>utu ù <sup>d</sup>marduk ša-pí-ir-ni <sup>6</sup> da-ri-iš u <sup>4</sup> -mi li-ba-al-li-tú <sup>7</sup> aš-šum še-e-im ša ša-pí-ir-ni <sup>8</sup> id-di-na-an-né-ši-im-ma <sup>9</sup> a-na lú h un. g á. me š ni-id-di-nu <sup>10</sup> <sup>d</sup>utu—mu-ša-lim ša-pí-ir ma-tim <sup>11</sup> pi-b-na-tum aga. u š <sup>12</sup> iš-pu-ra-an-né-ši-im-ma (rev.) <sup>13</sup> [u]m-ma šu-nu-ma <sup>14</sup> a-na dingir-šu—na-ši-ir <sup>15</sup> ù <sup>d</sup>utu—ba-ni <sup>16</sup> na-ad-na-tu-nu <sup>17</sup> a. šà g ú. un-šu-nu te-š[i-d]a <sup>18</sup> ù tu-ka-am-ma-s[a] <sup>19</sup> a-na a. šà-el <sup>d</sup>EN.ZU—i-din-nam <sup>20</sup> ú-ul ta-la-ka <sup>21</sup> ù še-a-am ša a-na lú h un. g á. me [š] <sup>22</sup> ta-a[d-d]i-

43. a) Here follows an erased ERIM. b) Written as GAR.

44. a) Possibly GÚ.

## 42. BM 93787.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>7</sup> Send me <sup>6</sup> all <sup>a)</sup> <sup>4</sup> the ships that are under the authority of Tarībatum <sup>5</sup> and Sin-ilum.

## 43. BM 93788.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Epēš-ilim the palace guard <sup>5</sup> has brought the following to my attention, <sup>6</sup> in his words: <sup>9</sup> "The son of Lu-Asalluḫi <sup>a)</sup> has claimed from me <sup>7</sup> the field which Šamaš-ḫāzir the registrar <sup>b)</sup> <sup>8</sup> had allotted to me <sup>9</sup> and <sup>10</sup> he has appropriated my barley <sup>c)</sup>. <sup>11</sup> Also <sup>12</sup> he has claimed from me <sup>11</sup> the orchard of Etel-pī-Marduk <sup>12</sup> and <sup>13</sup> he has appropriated my dates." <sup>14</sup> This (is what) he brought to my attention. <sup>15</sup> Herewith <sup>16</sup> I send (you) <sup>15</sup> this Epēš-ilim. <sup>17</sup> Issue a written order that his opponent <sup>18</sup> be summoned <sup>d)</sup> to you and <sup>19</sup> take care of the case, and <sup>20</sup> if he has (indeed) been unjustly deprived of his field and orchard <sup>23</sup> hand him back <sup>21</sup> the field and his <sup>e)</sup> barley (and) <sup>22</sup> the orchard and his <sup>e)</sup> dates.

## 44. BM 93789.

<sup>2</sup> Speak <sup>1</sup> to our superior: <sup>3</sup> Thus say the mayor of Atašum <sup>4</sup> and the city elders. <sup>5</sup> May Šamaš and Marduk <sup>6</sup> keep <sup>5</sup> our superior <sup>6</sup> in good health forever. <sup>7</sup> Concerning the barley which our superior <sup>8</sup> had given to us and <sup>9</sup> (which) we had given to the hired laborers, <sup>10</sup> Šamaš-mušallim the governor <sup>11</sup> (and) Ibnatum the soldier <sup>12</sup> wrote to us <sup>13</sup> in the following terms: <sup>16</sup> "You have been assigned <sup>14</sup> to Ilšu-nāšir <sup>15</sup> and Šamaš-bāni, <sup>17</sup> you <sup>a)</sup> will reap <sup>18</sup> and bring in (the barley of) <sup>17</sup> their tax fields, <sup>20</sup> you <sup>a)</sup> will not go <sup>b)</sup> <sup>19</sup> to the field of Sin-iddinam. <sup>21</sup> Moreover, <sup>22</sup> return <sup>21</sup> the barley which

42. a) See text 32:12-13 and note b to the translation.

43. a) Lu-Asalluḫi himself probably occurs in AbB 4, 25:5,8. Compare also AbB 6, 143:7; the sender Etel-pī-Marduk is possibly the same person as the one in our line 11. See also AbB 11, 189:8, in a letter dealing with similar problems. b) For the profession of Šamaš-ḫāzir, see Gallery, AfO 27, 1980, 15f. This passage and the one in text 49:9 confirm her restoration. c) The writings š e-e (< \*a'i) and š e-a-šu (= ašu, line 21) are further indications for š e = ūm (see the introduction). d) From šasūm. e) Theoretically, one could also translate "its ...".

44. a) Plural. b) To perform what was described in line 17.



na a-na ri-im—<sup>d</sup>i š k u r te-ē[r]-ra <sup>23</sup> p<sub>x</sub>-[x]—<sup>d</sup>[i š k] u r x <sup>a)</sup> x <sup>24</sup> ù r[i-im]—  
<sup>d</sup>i š k u [r x o] <sup>25</sup> [.....]x x šu (u. e.) <sup>26</sup> (traces) <sup>27</sup> a-n[a] pí-ḫa-at a-pa-li-ka  
<sup>28</sup> la ta-ša-ab-ba-ta-an-ni

#### 45. BM 93790.

(obv.) <sup>1</sup> <sup>d</sup>é-a <sup>d</sup>u tu <sup>d</sup>ma r duk ù <sup>d</sup>[...] <sup>2</sup> [l]i-ba-al-li-tú-ka <sup>3</sup> aš-šum Pan—  
pí—<sup>d</sup>nin. šu bur <sup>4</sup> ù pa-wi-li-ia <sup>5</sup> ša énsi. meš ša qá-ti-ia <sup>6</sup> ša ú-lam-  
ma-du-ka-ma <sup>7</sup> ša aš-ta-na-ap-pa-ra-am <sup>8</sup> i-na te-er-ti-ia énsi. meš <sup>9</sup> ša  
qá-bi-ia ú-ul i-[i]p-pu-šu (rev.) <sup>10</sup> erim en. nu é. gal a-ap-pa-al-šu-n[u-ti]  
<sup>11</sup> a-la-kam ú-ul e-le-i-ma <sup>12</sup> te<sub>4</sub>-e-em te-er-ti-ia <sup>13</sup> maḫ-ri-ka ú-ul aš-ku-un  
<sup>14</sup> a-na še-ri-ka aṭ-ṭar-da-aš-šu-nu-ti <sup>15</sup> aga. uš <sup>a)</sup> -ka šu-ku-un-šu-nu-ši-  
im-ma <sup>16</sup> pše-ep—<sup>d</sup>EN.ZU a-na še-ri-ka <sup>17</sup> li-ir-du-nim-ma <sup>18</sup> [d]i-n[a]m  
[š]u-ḫi-is-sú-nu-ti (remainder broken)

#### 46. BM 23589.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-na[m] <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ḫa-am-mu-ra-bi-ma  
<sup>4</sup> pe-tel-li-ia lú pu-ru-ús-sa<sup>ki</sup> <sup>5</sup> ki-a-am ú-lam-mi-da-an-ni um-ma šu-ma  
<sup>6</sup> p dumu dumu—<sup>d</sup>ma r. tu lú ḫa-šu-úr<sup>ki</sup> <sup>7</sup> pa-ḫu-ši-na ma-ri <sup>8</sup> taḫ-ḫu  
ša šum-ma-an—la—<sup>d</sup>u tu en. nu é. gal <sup>9</sup> a-na <sup>kuš</sup>ùsan iṣ-ba-at-ma ip-ta-  
a-ad <sup>10</sup> [k]i-a-am ú-lam-mi-da-an-ni-ma <sup>11</sup> [dub-p]u-um ša é. gal <sup>12</sup> [i]n-  
na-me-er-ma (lo. e.) <sup>13</sup> pa-ḫu-ši-na [o o] <sup>14</sup> dumu e-tel-l[i-ia] (rev.) <sup>15</sup> a-na  
k[<sup>uš</sup>ùsan] ú-ul ša-[te-er] <sup>16</sup> a-na ta[ḫ-ḫ]i šum-ma-a[n-la]—<sup>d</sup>u [tu]-[m]a <sup>a)</sup>  
<sup>17</sup> ša-te-er <sup>18</sup> a-na m[i-n]im ma-ri dumu—<sup>d</sup>ma r. tu <sup>19</sup> a-w[i-l]am [š]a la  
na-ad-nu-šum <sup>20</sup> iṣ-ba-at <sup>21</sup> wa-ar-ka-tam pu-ru-ús-ma <sup>22</sup> p (eras.) a-ḫu-ši-na  
<sup>23</sup> dumu e-tel-li-ia <sup>24</sup> ša dumu dumu—<sup>d</sup>ma r. tu <sup>25</sup> a-na <sup>kuš</sup>ùsan iṣ-  
ba-tu <sup>26</sup> wu-uš-še-er (ruling)

45. a) UŠ is written over an erasure.

46. a) MA over erasure.



22 you <sup>a)</sup> have given <sup>21</sup> to the hired laborers <sup>22</sup> to Rīm-Adad. <sup>23</sup> ...-Adad ...  
<sup>24</sup> and Rīm-Adad ..... (break) <sup>27,28</sup> Do not hold me <sup>c)</sup> responsible for answering <sup>d)</sup> you!

45. BM 93790.

<sup>2</sup> May <sup>1</sup> Ea, Šamaš, Marduk and *Ilabrat* <sup>a)</sup> <sup>2</sup> keep you in good health.  
<sup>3</sup> Concerning An-pī-Ilabrat <sup>4</sup> and Awīlīja, <sup>5</sup> who (belong to) the field managers <sup>b)</sup> under my jurisdiction <sup>6,7</sup> (and) about whom I keep giving you written information, <sup>8</sup> despite my orders the(se) field managers <sup>9</sup> do not act as I tell (them) <sup>c)</sup>. <sup>10</sup> I will assign palace guards to them <sup>d)</sup>. <sup>11</sup> (Since) I could <sup>e)</sup> not come (myself) <sup>13</sup> to inform you <sup>12</sup> about my orders <sup>14</sup> I (herewith) send them to you. <sup>15</sup> Assign one of your soldiers <sup>f)</sup> to them and <sup>17</sup> let them bring <sup>16</sup> Šēp-Sin <sup>g)</sup> to you <sup>17</sup> and <sup>18</sup> grant them justice. (rest broken)

46. BM 23589.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Etellija from Purussa <sup>5</sup> has brought the following to my attention, in his words: <sup>6</sup> "The son of Mār-Amurru from Ḫašur <sup>9</sup> has drafted <sup>7</sup> my son Aḫūšina, <sup>8</sup> (who is) a substitute for Šumman-lā-Šamaš the palace guard, <sup>9</sup> into a work unit and has confined him." <sup>10</sup> This (is what) he has brought to my attention. <sup>11</sup> The palace register <sup>12</sup> was examined and, <sup>13</sup> (as it turned out) Aḫūšina, <sup>14</sup> Etellija's son, <sup>15</sup> is not registered as (a member of) the work unit; <sup>17</sup> he is <sup>16</sup> indeed <sup>17</sup> registered <sup>16</sup> as a substitute for Šumman-lā-Šamaš. <sup>18</sup> Why <sup>20</sup> has <sup>18</sup> the son of Mār-Amurru <sup>20</sup> drafted <sup>19</sup> a man who has not been assigned to him? <sup>21</sup> Take care of the case and <sup>26</sup> set free <sup>23</sup> Etellija's son <sup>22</sup> Aḫūšina, <sup>24</sup> whom the son of Mār-Amurru <sup>25</sup> has drafted into the work unit.

44. c) Either a quoted person or the mayor of Atāšum. d) apālum can also be translated as "to pay". Note that pīḫatum is not the object of apālum.

45. a) Cf. TCL 18, 87:4. b) See text 9, note a to the translation. c) See, for example, AbB 3, 11:4 and see CAD qabû A s., 5a and c. d) Cf. AbB 2, 59:14f. e) On the basis of the following askun one has to assume a preterite. For the spelling of the present and preterite of le'ûm, see Veenhof, Scripta Signa Vocis (FS Hoppers 1986), 236f. f) Or: "your soldiers", if these are the subject of the verbal form in line 17'. g) Possibly the overseer of the merchants of Larsa of that name. The addressee of the letter could then have been Sin-iddinam.

## 47. BM 88574.

(obv.) <sup>1</sup> [a-na] <sup>d</sup>[E]N.ZU—i-d[in-nam] <sup>2</sup> [q]í-bí-[ma] <sup>3</sup> [um-m]a ha-am-mu-ra-b[i-ma] <sup>4</sup> [P<sup>d</sup>E]N.ZU—še-me-e dumu <sup>d</sup>EN.Z[U—...] <sup>5</sup> [ki-a-a]m ú-lam-mi-da-a[n-ni] <sup>6</sup> [um-ma] šu-[ma] <sup>7</sup> [x x s]ú-un-qí-im i-na k[i ...] <sup>8</sup> [x x x] <sup>d</sup>utu—dingir [...] <sup>9</sup> [x x x] še id-di-n[am ...] <sup>10</sup> [.....]x[...] (lower part broken) (rev.) <sup>1'</sup> [.....]x x x[...] <sup>2'</sup> [.....] <sup>d</sup>utu—dingir x<sup>a</sup>) [...] <sup>3'</sup> [iš-pu]-ru-ni-i[š-šum] <sup>4'</sup> [dub-p]q-šu a-mu-u[r-ma] <sup>5'</sup> [šum]-ma dub-pu-um š[u-ú-um<sup>b</sup>] <sup>6'</sup> [ki-m]a [š]i-im-da-t[im o o] <sup>7'</sup> [.....] x x [...] (remainder broken)

## 48. BM 94588.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-nam qí-[b]í-ma <sup>2</sup> um-ma ha-am-mu-ra-bi-m[a] <sup>3</sup> a-nu-um-ma ig-mil—<sup>d</sup>EN.ZU dumu buzur<sup>a</sup>) —<sup>d</sup>utu <sup>4</sup> ù na-bi-ia-tum r á. [g] a b <sup>5</sup> a-na nam-ri-ia-tim ša larsam<sup>ki</sup> (6) ní g. šu <sup>d</sup>na-bi-um—ma-lik <sup>7</sup> m[a]-ha-ri-im <sup>8</sup> ú-wa-ę-ra-am-m[a] [a]t-ťar-d[a]m <sup>9</sup> ù <sup>d</sup>[u] tu—ha-zi-ir s a g. ù n [a]t-ťar-dam <sup>10</sup> i-nu-ma is-sà-an-[q]ú-n[i]-ik-kum (lower part broken) (rev.) <sup>1'</sup> k[i]-m[a] x x[...] <sup>b</sup>) <sup>2'</sup> ap-la-šu-[nu-ti-ma] <sup>3'</sup> šu-ta-aš-bi-ta-šu-nu-[t]i <sup>4'</sup> ù ka-ni-ik nam-ri-a-t[i]m <sup>5'</sup> ša tu-pa-aq-qá-du-šu-nu-š[i]-im <sup>6'</sup> i-na ku-nu-uk-k[a-t]i-šu-nu <sup>7'</sup> šu-uk-ni-ka-š[ū-nu-t]i-ma<sup>c</sup>) <sup>8'</sup> a-na ma-aḥ-ri-ia <sup>9'</sup> šu-bi-lani[m] (ruling)

## 49. BM 95499.

(obv.) <sup>1</sup> [a-na] ha-ia-ab-ni—dingir <sup>2</sup> P<sup>d</sup>mar duk—na-ši-ir <sup>3</sup> pku-ub-bu-tum <sup>4</sup> ù èr—<sup>d</sup>utu <sup>5</sup> [q]í-bí-ma <sup>6</sup> [um]-ma sa-am-su—i-lu-na-m[a] <sup>7</sup> i-na erim bi-ir-tim <sup>8</sup> erim-am lu-up-ta-ma <sup>9</sup> š[ę]-am ša é ù g-ab—e-l[i]—m[q-tim] (<sup>10</sup>) ù é nu-úr—a-l[i-šu] <sup>11</sup> l[i]-ip-pu-šú<sup>a</sup>) <sup>12</sup> [ù] a-na gur<sup>7</sup> li-še-ri-b[u] (ruling)

47. a) Probably A[H]. b) Besides Ū there is room for at least one more sign. Restoration suggested by K.R. Veenhof.

48. a) KAxŠU.ŠA. b) Possibly [š]i-[i]m-d[a-at/tim ...]. c) The second half of the word is mainly preserved on a small fragment.

49. a) The last sign can also be LU. See the note to the translation.

## 47. BM 88574.

<sup>2</sup> Speak <sup>1</sup> to Sin-iddinam: <sup>3</sup> Thus says Hammurabi. <sup>4</sup> Sin-šēmê son of Sin-... <sup>5</sup> has brought the following to my attention, <sup>6</sup> in his words: <sup>7</sup> "Because of the famine in ... <sup>8</sup> ... Šamaš—ilum ... <sup>9</sup> ... gave *me* barley ... (break) <sup>2'</sup> ... Šamaš—ilum ... <sup>3'</sup> they wrote/sent to him. <sup>4'</sup> Examine his *tablet* and <sup>5'</sup> *if* it is (indeed) *his* tablet <sup>6'</sup> (then) in accordance with (royal) regulations ... (rest lost)

## 48. BM 94588.

<sup>1</sup> Speak to Sin-iddinam: <sup>2</sup> Thus says Hammurabi. <sup>3</sup> Herewith <sup>8</sup> I send <sup>3</sup> Ig-mil-Sin son of Puzur-Šamaš <sup>4</sup> and Nabijatū the 'rider' <sup>8</sup> with instructions <sup>5</sup> to <sup>7</sup> collect <sup>5</sup> the fattened animals of Larsa <sup>6</sup> which are under the jurisdiction of Nabium-mālik. <sup>9</sup> I also send Šamaš-ḫāzir the registrar <sup>a)</sup>. <sup>10</sup> When they arrive ... (break) <sup>1'</sup> As ... <sup>2'</sup> give <sup>b)</sup> them their due and <sup>3'</sup> collect <sup>b)</sup> them all together, <sup>4'</sup> and (then) <sup>7'</sup> have <sup>b)</sup> them seal <sup>6'</sup> with their seals <sup>4'</sup> a receipt for the fattened animals <sup>5'</sup> that you entrust to them, <sup>7'</sup> and <sup>9'</sup> have <sup>b)</sup> them bring (it) <sup>8'</sup> to me.

## 49. BM 95499.

<sup>5</sup> Speak <sup>1</sup> to Ḫajabni-Il <sup>a)</sup>, <sup>2</sup> Marduk-nāšir, <sup>3</sup> Kubbutum <sup>4</sup> and Warad-Šamaš: <sup>6</sup> Thus says Samsu-iluna. <sup>8</sup> Assign men <sup>7</sup> from the garrison <sup>11</sup> to crush <sup>b)</sup> <sup>9</sup> the barley of the house of Ṭāb-eli-mātīm <sup>10</sup> and the house of Nūr-ālišu, <sup>12</sup> and let them bring (it) into the silo.

48. a) For the profession of Šamaš-ḫāzir, see text 43 note b to the translation. Note that in this text Šamaš-ḫāzir appears to be sent from Babylon to Larsa, perhaps even for the first time. b) Plural.

49. a) See Veenhof, Mélanges P. Garelli, 1991, 295. b) napāšum said of barley is so far only attested in the D-stem, see CAD s.v. napāšu A, 7a. One could also read lippulū, but napālum is so far only attested with roots and bulbs, see CAD s.v. napālu A, 1a, and AbB 12, 25:4f. For Mari, see Durand, ARM 26/1, 279, and Lackenbacher, NABU 1990/2.



## 50. BM 94169.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—i-din-n[am] <sup>2</sup> kar zimbi[r<sup>ki</sup>] <sup>3</sup> ù [d]i.[k]u<sub>5</sub>.meš  
zim[bi<sup>r<sup>ki</sup></sup>] <sup>4</sup> qí-bí-[ma] <sup>5</sup> [um-ma] a-bi—e-šu-uḫ-ma <sup>6</sup> [x x x] NI/IR  
dumu é.dub.ba. a x x NI aga.uš <sup>7</sup> [x x x x o] èše. 3 iku e-[l]i  
zimbi<sup>r<sup>ki</sup></sup> <sup>8</sup> [x x x x] a-me-er-t[a-šu] <sup>9</sup> i-[m]u-u[r o] <sup>10</sup> wa-a[r-ka-at x x] a-  
me-er-t[i-šu] <sup>11</sup> pu-[ur]-sa-[m]a <sup>12</sup> šum-ma [x x x-t]i i-m[u-u]r <sup>13</sup> a-na[...  
.....] <sup>14</sup> [x x x x o] ma-am-ma-an <sup>15</sup> [x x o o] x-di-i[n o] (lo. e.) <sup>16</sup> [x o] la e-  
ri-[x x] (rev.) <sup>17</sup> [x o] di-i-x <sup>a</sup> <sup>18</sup> re-ša-a[m] ú-ka-a[l] <sup>19</sup> te<sub>4</sub>-ma-am šu-u[p]-  
r[a-ni]m (ruling)

## 51. BM 94197.

(obv.) <sup>1</sup> a-na ib-ni—<sup>d</sup>marduk <sup>2</sup> p<sup>d</sup>E[N.Z]U—i-din-nam <sup>3</sup> kar zimbi<sup>r<sup>ki</sup></sup>  
<sup>4</sup> ù di.ku<sub>5</sub>.meš zimbi<sup>r<sup>ki</sup></sup> <sup>5</sup> qí-bí-ma <sup>6</sup> um-ma a-bi—e-šu-uḫ-ma <sup>7</sup> pna-  
bi—<sup>d</sup>utu GÁ.dub.ba šà é.gal <sup>a</sup> <sup>8</sup> a-[n]a ú-[n]u-t[i-im] <sup>9</sup> [ša] i-na  
é.gal zimbi<sup>r<sup>ki</sup></sup> <sup>10</sup> [i o o] ša-ak-na-at <sup>11</sup> pa-[q]á-di-im <sup>12</sup> iš-p[u-r]a-am  
<sup>13</sup> a-na ú-nu-ti[m š]u-a-ti pa-qá-di <sup>14</sup> pna-b[i]—<sup>d</sup>[...] (lo. e.) <sup>15</sup> ù <sup>d</sup>na-bi-um—  
na-ši-[ir] <sup>16</sup> [x] x IZ <sup>b</sup> <sup>17</sup> ú-nu-tim (rev.) <sup>18</sup> ú-[wa]-e-ra-am-m[a] <sup>19</sup> aṭ-ṭar-da[m]  
<sup>20</sup> k[i]-ma is-sà-an-qú-ni-ik-ku-nu-ši-im <sup>21</sup> a[t]-tu-nu it-ti-šu-nu i-zi-iz-za  
<sup>22</sup> ú-nu-tam šu-a-t[i š]u-up-qí-da-ma <sup>23</sup> te<sub>4</sub>-m[a-am] šu-up-ra-n]im (ruling)

## 52. BM 94199.

(obv.) <sup>1</sup> a-na <sup>d</sup>E[N.Z]U—i-din-na[m o o] <sup>2</sup> (eras.) [k]ar zimbi<sup>r<sup>ki</sup></sup> ù di.  
ku<sub>5</sub>.meš zimbi<sup>r<sup>ki</sup></sup> <sup>3</sup> qí-bí-ma <sup>4</sup> um-ma a-bi—e-šu-uḫ-ma <sup>5</sup> anše.ḫi.  
a a-na gi-ir-ri-im iḫ-ḫa-aš-ḫu-ma <sup>6</sup> [l]ú.meš kar.ḫi.a anše.libir.

50. a) Two horizontals are visible before the break.

51. a) The reading of the profession was suggested to me by E. Woestenburg. b) Either [x o G] I IZ or [x o Ḫ] I IZ is possible.



## 50. BM 94169.

<sup>4</sup> Speak <sup>1</sup> to Sin-iddinam, <sup>2</sup> the collective merchants of Sippar <sup>3</sup> and the judges of Sippar: <sup>5</sup> Thus says Abi-ešuḫ. <sup>6</sup> ... the secretary of the soldier(s) <sup>a)</sup> <sup>9</sup> has selected <sup>7</sup> ... 18 acres upstream from Sippar, <sup>8</sup> (as) the field <sup>b)</sup> (of) his choosing. <sup>11</sup> Take <sup>c)</sup> care of <sup>10</sup> the case of the field <sup>d)</sup> that he chose, <sup>11</sup> and <sup>12</sup> if he has selected the ... <sup>e)</sup> <sup>13</sup> ....., <sup>14</sup> and if <sup>15</sup> it has not been given <sup>14</sup> to anybody else <sup>f)</sup>, <sup>15</sup> (if) the field has not been cultivated and <sup>16</sup> no barley has been threshed <sup>g)</sup>, <sup>18</sup> it will remain available. <sup>19</sup> Send <sup>c)</sup> me a report.

## 51. BM 94197.

<sup>5</sup> Speak <sup>1</sup> to Ibni-Marduk, <sup>2</sup> Sin-iddinam, <sup>3</sup> the collective merchants of Sippar <sup>4</sup> and the judges of Sippar: <sup>6</sup> Thus says Abi-ešuḫ. <sup>7</sup> Nabi-Šamaš the palace commissioner <sup>a)</sup> <sup>12</sup> has written to me <sup>8</sup> that the equipment <sup>9</sup> which <sup>10</sup> is deposited <sup>9</sup> in the palace of Sippar <sup>11</sup> should be inspected. <sup>18</sup> I have sent <sup>14</sup> Nabi-... <sup>15</sup> and Nabium-nāšir, <sup>16</sup> the ... of the equipment, <sup>17</sup> with instructions <sup>13</sup> to inspect this equipment. <sup>19</sup> As soon as they reach you <sup>b)</sup> <sup>20</sup> you <sup>b)</sup> must assist them. <sup>21</sup> Allow <sup>b)</sup> this equipment to be inspected and <sup>22</sup> report <sup>b)</sup> back to me.

## 52. BM 94199.

<sup>3</sup> Speak <sup>1</sup> to Sin-iddinam, <sup>2</sup> the collective merchants of Sippar and the judges of Sippar: <sup>4</sup> Thus says Abi-ešuḫ. <sup>5</sup> A need arose for donkeys for the expedition and (so) <sup>6</sup> they <sup>a)</sup> have assigned (all) the members of the trading

50. a) The traces suggest a reading [š]a [l]<sup>6</sup> a g a . u š. Note, however, that a g a . u š is normally not attested with <sup>16</sup>. b) Possibly [ a . š à -am]. c) Plural. d) Read perhaps wa-a[r-ka-at a . š à ] a-me-er-t[i-š u o]. e) There seems to be too little room for [ a . š à a-me-er-t]i. Also, one would expect a suffix after the last word. K.R. Veenhof suggests [sī-ik-ka-t]i, "the pegs", cf. AbB 4, 41:14-15. One would expect sikkātīm, however. f) Read possibly <sup>14</sup> [ ū šum-ma a-na] ma-am-ma-an <sup>15</sup> [la-a n] a-di-i[n-ma]. g) Read possibly <sup>15</sup> [ a . š à ] la e-ri-[iš-ma] <sup>16</sup> [ š e la] di-i-i[š]. These restorations are highly dubious.

51. a) For the šandabakkum in Old Babylonian times, see AHw and CAD s.v.; Kraus, Vom mesopotamischen Menschen der altbabylonischen Zeit und seiner Welt, 72ff. and Leemans, JESHO 32, 1989, 229f. (ref. K.R. Veenhof). The translation "commissioner" is based on Leemans' "commissaire" (ibid., 233). For Nabi-Šamaš, see Harris, Ancient Sippar, 53. b) Plural.

52. a) The nature of the persons behind the verbal form isihū (lines 6 and 10) is unclear.

ħi. a <a>na ša-mi-im i-si-ħu<sup>7</sup> [ù ku-n]u-ti ki-ma lú. meš kar. ħi. a<sup>8</sup> [20  
 m]a. n[a k]ù. babbar [š]àm l [š]u-ši [an]še. libir. ħi. a<sup>9</sup> [a]nše. l. e <sup>1</sup>/<sub>3</sub> ma. n[a]. ta<sup>10</sup> a-na ša-mi-i[m] i-s[i-ħ]u-ku-nu-t[i]<sup>11</sup> l  
 šu. i aṭ-ṭar-dam<sup>12</sup> ki-ma is-sà-an-qá-ak<sup>a)</sup> -ku-nu-ši-im<sup>13</sup> 2 lú. meš we-  
 du-tim a-na ká. dingir. ra<sup>ki</sup> <sup>14</sup> [t]ú-ur-da-nim<sup>15</sup> [20 m]a. n[a k]ù.  
 babbar šàm anše. ħ[i]. a (rev.)<sup>16</sup> [l]i-[i]l-qú-ni-ik-ku-nu-ši-im<sup>17</sup> a-di  
 lú. meš [t]a-ṭa-ar-ra-da-nim-ma<sup>18</sup> kù. babbar i-l[e]-e[q]-qú-ni-ik-ku-nu-  
 ši-im<sup>19</sup> anše. ħi. a dam-qú-t[im] da-an-nu-tim<sup>20</sup> a-di<sup>iti</sup> še. kin. kud  
 u<sub>4</sub>. 14. [ka]m x[x] x<sup>21</sup> re-eš gi-ir-ri-i[m] li-ki-l]u<sup>22</sup> i-n[a] i[ti]x x  
 u<sub>4</sub>. 14[+x. kam ...]<sup>23</sup> anše. lib[ir. ħi. a x x o] x x x [o o]<sup>24</sup> anše.  
 l. e l ma. na kù. gi<sup>25</sup> ú-[š]a-aš-qá-lu-ku-nu-ti (ruling)

### 53. BM 96586.

(obv.)<sup>1</sup> a-na<sup>d</sup> mar. tu—illat-ti<sup>2</sup> qí-bí-ma<sup>3</sup> um-ma<sup>d</sup>ri-im—<sup>d</sup>EN.ZU-ma<sup>4</sup>  
 a-na na-me-er-ti ia-mu-ut—ba-lum<sup>ki</sup> <sup>5</sup> ša-ka-nim ù ni-ši-šu<sup>6</sup> sà-ap-ħa-tim  
 pu-uħ-ħu-ri-im<sup>7</sup> dingir. gal. gal. e. ne ina ke-eš<sup>8</sup> uru<sup>ki</sup> ba-ni-ti-ia iš-di  
 gu. za-ia<sup>9</sup> ú-ki-in-nu<sup>10</sup> ki-ma ma-tum ka-lu-ša<sup>11</sup> iš-mu-ú-ma iħ-du-ú (rev.)  
<sup>12</sup> ù il-li-ku-nim-ma<sup>13</sup> it-ti-ia in-na-am-ru<sup>14</sup> ù at-ta al-kam-ma<sup>15</sup> it-ti-ia na-  
 an-me-er<sup>16</sup> du b-pí i-[n]a a-ma-ri-im<sup>17</sup> al-kam-ma it-ti-ia<sup>18</sup> na-an-me-[e]r  
 šu-um-ka<sup>19</sup> ra-b[i-i]š a-za-ka-ar<sup>20</sup> p<sup>d</sup>[x x o—l]i-we-er šú-ħa-ra-am<sup>21</sup> ša [i-  
 na x x]<sup>ki</sup> ú-še-ni-qú-šu (u. e.)<sup>22</sup> t[ú]-[u]r-d[a]m (ruling)

52. a) Over erasure, possibly KUM.

stations <sup>b)</sup> to buy ...s <sup>c)</sup>, <sup>7</sup> and as for you <sup>d)</sup>, <sup>10</sup> they have assigned you <sup>e)</sup> — <sup>7</sup> just like the members of the (other) trading stations — <sup>10</sup> to buy <sup>8</sup> (for) twenty minas of silver, the price of sixty ...s <sup>c)</sup>, <sup>9</sup> (that is) a third of a mina per donkey. <sup>11</sup> I (herewith) send one 'barber'. <sup>12</sup> As soon as he reaches you <sup>e)</sup> <sup>14</sup> send <sup>e)</sup> <sup>13</sup> two notables to Babylon <sup>16</sup> to collect <sup>f)</sup> for you <sup>e)</sup> <sup>15</sup> the twenty minas of silver, (which is) the price of the donkeys. <sup>17</sup> Until you <sup>e)</sup> send the men <sup>18</sup> to collect <sup>g)</sup> the silver for you <sup>e)</sup> <sup>20</sup> you will ... <sup>19</sup> good, strong donkeys <sup>20</sup> until the 14th of Addaru, <sup>21</sup> so that they will be available for the expedition. <sup>22</sup> (If) on the 14th of Addaru ... <sup>23</sup> the ...s <sup>c)</sup> ....., <sup>25</sup> they <sup>h)</sup> will make you <sup>e)</sup> pay <sup>24</sup> one mina of gold per donkey!

### 53. BM 96586.

<sup>2</sup> Speak <sup>1</sup> to Amurru-tillatī: <sup>3</sup> Thus says Rīm-Sin <sup>a)</sup>. <sup>4</sup> In order to <sup>5</sup> bring <sup>4</sup> light (to) Jamutbalum <sup>5,6</sup> and to gather its dispersed people <sup>7</sup> the great gods <sup>9</sup> established <sup>8</sup> the foundation of my throne <sup>7</sup> in Keš, <sup>8</sup> the city of my creator <sup>b)</sup>. <sup>10</sup> Just as the entire country <sup>11</sup> has heard <sup>c)</sup> and rejoiced (about it) <sup>12</sup> and has come and <sup>13</sup> met with me <sup>14</sup> you must also come and <sup>15</sup> meet with me. <sup>16</sup> As soon as you have read my letter <sup>17</sup> come and <sup>18</sup> meet <sup>17</sup> with me. <sup>19,20</sup> (Then) I will elevate you to high rank. <sup>22</sup> Send me <sup>20</sup> ...-liwwer, a boy <sup>21</sup> whom I had nursed in ...

52. b) For *kar.ḫi.a*, see Kraus, *Verfügungen* 169, §2:12. c) For the equid *anše*. LIBIR (= *agālu*), see Zarins, *JCS* 30, 1978, 5f. ("true horse") and Maekawa, *ASJ* 1, 1979, 38f. ("domesticated ass"). d) Accusative plural. e) Plural. f) Literally: "so that they will collect". g) Literally: "and they will collect". h) Probably the same persons as implied in *isiḫū*, see note a.

53. a) Probably Rīm-Sin II, compare lines 4-9 with Rīm-Sin II, year name (b), see Stol, *OB History* 44f., especially 47 and 54. See also Kraus, *OLZ* 50, 1955, 523f., and Charpin, *Le clergé d'Ur*, 116. b) Feminine. The goddess referred to by Rīm-Sin is probably Ninmah, who is also mentioned in year name (b), see Stol, *OB History* 54. c) The verbal forms in lines 11-13 are masc. plural.



## 54. BM 28470.

(obv.) <sup>1</sup> a-na li-pí-it—ištár <sup>2</sup> ù lú—<sup>d</sup>ba. ú qí-b[í-m]a <sup>3</sup> um-ma a-ḫu-um-ma <sup>4</sup> l g u <sub>4</sub> ka-ab-ra-am <sup>5</sup> KU BU <sup>a</sup>) ri-am <sup>6</sup> 6 gur ní g. k ú <sup>7</sup> ša šu-úḫ-m[ū]-ṭi-im (rev.) <sup>8</sup> ku-nu-k[i] i-na a-[m]a l -r[i]-ku-nu <sup>9</sup> li-iḫ-mu-ṭú l -ni-im <sup>10</sup> u <sub>4</sub> -ra-am <sup>11</sup> lu-mu-ur (ruling)

## 55. BM 28472.

(obv.) <sup>1</sup> [a-n]a li-pí-it—ištár <sup>2</sup> l ú—<sup>d</sup>ba. ú <sup>3</sup> ù [q]í-i[š]—<sup>d</sup>ma. m[ a ] <sup>4</sup> qí-[b]í-ma <sup>5</sup> um-ma a-ḫu-um-ma <sup>6</sup> P[ d u ] mu [k]i-ir-ki-ri-i[m] <sup>7</sup> di-n[am š]a k á <sup>d</sup>š a r a <sup>8</sup> š[a] a[t]-tu-nu <sup>9</sup> tu-ša-ḫi-za-šu <sup>10</sup> i-na-d[i]-i-ma <sup>11</sup> i-[n]u-ma i-la-kam <sup>12</sup> [x x ]x <sup>a</sup>) -tim (lo. e. broken) (rev.) <sup>1'</sup> š e. g i š. ì šu-ri-ba-a <sup>2'</sup> ša-ni-tám

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54. a) The signs can also be read MA MUS.

55. a) This sign can be BI or GA.

54. BM 28470. Cf. nos. 55-58 and AbB 2, 117-129 <sup>a</sup>).

<sup>2</sup> Speak <sup>1</sup> to Lipit-Ištar <sup>2</sup> and Lu-Ba<sup>3</sup>u: <sup>3</sup> Thus says Aḫum. <sup>4</sup> One fattened ox, <sup>5</sup> ... <sup>b</sup>), <sup>6</sup> six kor of food <sup>7</sup> which can be sent promptly <sup>c</sup>); <sup>8</sup> as soon as you have read my sealed note <sup>9</sup> they <sup>d</sup>) should arrive with me promptly. <sup>11</sup> I want to see (them) <sup>10</sup> by tomorrow <sup>e</sup>).

55. BM 28472. See no. 54.

<sup>4</sup> Speak <sup>1</sup> to Lipit-Ištar <sup>2</sup> Lu-Ba<sup>3</sup>u <sup>3</sup> and Qiš-Mama: <sup>5</sup> Thus says Aḫum. <sup>6</sup> The son of Kirkirum <sup>10</sup> rejects <sup>a</sup>) <sup>7</sup> the verdict of the Šara gate <sup>b</sup>) <sup>8</sup> which you <sup>c</sup>) <sup>9</sup> gave him and <sup>11</sup> when he comes <sup>12</sup> ..... <sup>d</sup>) (break) (rev.) <sup>1'</sup> bring <sup>c</sup>) in the sesame. <sup>2'</sup> Furthermore, <sup>3'</sup> concerning Hunnubum <sup>e</sup>), <sup>4'</sup> about whom you

54. a) The distribution of this group of texts over AbB 2 and this volume is as follows:

|                       |                       |
|-----------------------|-----------------------|
| BM 23823 = AbB 2, 122 | BM 28497 = no. 57     |
| BM 28447 = AbB 2, 118 | BM 28508 = AbB 2, 121 |
| BM 28457 = AbB 2, 123 | BM 28510 = AbB 2, 127 |
| BM 28470 = no. 54     | BM 28524 = no. 58     |
| BM 28472 = no. 55     | BM 28531 = AbB 2, 128 |
| BM 28473 = AbB 2, 119 | BM 28558 = AbB 2, 120 |
| BM 28474 = AbB 2, 129 | BM 28559 = AbB 2, 125 |
| BM 28475 = AbB 2, 117 | BM 28588 = AbB 2, 126 |
| BM 28476 = AbB 2, 124 | BM 85324 = no. 59     |
| BM 28491 = no. 56     |                       |

b) I have no proposal for KU-BU-ri-am. Although the spelling suggests the word kuburrūm, this is ruled out because of the meaning of this word (see the dictionaries s.v.). One could perhaps emend to kubburam, but this word is never used for oxen. Finally, one could think of a reading ma-aḫ-ri-am. However, the second sign is clearly BU (or even MUŠ?) and is quite different from Aḫ in line 9. Perhaps a gentilic?

c) The two items in lines 4-7 are in the accusative and require a transitive verb. However, they are apparently also the subject of liḫmuṭūnim in line 9. The case error could have been caused by the use of the construction with šuḫmuṭum.

d) Probably the items mentioned in lines 4-7 and see the previous note, cf. AbB 10, 69:1-3.

e) The spelling u<sub>4</sub>-ra-am is also attested in AbB 9, 218:22 and 10, 178:26.

55. a) The translation is tentative. The verb nadūm is frequently used with the meaning "to reject, abandon, etc." (see the dictionaries), but the combination with dīnum is so far not attested. b) According to Renger, *Heidelberger Studien zum alten Orient*, 167, Šara is during the Old Babylonian period only attested at Ur. Note, however, that Šara is attested in texts from Umma of the Ur III period (B. Jagersma) and in personal names from Kiš (M. Stol). c) Plural. d) K.R. Veenhof suggests [a-na ši-bi]-i-tim. e) Cf. AbB 2, 119:5.

3' aš-šum p̄ḥu-nu-bi-im 4' ša ta-aš-pu-ra-ni-im 5' š e-a-am i-pí-ir-šu 6' pa-ni-a-am-ma 7' id-na-a-šum 8' la ta-pa-ra-sà 9' 2 tu-ḥa-la-tim 10' [š]a sú-lu-pí-i 11' [i-na] u 4-ma-ka-al (u. e.) 12' [ù x] g u r ta-ra-tim 13' [l]i-ta-di-nu-ú

56. BM 28491.

(obv.) 1' x x [.....] 2' li-ki-in-š[um] 3' šum-ma la ú-ki-in 4' a-[r]a-a[n]-ši-na<<-ti>> 5' lu-mi-i[s]-sí-[n]a-[ti] a) 6' ù ku-nu-ka-a-ti[m] 7' ša ta-ak-nu-ku 8' ba-ab qá-a-ti-ši-na (lo. e.) 9' šu-uṭ-ra-am-ma 10' šu-bi-lam (rev.) 11' ša-ni-tám 12' ku-nu-kam 13' aš-šum p̄ d u m u—a-la-li l-im 14' re-eš-ta-am-ma 15' la a-ṭa-ra-da-aš-šu 16' ku-nu-kam ú-ša-bi-la-ku[m] 17' i-nu-ma šu-ú 18' i-li-kam 19' [x x] x x x x i šum

57. BM 28497.

(obv.) 1' a-na l[ú] —<sup>d</sup>b[ a . ú ] 2' p̄qí-iš—<sup>d</sup>ma . [ m ] a [ o ] 3' <sup>d</sup>EN.ZU—i-qí-ša-am 4' ù ZA-ra-qí 5' qí-bí-ma 6' um-ma a-ḥu-um-ma 7' a-na mi-ni-im 8' i . g i š ša d a m . g à r -r i 9' [q]á-al-la-am (lo. e.) 10' ta-am-ḥu-ra-ma (rev.) 11' i . g i š 12' tu-qá-li-la 13' šu-up-ra-šu-nu-ti-ma 14' i . g i š 15' li-da-mi-qú 16' ša-ni-tám 17' p̄ d i n g i r . d i n g i r—še-me-a 18' k ù . b a b b a r -a p i x a) e 19' a-na še-ri-i[a] 20' li-ib-lam (u. e. broken, possibly 1 or 2 more lines)

56. a) Of the last three signs ZI is clear, NA is possible, TI is invisible. The end of this line coincides with the end of line 16'.

57. a) What remains of the sign looks like HJ + DIŠ.



wrote me, 7' give <sup>c)</sup> him 5' the barley (of) his 6' earlier 5' food ration. 8' Do <sup>c)</sup> not stop (giving it)! <sup>f)</sup>. 13' Let them <sup>g)</sup> provide regularly 9' two baskets 10' of dates 11' *per* single day 12' *and* ... kor of *offshoots* <sup>h)</sup>.

56. BM 28491. See no. 54.

1' ..... 2' let him/her establish for him. 3' If he/she does not establish (it) 5' I want to impose upon them 4' their <sup>a)</sup> punishment. 6' And (as to) the sealed documents 7' which you sealed, 9' write for me 8' their ... <sup>b)</sup> 9' and 10' send (it /them) to me. 11' Furthermore, 12' (as to) the sealed document 13' concerning Mār-Alalim, 15' I do not want <sup>c)</sup> to send him 14' ... <sup>d)</sup>, (but) 16' I did send you the sealed document. 17' When he himself came, 18' .....

57. BM 28497. See no. 54.

5 Speak <sup>1</sup> to Lu-Ba<sup>2</sup>u, <sup>2</sup> Qīš-Mama, <sup>3</sup> Sin-iqīšam <sup>4</sup> and *Zaraqū* <sup>a)</sup>; <sup>6</sup> Thus says Aḫum. <sup>7</sup> Why <sup>10</sup> have you <sup>b)</sup> accepted <sup>9</sup> low-quality <sup>c)</sup> <sup>8</sup> oil from the merchants <sup>10</sup> and (why) have you <sup>12</sup> even reduced the quality <sup>c)</sup> of <sup>11</sup> the oil (yourself)? <sup>13</sup> Order them <sup>d)</sup> <sup>14,15</sup> to make better oil. <sup>16</sup> Furthermore, <sup>20</sup> let <sup>17</sup> Ilān-šemeā <sup>e)</sup> <sup>20</sup> bring <sup>18</sup> the silver for the *rent* <sup>f)</sup> <sup>19</sup> to me.

55. <sup>f)</sup> Problems with rations are also recorded in AbB 2, 117:16-21 and 129:4-19.

<sup>g)</sup> Presumably the agents of the addressees. <sup>h)</sup> See AHW s.v. *tarītu(m)* II, CAD s.v. *tārītu* B? The correct form should, of course, have been *tariātum*.

56. <sup>a)</sup> Feminine. <sup>b)</sup> Either "in the gate of their ...", or "the beginning of their list". For the latter, see CAD s.v. *qātu*, 14. M. Stol suggests that *bābum* is perhaps a part of the seal. <sup>c)</sup> See GAG *Ergänzungsheft* (AnOr 47), §81h. <sup>d)</sup> The meaning of this word is unclear to me. Formally it is most likely to be an adverb based on *rēšum*. If one connects it with the latter's meaning "beginning" (AHW s.v. *rēštu[m]* I1), the word could possibly have the meaning "at first" or "immediately, at once" or the like. Compare perhaps *rēšam* in AbB 3, 11:6, and see AHW s.v. *rēšu(m)* D, 9a. M. Stol suggests "on the first (of the month)", see AHW s.v. *rēštu(m)* I, 1.

57. <sup>a)</sup> The reading of this name is uncertain. <sup>b)</sup> Plural. <sup>c)</sup> The translation has been chosen in view of *dummuqum* in line 15. How the recipients of the oil reduced the quality themselves (line 12) is obscure. <sup>d)</sup> For *šapārum* with the accus., see CAD s.v. 3a, AHW s.v. G7. "Them" can only be the merchants of line 8. <sup>e)</sup> If the Aḫum, a colonel, mentioned in AbB 11, 166:5 (letter from Hammurabi to Šamaš-ḫazir) is the same man as the sender of our letter, then the Ilān-šemeā in line 8 of that letter could be the same as the one mentioned here. <sup>f)</sup> Reading i-d[e']-e. Note, however, that this spelling is so far not attested in Old Babylonian.

## 58. BM 28524.

(obv.) <sup>1</sup> a-na l[i-p]í-it—iš[ar] <sup>2</sup> ù lú—<sup>d</sup>[ba]. <sup>3</sup> qí-bí-[ma] <sup>4</sup> um-ma a-b[u-u]m-ma <sup>5</sup> a-[n]u-[u]m-[m]a <sup>6</sup> a-wi-[lam] <sup>7</sup> ša <sup>p</sup>EN.Z[U—i-q]í-š[ar-am] <sup>8</sup> [š]u-[u]d-di-a-š[u-m[a]] <sup>9</sup> [x g u]r še-a-am <sup>10</sup> i[d]-na-š[u]m (lo. e.) <sup>11</sup> ma-  
 ḥa-ar <sup>12</sup> p[li-p]í-it—išt[ar] <sup>13</sup> a-ka-lam li-ku-ul (rev.) <sup>14</sup> bi-it i-me-ri <sup>15</sup> p[í-iq]-da-  
 šu <sup>16</sup> b[ùr]. <sup>5</sup> iku a. šà <sup>17</sup> i-na a. šà a-ku-ul—š[í-l[a-a]] <sup>18</sup> a-šar dam-qu-  
 ma <sup>a)</sup> <sup>19</sup> šum-ma al-pu-šu <sup>20</sup> i-ba-šu-ú li-ri-[š]u [o] <sup>21</sup> [š]um-ma la i-ba-šu-ú  
<sup>22</sup> i-[n]a al-pí ša é. ga [l-li]m <sup>23</sup> er-ša-š[u-m[a]] <sup>24</sup> ù [b]i-ta-am (u. e.) <sup>25</sup> a-ša-  
 ar dam-[q]ú-šu <sup>26</sup> šu-u[k]-n[a] <sup>27</sup> ki-ma ša a-[n]a-ku (le. e.) (fist column) <sup>28</sup> wa-  
 aš-ba-[k]u <sup>29</sup> li-ba-šu (second column) <sup>30</sup> [t]i-ib-ba (ruling)

59. BM 85324 <sup>a)</sup>.

(obv.) <sup>1</sup> [a]-na lú—<sup>d</sup>ba. <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma a-ḥu-um-[m]a <sup>4</sup> bi-ri-it  
<sup>5</sup> ku-ba-tim <sup>ki</sup> <sup>6</sup> ša—[k]u-r[u]-ti-šu <sup>ki b)</sup> <sup>7</sup> ù ša x <sup>c)</sup> —<sup>d</sup>EN.ZU <sup>ki</sup> <sup>8</sup> x-[u]B-tum ša-  
 ki-in <sup>9</sup> i-na qá-ti ri-ig-mi-im <sup>10</sup> ra-ab-bu-um-ma <sup>11</sup> qá-qá-dí x x x x <sup>12</sup> [r]i-ig-  
 m[u-u]m an-ni-a-am <sup>13</sup> ki-ma a-na x x x [k]i <sup>14</sup> šar-ru-[um] <sup>15</sup> ú-ZA-x <sup>d)</sup> [...] <sup>16</sup> ú-x[.....] <sup>17</sup> K/DI x[.....] (lo. e.) <sup>18</sup> x ti [.....] <sup>19</sup> i-na A/ZA x[...] (rev.)  
<sup>20</sup> ú-ZI-[o x] <sup>21</sup> ša-al-m[a] <sup>22</sup> qá-du-um mi-im-m[a] <sup>23</sup> ša il-qú-ú <sup>24</sup> [š]ú-ub-  
 bi-sú-n[u-t]i-ma <sup>25</sup> šu-up-ra-am <sup>26</sup> šum-m[a] x o u m m a <sup>ki e)</sup> <sup>27</sup> a-x-[o]-ú-ma  
<sup>28</sup> x <sup>f)</sup> -x-ma-da-am-ma <sup>29</sup> [š]u-ṣ[p-r]a-[a]m <sup>30</sup> x-ri ú-ul x-ZI-i-ma <sup>g)</sup> <sup>31</sup> x x  
 ma-ri-ia <sup>32</sup> x x x ni-mi-id <sup>33</sup> x x-ti-ma <sup>34</sup> x x x-ka-ma <sup>35</sup> šar-ru-um <sup>36</sup> i-ša-al-  
 ka (ruling)

58. a) KUM with the value qu (cf. line 25) is also attested in UET 5, 21:17. The last sign is MA rather than ŠU.

59. a) I thank Dr. J.P. Grégoire for bringing this text to my attention. b) The reading is based on AbB 2, 119:13. In both cases the sign after ŠA is KU rather than MA. c) Possibly LÁL. d) Possibly -a[k-]. e) GIS.ÚH<sup>ki</sup>, also in AbB 2, 122:15! f) TU or LI. g) Read possibly [m]a-[r]i ú-ul w[a]š-í-ma.

## 58. BM 28524. See no. 54.

<sup>3</sup> Speak <sup>1</sup> to Lipit-Ištar <sup>2</sup> and Lu-Ba<sup>2</sup>u: <sup>4</sup> Thus says Aḫum. <sup>5</sup> Now then, <sup>8</sup> provide <sup>a)</sup> <sup>7</sup> Sin-iqīšam's <sup>6</sup> man <sup>8</sup> with food <sup>10</sup> by giving him <sup>9</sup> ... kor of barley. <sup>13</sup> Let him eat the food <sup>11</sup> at <sup>12</sup> Lipit-Ištar's. <sup>14,15</sup> Put <sup>a)</sup> a shelter for the donkeys at his disposal. <sup>b)</sup> <sup>19</sup> If his oxen <sup>20</sup> are there, let them plow <sup>16</sup> 90 acres of land <sup>17</sup> in the Akul-Šilal field <sup>c)</sup>, <sup>18</sup> wherever it is convenient. <sup>21</sup> If (his oxen) are not there, <sup>23</sup> plow <sup>a)</sup> it <sup>22</sup> with the oxen of the palace <sup>23</sup> and <sup>24</sup> also, <sup>26</sup> supply <sup>a)</sup> <sup>24</sup> a house <sup>d)</sup> <sup>25</sup> wherever it is convenient for him <sup>e)</sup>. <sup>29,30</sup> Satisfy <sup>a)</sup> him <sup>27,28</sup> as if I am present myself.

## 59. BM 85324. See no. 54.

<sup>2</sup> Speak <sup>1</sup> to Lu-Ba<sup>2</sup>u: <sup>3</sup> Thus says Aḫum. <sup>4</sup> Between <sup>5</sup> Kubatum, <sup>6</sup> Ša-kurutišu <sup>7</sup> and Ša-...-Sin <sup>8</sup> (a) ... is located <sup>a)</sup>, <sup>9</sup> Through *Rigmum* <sup>b)</sup> <sup>11</sup> I <sup>10</sup> inconspicuously <sup>11</sup> ... <sup>12</sup> This <sup>c)</sup> *Rigmum*, <sup>13</sup> as soon as ... (lines 14-20 too broken for translation) <sup>21</sup> Inquire and <sup>24</sup> apprehend them <sup>22</sup> with everything <sup>23</sup> they have taken <sup>24</sup> and <sup>25</sup> write me. <sup>26</sup> If ... Umma (26b-28 too broken) <sup>29</sup> Write me. <sup>30</sup> My son is not going out and <sup>31</sup> ... of my son ... (lines 32-34 too broken) <sup>35</sup> The king <sup>36</sup> will question you.

58. a) Plural. b) One could also translate: "Put Imerum's house at his disposal".

c) The same field is attested in AbB 2, 127:5-6. d) M. Stol suggests <sup>24</sup> ū [q]á'-ta-am ... <sup>26</sup> šu-uk-na, "and start (wherever, etc.)" e) One expects -šum.

59. a) Šakin requires a masc. noun, the word that precedes it has to be derived from a root ending in t. One can think of ḫubtum or kubtum, neither of which, however, give convincing restorations. Note that ḫubtum is normally construed with ḫabātum. b) I take rigmim as a personal name because of rigmum anni<sup>2</sup>am in line 11. M. Stol refers me to the name Rigmuš, see BiOr 35, 1978, 195a. c) Accusative.



60. BM 78176+139968 (*Bu* 88-5-12,5+*Amherst* 1903,12) <sup>a)</sup>. CT 4, pl. If. (BM 78176) and below, pl. I (BM 139968).

(obv.) <sup>1</sup> ki-ma be-lí at-ta ti-du-ú <sup>2</sup> i-nu-ma <sup>d</sup>EN.ZU—i-qí-ša-am ša-pí-ir su-  
 ħi<sup>ki</sup> <sup>3</sup> i-na ħa-li-iš su-ħi<sup>ki</sup> wa-aš-bu <sup>4</sup> Pzi-im-ri—e-ed-da dumu da-du—ra-bi  
<sup>5</sup> a-na aħ-ħi-šu dumu. meš-šu ù dumu. meš ni-ši dingir-šu iš-pu-ru-  
 ma <sup>6</sup> ma-tam uš-ba-al-ki-tu ki-ma ša-pa-ri-šu-ma <sup>7</sup> iti. 3. kam la-ma ma-  
 NA <sup>b)</sup> uš-ba-la-ak-ka-tu <sup>8</sup> Pzi-im-ri—ħa-am-mu dumu na-ap-su-nu—<sup>d</sup>da-ra  
 pí-ri-iš-ta-šu <sup>9</sup> ù pí-ri-iš-ti dumu. meš-šu še-mu-ú <sup>10</sup> [i-na] ša-ap-ti-šu ki-  
 a-am iš-ša-ki-in um-ma šu-ma <sup>11</sup> [š]um-ma a-ħi <sup>id</sup>buranun gu-ul-gu-ul-la-  
 tim la ú-ma-al-li <sup>12</sup> ù ka-bu-ut an še. kur. ra m[a-l]a qá-n[é]-e la uz-zi-iz  
<sup>13</sup> da-ba-ab-šu an-ni-a-am ša i-na u<sub>4</sub>-mi-šu id-b[u]-bu <sup>14</sup> Pia-di-ri dumu is-  
 si—<sup>d</sup>da-gan ù 6 erim dumu. meš ħa-na-at<sup>ki</sup> <sup>15</sup> ša da-ba-ba-am an-ni-a-  
 am i-na ša-ap-ti-šu iš-mu-ú <sup>16</sup> a-na zi-im-ri—ħa-na-ta ugula mar. tu iq-  
 bu-ú <sup>17</sup> Pzi-im-ri—ħa-na-ta ugula mar. tu da-ba-ba-am šu-a-tu <sup>18</sup> a-na  
<sup>d</sup>EN.ZU—i-qí-ša-am ša-pí-ir su-ħi<sup>ki</sup> ub-lam <sup>19</sup> <sup>d</sup>EN.ZU—i-qí-ša-am ša-pí-ir  
 su-ħi<sup>ki</sup> iš-pu-ur <sup>20</sup> Pzi-im-ri—ħa-am-mu šu-a-tu ù ši-bi-šu il-qú-nim <sup>21</sup> iš-tu  
 da-ba-bu šu-ú i-na pu-úħ-ri ub-ti-ir-ru <sup>22</sup> a-na é <sup>d</sup>ia-ab-li-ia a-na bu-úr-ri il-  
 qú-šu-nu-ti <sup>23</sup> iš-tu i-na é <sup>d</sup>ia-ab-li-ia da-ba-ba an-ni-a ú-ki-in-nu <sup>24</sup> a-wi-lum  
<sup>d</sup>EN.ZU—i-qí-ša-am a-na ma-aš-ša-ar-tim ip-qí-is-sú <sup>25</sup> u<sub>4</sub>-ma-tim iti. 1.  
 kam i-pa-as-s[ú]-m[a a-w]a-tum ši-na <sup>26</sup> be-lí ka-ta ú-ū[l ik-š]u-da-nim <sup>c)</sup>  
<sup>27</sup> a-[n]a <sup>d)</sup> te-mi-iq L[1] x x x x (eras.) ni-ši <sup>28</sup> <sup>d</sup>EN.ZU—i-qí-ša-am i-na ki-li-  
 šu ú-še-ši-šu-ma <sup>29</sup> iš-tu u<sub>4</sub>-um ú-šú-ú i-na 5 u<sub>4</sub>-mi la ma-li-i <sup>30</sup> Pzi-im-ri—  
 ħa-am-mu ù ia-si-im—ad-da-šu-nu <sup>31</sup> pa-ni dumu. meš zi-im-ri—e-ed-da  
 dumu. meš ni-iš dingir-šu-nu <sup>32</sup> ù erim aħ-la-mi-i iš-ba-tu-nim-ma  
 ma-tam uš-ta-ad-du-ú <sup>33</sup> ki-ma da-ba-bu an-nu-ú i-na ká<sup>!</sup>. dingir. ra<sup>ki</sup> (lo.  
 e.) <sup>34</sup> ma-ħar be-lí-ia ka-ta i-ti-qú <sup>35</sup> be-lí at-ta a-na gu-um-mu-ri-šu-n[u]

60. a) The join and the copy have been made by Dr. I. Finkel. I thank him for allowing me to publish the additional piece. b) Mistake for UD, to be read -tam, see von Soden, *BiOr* 24, 1967, 334b and CAD s.v. nabalkutu 4d. c) Restorations suggested by F.R. Kraus. d) Thus rather than ri.

60. BM 78176+139968. AbB 2, 88.

<sup>1</sup> As you, my lord, know, <sup>2</sup> when Sin-iqīšam, the governor of Suḫum, <sup>3</sup> was presiding in the Suḫum district, <sup>4</sup> Zimri-edda son of Dadu-rabi <sup>5</sup> wrote <sup>a)</sup> to his brothers, his sons and those bound to him by oath <sup>b)</sup> and <sup>6</sup> caused <sup>a)</sup> the country to rebel. Directly after he had written, but <sup>7</sup> three months before he caused the country to rebel, <sup>10</sup> the following (oath) was put on the lips of <sup>8</sup> Zimri-Ḥammu son of Napsuna-Dara, (who was allowed to) hear <sup>a)</sup> his secrets <sup>9</sup> as well as the secrets of his sons: <sup>11</sup> "I will surely fill the bank of the Euphrates with skulls, <sup>12</sup> and I will surely *pile up* <sup>c)</sup> the ... <sup>d)</sup> of the *cavalry* as (high as) the reeds". <sup>13</sup> This statement of his, which he spoke at that time, <sup>14</sup> Jadiri son of Issi-Dagan and six people from Ḥanat, <sup>15</sup> who had heard this statement from his own lips, <sup>16</sup> told to Zimri-Ḥanata the general. <sup>17</sup> Zimri-Ḥanata the general <sup>18</sup> took <sup>17</sup> this statement <sup>18</sup> to Sin-iqīšam the governor of Suḫum. <sup>19</sup> (Thereupon) Sin-iqīšam the governor of Suḫum issued a written order (and) <sup>20</sup> they collected this Zimri-Ḥammu and his witnesses. <sup>21</sup> After this statement had been corroborated in the assembly <sup>22</sup> they took them to the temple of Jablija for (further) corroboration. <sup>23</sup> After they had established the truth concerning this statement in the temple of Jablija, <sup>24</sup> the honorable Sin-iqīšam handed him over for detention. <sup>25</sup> For one whole month he detained him, but this news <sup>26</sup> did not reach you, my lord. <sup>27</sup> At ...'s plea <sup>28</sup> Sin-iqīšam released him from his detention, and <sup>29</sup> from the day *he* had left — not even five days had passed — <sup>30</sup> Zimri-Ḥammu and Jasim-addašunu <sup>31,32</sup> took command of <sup>31</sup> the sons of Zimri-edda (and) those bound to them by oath <sup>e)</sup> <sup>32</sup> as well as the Aḫlamite troops, and they laid waste the land. <sup>33</sup> As soon as this statement (of his) <sup>f)</sup> <sup>34</sup> had gotten through to you, my lord, <sup>33</sup> in Babylon <sup>35</sup> you, my lord, <sup>36</sup> sent <sup>g)</sup> a royal letter <sup>35</sup> to

60. a) For the ending -u, see AbB 2, 88 note a to the translation. In line 8 one could also think of a participle, see CAD s.v. šēmû, lb. b) Literally, "the sons of his oath". Against Kraus, *Vom mesopotamischen Menschen der altbabylonischen Zeit und seiner Welt*, 67f., I take ni-ši from nišum and not from nišû, which also fits the spellings ni-iš in AbB 6, 104:7 and here in line 31 better. c) The form UZ-ZI-IZ was taken by Frankena as a byform of ušziz, a suggestion corroborated by a text from Mari, see Durand, *MARI* 3, 282. For a tentative explanation, see ARM 26/1, 539 note 6. I follow a suggestion of K.R. Veenhof. d) AHW takes this word with kabû, "dung", see s.v. kabûtu(m) 1. CAD has a special entry kabûtu, "(a part of the body of the horse)". e) See note b. f) Probably the statement mentioned in lines 13ff. g) See note a.



<sup>36</sup> d u b-pí šar-ri tu-ša-bi-l[ū ...] (rev.) <sup>37</sup> ki-ma ik-ke-el-li d u b-pí šar-ri iš-mu-ú <sup>38</sup> a-na ħi-ṭi-šu-nu kab-tim ša i-du-ú <sup>39</sup> u r u<sup>ki</sup>-šu-nu id-du-ú-ma a-na ma-at má-rf<sup>ki</sup> it-ta-bi-tu <sup>40</sup> i-na-an-na gi-iš-pé-er-rum ša <sup>d</sup> marduk ra-i-mi-ka <sup>41</sup> ú-te-er-ra-aš-šu-nu-ti-ma <sup>42</sup> [i-n]a [d u] m u . m [e š] ħa-na-at<sup>ki</sup> it-tu-ru-nim <sup>43</sup> [p z] i-im-ri—ħa-am-m[u] ù ia-si-im—ad-da-šu-nu <sup>44</sup> [x t] a-is-sú-nu ú-ul ú-[t]e-er ta-i-is-sú-nu ši-i-ma <sup>45</sup> a-[n]a ša i-na pa-ni ħi-ṭi-šu<sup>e</sup>) -nu iḥ-li-qú in-na-bi-tu <sup>46</sup> ú-ul iš-ḥu-tu ú-ul i-du-ru da-ba-ab-šu-nu-ma <sup>47</sup> i-na da-ba-bi-šu-nu um-ma šu-nu-ma <sup>48</sup> a-na da-ba-bi an-ni-i ú-ul ta-aš-ta-al-la-a <sup>49</sup> i-na k á . d i n g i r . r a<sup>ki</sup> a-na du-um-mu-qí-ku-nu mi-nu qí-iš-ta-ku-nu <sup>50</sup> ù ni-a-ti ša a-na ħi-ṭi tu-ka-al-la-ni-a-ti <sup>51</sup> ma-an-nu mi-na-ni il-qé <sup>52</sup> i-na da-ba-bi-šu-nu ù ma-gal ši-it-mu-ri-šu-nu an-ni-i <sup>53</sup> ma-am-ma-an i-ra-as-sú-nu la tu-[ú]r-ri <sup>54</sup> pí-i-šu-nu a-[šar i]š-te-en iš-ku-nu-ma <sup>55</sup> ki-ma pí-ri-<p[í-r]i><sup>f</sup>) -iš-ti-šu-nu la še-me-e <sup>56</sup> qá-ti é a-bi-ni i-na pu-úḥ-ri it-ta-ás-ḥu <sup>57</sup> i-na-an-na ša-ad-da-aq-dam i-na eš-še-tim <sup>58</sup> bá ra ša <sup>d</sup> marduk ra-i-mi-ka ša i-na i-te-e su-mu—<sup>d</sup>da-gan <sup>59</sup> ù i-ta a . š à d u m u . m e š ba-aḥ-li—dingir šu-nu-ti <sup>60</sup> a-na ba-aq-ri la ra-še-e [ša]-ak-nu <sup>61</sup> a-na tu-uk-ku-ul-ti an-nu-ú-tim ħa-al-qú-tim <sup>62</sup> ša iš-tu má-rf<sup>ki</sup> i-tu-ru-nim <sup>63</sup> pgi-mil—<sup>d</sup> marduk a-ħa-šu Pia-aš-di—ħa-am-mu <sup>64</sup> ú-na-<na>>aḥ-i-id iš-pu-ur-šu-nu-ši-im <sup>65</sup> pí-i-šu-nu a-šar iš-te-en iš-ku-nu-ma <sup>66</sup> bá ra ša <sup>d</sup> marduk ra-i-mi-ka ú-ša-al-pí-tu <sup>67</sup> ù i-ta-a ú-na-ak-ki-ru <sup>68</sup> be-el-ni li-iš-te-še-ra-an-ni-a-ti <sup>69</sup> ħa-al-qú-tum e-pí-iš ħa-ṭi-tim <sup>70</sup> li-ta-am i-na mu-úḥ-ḥi-ni la i-ša-ak-ka-nu-ma <sup>71</sup> [š e -am g] ) n[i]-na-ad-di-na-ma i-na pa-ni-šu-nu la ni-it-ta-la-ak <sup>72</sup> [ki-ma<sup>d</sup>] u tu ù <sup>d</sup> marduk ra-i-mi-ka <sup>73</sup> [uz-n]a-ni a-na be-li-ni ka-ta i-ba-aš-ši-a <sup>74</sup> [šu-ṽ]m be-li-ni ba-ni-a i ni-iz-ku-ur-ma <sup>(75)</sup> ba-i-šu li-ba-ša-an-ni-a-ti (le. e.) <sup>76</sup> ma-ħar<sup>d</sup> u [t u] ù <sup>d</sup> marduk a-na be-li-ni ka-ta i ni-i[k]-r[u-u]b

# 61. BM 79470.

(obv.) <sup>1</sup> aš-šum <sup>1/3</sup> gín kù . babbar <sup>2</sup> ša qá-ti-ka <sup>3</sup> šu-bu-lim aš-pu-ra-ak-kum-ma <sup>4</sup> um-ma at-ta-ma <sup>5</sup> a-na zimbir<sup>ki</sup> a-al-la-ak-ma <sup>6</sup> a-na ta-ri-ba-

60. e) Over erasure of ZU. f) Since biri pirištišunu makes little sense, I tentatively take the second BI-ri as dittography for the beginning of pirištišunu. g) See von Soden, BiOr. 24, 1967, 335a.



apprehend them <sup>36</sup> ... <sup>37</sup> As soon as they had heard the rumor about the royal letter <sup>39</sup> they abandoned their town <sup>38</sup> on account of their serious crime, of which they were well aware, <sup>39</sup> and fled to the land of Mari. <sup>40</sup> Now, the trap of Marduk, who loves you, <sup>41</sup> has brought them back and <sup>42</sup> they have returned *among* the Hanateans. <sup>43</sup> (As for) Zimri-Īammu and Jasim-addašunu, <sup>44</sup> I have not (yet) given (full) information on them; the information on them is as follows: <sup>45</sup> although they had disappeared by fleeing because of their crime, <sup>46</sup> they showed neither respect nor fear while speaking and <sup>47</sup> they spoke in the following manner: <sup>48</sup> "Do you not wonder about (the reason for) this statement <sup>i</sup> (of ours)? <sup>49</sup> What will be your reward in Babylon for your loyal behavior? <sup>50</sup> And as for us, whom you hold (responsible) for a crime, <sup>51</sup> who has received anything from us <sup>h</sup>?" <sup>52,53</sup> Since no one stopped them speaking nor (stopped) their wild agitation, <sup>54</sup> they contrived a plot and <sup>56</sup> they kept our family away from the assembly <sup>55</sup> so that their secret (deliberations) would not be overheard. <sup>57</sup> Now then, <sup>58</sup> the chapel <sup>i</sup> of Marduk, who loves you, which <sup>60</sup> had been erected <sup>58</sup> next to (the property of) Sumu-Dagan <sup>59</sup> and next to the field of those <sup>j</sup> sons of Baḥli-ili <sup>60</sup> in order to prevent claims — <sup>61</sup> in reliance on these fugitives <sup>k</sup> <sup>62</sup> which had returned from Mari <sup>63</sup> Gimil-Marduk <sup>64</sup> had sent <sup>63</sup> his brother Jašdi-Īammu <sup>64</sup> to them with instructions — <sup>57</sup> last year once again, <sup>65</sup> they contrived a plot <sup>66</sup> to desecrate (this) chapel <sup>i</sup> of Marduk, who loves you, <sup>67</sup> and they changed the borderline. <sup>68</sup> May our lord grant us justice! <sup>69</sup> The runaway evildoers <sup>70</sup> must not triumph over us! <sup>71</sup> We will *sell barley*, so that we will not have to leave because of them. <sup>73</sup> Our attention is directed to you, our lord, <sup>72</sup> as (it is to) Šamaš and Marduk, who loves you. <sup>74</sup> We will extol our lord <sup>75</sup> so that whoever comes to shame will do so on account of us. <sup>76</sup> We will pray for you, our lord, before Šamaš and Marduk.

# 61. BM 79470.

<sup>3</sup> I wrote you <sup>1</sup> about <sup>3</sup> sending <sup>1</sup> the one third of a shekel of silver <sup>2</sup> (which is) at your disposal <sup>3</sup> and <sup>4</sup> this (is what) you (wrote): <sup>5</sup> "I will go to

60. h) That is, we have not bribed anyone. I follow a suggestion of K.R. Veenhof.

i) Possibly a landmark serving as a border stone? (suggested by F.R. Kraus).

j) Since these persons are not mentioned anywhere else in this letter, they are either known to the addressee or they occur in the now lost first part of this letter. k) See 40ff.

at—<sup>d</sup>EN.ZU <sup>7</sup> a-na-ad-di-in <sup>8</sup> ša ta-aš-pu-ra-am (rev.) <sup>9</sup> i-na-an-na du b-pí uš-  
ta-bi-[l]a-ku <sup>10</sup> <sup>1/3</sup> gín kù. babbar i-di-iš-šum <sup>11</sup> ka-ni-ka-ti-ka li-qé <sup>12</sup> a-  
na la ma-at-ti <sup>13</sup> it-ti-ia la te-ze-ni <sup>14</sup> šú-ḥa-ri ri-qú-us-su <sup>15</sup> la tu-ta-ar-ra-aš-šu  
(ruling)

# 62. BM 79472.

(obv.) <sup>1</sup> a-na ib-ni—<sup>d</sup>iškur <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ta-ri-ba-tum-ma <sup>4</sup> a-na-ku  
ù at-ta <sup>5</sup> an-ni-ki-a-am <sup>6</sup> ki ni-id-bu-ub <sup>7</sup> ki-a-am aq-bi-kum <sup>8</sup> um-ma a-na-ku-  
ma (lo. e.) <sup>9</sup> an-ni-a-am e-pu l-uš-ma (rev.) <sup>10</sup> i ni-da-ri-ir-ma <sup>11</sup> ù šuk u i ni-  
ir-ši <sup>12</sup> iš-tu-ma aq-BI <sup>a</sup> -kum-ma <sup>13</sup> la ta-am-gur-an-ni <sup>14</sup> šar-rum a-na  
zimb<ir><sup>ki b</sup> <sup>15</sup> j c) -la-kam i-ša-ba-at-ka <sup>16</sup> ú-ul a-wa-ti <sup>17</sup> aš-šum aq-bu-  
kum-ma <sup>18</sup> la ta-am-gur-an-ni (u. e.) <sup>19</sup> a-na ša i-mi-ri (ruling) (le. e.) (first  
column) <sup>20</sup> la ta-la-ak (second column) <sup>21</sup> u <sup>4</sup> -ma-ti-ka <sup>22</sup> im mu ul lu (eras.)

# 63. BM 79487.

(obv.) <sup>1</sup> a-na a-wi-le-e <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>marduk —la-ma-sà-šu-ma  
<sup>4</sup> <sup>d</sup>utu ù <sup>d</sup>marduk da-ri-iš u <sup>4</sup> -mi li-ba-al-li-tú-ku-nu-ti <sup>5</sup> ù ša-al-ma-tu-  
nu lu ba-al-ṭa-tu-nu <sup>6</sup> dingir na-ši-ir-ku-nu re-eš-ku-nu a-na da-mi-iq-tim  
<sup>7</sup> li-ki-il <sup>8</sup> a-na šu-ul-mi-ku-nu aš-pu-ra-am <sup>9</sup> šu-lum-ku-nu ma-ḥar <sup>d</sup>utu ù  
<sup>d</sup>marduk <sup>10</sup> lu da-ri <sup>11</sup> i-na du b-pí šar-ri-im <sup>12</sup> aš-šum ma-an-nu-um—ba-  
lum—i-lí-šu <sup>13</sup> ù èr—ku-bi <sup>a</sup> <sup>14</sup> šitim. meš ša ma-aḥ-ri-ku-nu <sup>15</sup> a-n[a]  
ká. dingir. ra<sup>ki</sup> ṭa-ra-di-im (rev.) <sup>16</sup> iš-ša-ap-ra-am <sup>17</sup> l aga. uš sag <sup>18</sup> ù  
[l] ú mu-ka-al-li-ma-am <sup>19</sup> a-na ma-aḥ-ri-ku-nu it-ta-al-ku-nim <sup>20</sup> ma-an-nu-  
um—ba-lum—i-lí-šu <sup>21</sup> ù èr—ku-bi šitim. meš šu-nu-ti <sup>22</sup> ṭú-ur-da-nim-  
ma <sup>23</sup> a-na ká. dingir. ra<sup>ki</sup> lu-uṭ-ru-us-sú-nu-ti (ruling)

62. a) The subjunctive was left unexpressed in this form. b) UD.KIB.<NUN><sup>ki</sup>. c) Over erasure, possibly AL.

63. a) The whole line is written over erasures.

Sippar and <sup>7</sup> give (it) <sup>6</sup> to Tarībat-Sin.” <sup>8</sup> (This is) what you wrote me. <sup>9</sup> Herewith I send you my letter. <sup>10</sup> Give him the one third of a shekel of silver (and) <sup>11</sup> collect your sealed documents. <sup>13</sup> Do not be angry with me <sup>12</sup> *for something so trivial!* <sup>a)</sup> <sup>15</sup> Do not send <sup>14</sup> my servant <sup>15</sup> back to me <sup>14</sup> empty-handed.

62. BM 79472.

<sup>2</sup> Speak <sup>1</sup> to Ibni-Adad: <sup>3</sup> Thus says Tarībatum. <sup>6</sup> How did <sup>4</sup> you and I <sup>6</sup> discuss (things) <sup>5</sup> here? <sup>7,8</sup> I spoke to you in the following terms: <sup>9</sup> “Do this <sup>10</sup> so that we will go free and <sup>11</sup> acquire the food (allowance).” <sup>12</sup> Since <sup>13</sup> you did not agree <sup>12</sup> (to what) I told you, <sup>14</sup> the king <sup>15</sup> will get you when he comes <sup>14</sup> to Sippar, <sup>16</sup> (but) I do not care! <sup>a)</sup> <sup>17</sup> Because <sup>18</sup> you did not agree <sup>17</sup> (to what) I told you, <sup>20</sup> you must not go <sup>19</sup> to the donkey driver(s). <sup>21</sup> Your days <sup>b)</sup> <sup>22</sup> ..... <sup>c)</sup>.

63. 79487.

<sup>2</sup> Speak <sup>1</sup> to the gentlemen: <sup>3</sup> Thus says Marduk-lamassašu. <sup>4</sup> May Šamaš and Marduk keep you <sup>a)</sup> in good health forever. <sup>5</sup> May you be well, may you be healthy. <sup>6,7</sup> May your protective deity be favorably disposed towards you. <sup>8</sup> I am writing to (inquire about) your well-being. <sup>9,10</sup> May your well-being last forever before Šamaš and Marduk. <sup>11</sup> In the king's letter <sup>16</sup> I was ordered <sup>12,15</sup> to send <sup>12</sup> Mannum-balum-ilišu <sup>13</sup> and Warad-Kubi, <sup>14</sup> house builders (who are) with you, <sup>15</sup> to Babylon. <sup>17</sup> One head soldier <sup>18</sup> and a ... <sup>b)</sup> <sup>19</sup> have gone off to you. <sup>22</sup> Send <sup>c)</sup> me <sup>20</sup> Mannum-balum-ilišu <sup>21</sup> and Warad-Kubi, these house builders, <sup>23</sup> so that I can send them on to Babylon.

61. a) Literally: “for not much”.

62. a) Literally: “It is not my affair”. b) Accusative. c) The word is unclear to me. The line is written over erasures.

63. a) All occurrences of “you” and “your” are plural in this text. b) The word mukallim is only attested in post Old Babylonian texts and only as personal name (see CAD s.v., in NB also with LÚ). Therefore, it is better to read l ú mukallimam for the time being and to translate on the basis of one of the meanings of kullumum, for example: “a man who can point out (the builders?)”, or: “a man who can explain (the letter)”, or the like. The ending -am is a case error for -um, possibly because the writer was thinking of a transitive verb (for example, aṭṭardakkum) for the next line. c) Plural.



64. BM 79488, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> d marduk ra-i-im-ka šu-ma-am dam-qá-am <sup>2</sup> ša ta-ra-am-mu la-ma-as-sí qá-bé-e <sup>3</sup> ù ma-ga-ri-im aš-šu-mi-ia <sup>4</sup> li-iš-ru-ka-ak-kum <sup>5</sup> du b-pa-ka ša tu-ša-bi-lam eš-me <sup>6</sup> la-ma ta-ša-ap-pa-ra-am-ma <sup>7</sup> i-na pu-úh-ri-im ma-ħar a-wi-le-e <sup>8</sup> ad-da-bu-ub ù ki-ma du b-pa-ka eš-m[u-ú] <sup>9</sup> ma-ħar a-wi-le ad-bu-um-ma <sup>10</sup> du b-pí pu-úh-<ri->im ša a-wi-[le-e] <sup>11</sup> 1 du b-pu a-na <sup>d</sup>EN.ZU—x[...] (lo. e.) <sup>12</sup> pa-pí—ì-lí-š[u x x] <sup>13</sup> ù ib-ni—<sup>d</sup>marduk x <sup>a</sup>) [x x] (rev.) <sup>14</sup> ù 1 du b-pu a-na a-ba-zum su-ħ[u o] <sup>15</sup> ud-da-an-na <sup>b</sup>) -nam-ma i-il-la-kam [o] <sup>16</sup> at-ta a-na a. š à-im ši-ip-ri-im <sup>17</sup> la e-pé-ši-im i-na pu-úh-r[i-im] <sup>18</sup> ne-me-et-tam-ma ri-ta-aš-ši [o o] <sup>19</sup> a-na-ku i-na <sup>iti</sup>ne. ne. gar u<sub>4</sub>. 20. kam <sup>20</sup> aš-šum di-ib-ba-at pa<sub>5</sub> nam-kar-ri-[im] <sup>21</sup> ša a-wi-lim <sup>d</sup>nanna—ma. an. sum d[ū] b. [s] ar <sup>22</sup> a-wi-lim be-lí iq-bi-a-am-ma <sup>23</sup> a-na <sup>unu</sup>gú. d ù. a ŠI DI/KI uš-te-še-er <sup>24</sup> a. š à šu-ú lu-ú e-ri-iš <sup>25</sup> te-le-eq-qí a-di ša-pa-a-tu[m] (u. e.) <sup>26</sup> i-sa-an-ni-qá-ni-ik-kum <sup>27</sup> ne-me-de-tim ri-ta-aš-ši

## 65. BM 79491.

(obv.) <sup>1</sup> a-na <sup>d</sup>nanna-tum <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma KA—<sup>d</sup>utu-ma <sup>4</sup> <sup>d</sup>utu ù AL <sup>a</sup>) -ka <sup>5</sup> li-ba-al-li-ú-ka <sup>6</sup> ú-ul ti-de-e <sup>7</sup> ki-ma k ù. babbar é. gal <sup>8</sup> ù ší-ib-tam <sup>9</sup> i-ka-ša-ru <sup>10</sup> ta-aħ-ta-ab-la-an-ni (rev.) <sup>11</sup> gi-ir-ru-um <sup>12</sup> ka-lu-šu it-ta-ší <sup>13</sup> i-ia-ti ta-ša-la-an-ni <sup>14</sup> ù KA-ša—da-nu *tap-pé-e* <sup>15</sup> i-na mu-ħi-ia <sup>16</sup> iš-ta-na-ás-si <sup>17</sup> a-la-ka-am-ma <sup>18</sup> ki-ma la a-ħi at-ta <sup>19</sup> e-pu-uš-ka [o] <sup>20</sup> [t] ú g. ħ i. a š[a] aq-ba-ku <sup>21</sup> [ša]-tu-ni-kum la tu-t[a] l-ar

64. a) The sign can be Ú or PA. b) Over an erased NI.

65. a) Mistake for IL.

## 64. BM 79488.

<sup>4</sup> May <sup>1</sup> Marduk, who loves you, <sup>4</sup> grant you <sup>1</sup> a good name, <sup>2</sup> with which you will be pleased, a protective spirit 'of speaking <sup>3</sup> and agreeing' <sup>a)</sup> for my sake. <sup>5</sup> I heard your letter which you sent me. <sup>6</sup> Just before you had written to me <sup>8</sup> I had spoken <sup>7</sup> before the gentlemen in the assembly, <sup>8</sup> and as soon as I had heard your letter <sup>9</sup> I spoke (again) before the gentlemen and <sup>10</sup> a letter of the assembly from the gentlemen <sup>b)</sup>, <sup>11</sup> one letter for Sin-..., <sup>12</sup> Apil-ilišu the ... <sup>13</sup> and Ibni-Marduk the ..., <sup>14</sup> and one letter for Abazum from Suḫum, <sup>15</sup> (all) strongly worded, will come. <sup>16</sup> As for you, <sup>18</sup> complain time and again <sup>17</sup> in the assembly <sup>16,17</sup> that the plowing on the field is not being done. <sup>19</sup> As for me, on the 20th of Abu <sup>22</sup> my *honorable* <sup>c)</sup> master spoke to me <sup>20</sup> in connection with the agreement concerning the irrigation canal <sup>21</sup> belonging to the honorable Nanna-mansum, the scribe, so <sup>23</sup> I have proceeded to Kutha <sup>d)</sup>. <sup>24</sup> This field should be cultivated! <sup>25</sup> You will take responsibility. Until word <sup>e)</sup> <sup>26</sup> reaches you <sup>27</sup> keep filing complaints.

## 65. BM 79491.

<sup>2</sup> Speak <sup>1</sup> to Nannatum: <sup>3</sup> Thus says Pī-Šamaš. <sup>5</sup> May <sup>4</sup> Šamaš and your god <sup>5</sup> keep you in good health. <sup>6</sup> Do you not know <sup>7</sup> that <sup>9</sup> they are going to collect <sup>7</sup> the silver of the palace <sup>8</sup> as well as the interest (on it)? <sup>a)</sup> <sup>10</sup> You have done harm to me. <sup>12</sup> The whole <sup>11</sup> caravan <sup>12</sup> has (now) left, <sup>13</sup> (but it is) me you call to account. <sup>14</sup> And my partner Pīša-dannu <sup>15,16</sup> is blaming me for everything. <sup>17</sup> I will come and <sup>19</sup> treat you <sup>18</sup> as if you were not my brother. <sup>20</sup> The garments which I told you about <sup>21</sup> have been woven for you, do not send (them) back.

64. a) I.e., who ensures that whatever is spoken will be favorably accepted, see AbB 1, 61:7 and note a to the translation, and CAD s.v. *magāru* 4b. See for AbB 1, 61 Charpin, NABU 1991/59. b) Cf. AbB 12, 2:13. c) Assuming that a-wi-LIM is a mistake for awilum. However, the combination awilum bēlī is so far not attested. d) The text can also be read: a-na <sup>un</sup>g ú. dù. a i g i. s á uš-te-še-er. However, the word order of this sentence is irregular and the word i g i. s á, "annual payment", does not fit the context. Therefore I propose to read <sup>un</sup>g ú. dù. a <<ŠI>><sup>ki</sup>. e) Probably plural of šaptum. The construction is, however, not yet attested.

65. a) In view of Ū in line 8 this translation is preferable to the one suggested in AbB 12,51 note b to the translation.

66. BM 79492, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> a-na a-bi-ia ša <sup>d</sup> marduk ú-ba-al-la-tú-šu <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ib-ni—<sup>d</sup> marduk-ma <sup>4</sup> <sup>d</sup> utu ù <sup>d</sup> marduk li-ba-al-li-tú-ka <sup>5</sup> aš-šum g é m e i-na—ša-mi—ri-ša-AM <sup>a</sup>) ša a-bi at-ta <sup>6</sup> tu-ši-ra-aš-ši-ma ta-ad-di-na-aš-ši <sup>7</sup> a-na i-di-ša a-na be-el-ti-ša ka-ni-ki ša <sup>b</sup>) ar-ḫi-iš e-zi-bu <sup>8</sup> a-di a-la-ki-ka ar-DI <sup>c</sup>) -i <sup>6</sup> u<sub>4</sub> -mi ir-ru-ša i-ša-ru <sup>9</sup> <sup>2</sup> u<sub>4</sub> -mi iṣ-né-e-ma i-na é-ti <sup>d</sup> na-bi-um—mu-ša-[li]m <sup>10</sup> ú-ši-ib (eras.) <sup>8</sup> u<sub>4</sub> -mi ma-ra-ka tu-ša <sup>d</sup>) -ḫ[ o] <sup>11</sup> iṣ-tu i-na ma-aḫ-ri-ia a-bi at-ta <sup>12</sup> a-na zimbir<sup>ki</sup> tu <sup>e</sup>) -še-še-ru ar-ki-ka-ma <sup>13</sup> iṣ-qú-ma a-na zimbir<sup>ki</sup> it-ta-la-ak <sup>14</sup> ia-a-ti ú-ul ú-la-mi-da-an-ni <sup>15</sup> ba-lu ša la nu ia-a-ma it-ta-la-ak (rev.) <sup>16</sup> ki-ma ra-bu-ti-ka a-bi at-ta <sup>17</sup> <sup>f</sup> be-l[e]-es-sà li-is-sà-ni-ik-kuma <sup>18</sup> ki-ma i-na a-lim te-<eš>te-né-em-mu <sup>19</sup> di-na a-na be-el-ti-ša qí-bi <sup>20</sup> a-na a-wa-at a-na a-bi-ia aš-pu-ra-am <sup>21</sup> ni-da-ḫi-im la ta-ra-aš-ši <sup>22</sup> uz-na-ia ki-ma <sup>d</sup> utu i-ba-aš-ši-a-ni-ku <sup>23</sup> šum-ma at-ta lu-pu-ta-at <sup>24</sup> ma-la i-qá-ab-bu-ni-ku i-na d u b -pí-k[a] <sup>25</sup> [š]u-t[ú]-ur-ma <sup>26</sup> [š]u-[u]p-ra-am <sup>27</sup> m[e]-ḫ[e]-e[r] d u b -pí-ia šu-up-ra-am (ruling)

## 67. BM 79498.

(obv.) <sup>1</sup> [a-na <sup>d</sup>...—r]e-me-n[i] <sup>2</sup> [q]í-bí-ma <sup>3</sup> um-ma <sup>d</sup> utu—a-ia-ba-aš-ma <sup>4</sup> a-ḫu-ka-a-ma <sup>5</sup> <sup>d</sup> utu ù <sup>d</sup> marduk <sup>6</sup> li-ba-al-li-tú-ka <sup>7</sup> aš-šum ṭe<sub>4</sub>-em a. š à -im <sup>8</sup> ša ki-a-am ta-aš-pu-ra-am <sup>9</sup> um-ma at-ta-a-ma <sup>10</sup> b ù r. 2 i k u a. š à e-ri-iš <sup>11</sup> b ù r. 2 i k u a. š [ à ] e-te-ri-iš <sup>12</sup> ù šu-u[p]-ra-am-ma <sup>13</sup> š[a] k[i-m]a ru-di-i[m] (rev.) <sup>14</sup> [lu]-re-d[i] (ruling)

66. a) Possibly mistake for AD. b) ŠA seems to have been written over an erasure of a-na. c) Mistake for KI. d) Thus rather than GA. e) The form of the sign closely resembles the sign LI.



## 66. BM 79492.

<sup>2</sup> Speak <sup>1</sup> to my father, whom Marduk keeps in good health: <sup>3</sup> Thus says Ibni-Marduk. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> Concerning the slave girl Ina-šamê-rīša<sup>t</sup> whom you, my father, <sup>6</sup> handed over to me by sending her: <sup>8</sup> until your departure I had ... <sup>a)</sup> <sup>7</sup> my sealed document concerning her rent for her mistress, which I had hastily drawn up. <sup>8</sup> For six days she had (regular) bowel movements, <sup>9</sup> for two days she had *diarrhea* <sup>b)</sup> and <sup>10</sup> had to stay <sup>9</sup> in the house of Nabium-mušallim. <sup>10</sup> For eight days <sup>c)</sup> you ... <sup>d)</sup> your son. <sup>11</sup> After you, my father, <sup>12</sup> had gone straight <sup>11</sup> from me <sup>12</sup> to Sippar, after your departure <sup>e)</sup>, <sup>13</sup> she went upstream to Sippar. <sup>14</sup> Me she never informed; <sup>15</sup> she left without asking me <sup>f)</sup>. <sup>16</sup> (As for) you, my father, in accordance with your high status, <sup>17</sup> let her mistress be interrogated on your behalf and <sup>19</sup> pronounce a verdict for her mistress <sup>18</sup> in accordance with everything you will hear in town. <sup>21</sup> Do not be complacent <sup>20</sup> with regard to the words which I have written to my father. <sup>22</sup> My attention is directed to you as it (is to) Šamaš. <sup>23</sup> If you are delayed <sup>g)</sup>, <sup>25</sup> write <sup>24</sup> in your letter whatever they will tell you <sup>25</sup> and <sup>26</sup> send (it) to me. <sup>27</sup> Send me an answer to my letter.

## 67. BM 79498.

<sup>2</sup> Speak <sup>1</sup> to ...-rēmēni: <sup>3</sup> Thus says Šamaš-aj-abāš, <sup>4</sup> your brother. <sup>6</sup> May <sup>5</sup> Šamaš and Marduk <sup>6</sup> keep you in good health. <sup>7</sup> Concerning the (written) instruction about the field <sup>8,9</sup> which you sent to me in the following terms: <sup>10</sup> "Seed the 36 acre field", <sup>11</sup> I have just seeded the 36 acre field; <sup>12</sup> and write me <sup>13,14</sup> so that I can add whatever needs to be added <sup>a)</sup>.

66. a) The verb redûm in the meaning "to guide, bring" is normally only used for persons and animals. It also has the meaning "to claim" which, however, does not fit the context here, see in general AHw s.v. M. Stol proposes to read ar-qī'-i, "I had hidden". b) F.R. Kraus suggests regarding šenûm as a by-form of šanāḫum. c) Presumably the 6+2 days mentioned in lines 8-9. d) I can offer no restoration for this verb. e) Or: "after you". f) The form ša-la-nu-ia-a-ma can be analyzed as šālānujāma. However, since an infinitive + ānum + suffix is so far unattested an emendation ša-li'-ia-a-ma is preferable. g) The form lu-pu-ta-at is a short form for lupputāta, for which see AbB 8, 15:33 and TCL 18, 147:13. The short form occurs regularly at Mari but rarely in Babylonia, see GAG §75b.

67. a) Cf. AbB 10, 4:34-35.

## 68. BM 79587.

(obv.) <sup>1</sup> [a-na .....] ša <sup>d</sup>ma[rduk ú-ba-(al-)la/li-tú-šu] <sup>2</sup> [qí-b]í-ma <sup>3</sup> [um-ma <sup>d</sup>...]—i-din-nam-ma <sup>4</sup> [<sup>d</sup>utu ù <sup>d</sup>mardu]k da-ri-iš u<sub>4</sub>-mi li-ba-li-tú-k[a] <sup>5</sup> lu š[a]-al-ma-ta <sup>6</sup> 5 gín kù. babbar ak-nu-uk-ma <sup>7</sup> a-na ma-aḥ-ri-ka <sup>8</sup> uš-ta-bi-lam <sup>9</sup> ša 3 [g]ín kù. babbar ḥa.za.nu.um.sar <sup>10</sup> ša 2 gín kù. babbar gār.šum.sar <sup>11</sup> ki-ma i-na uru-ka i-il-la-ku <sup>12</sup> ša-ma-am-ma <sup>13</sup> i-na ku-nu-uk-k[i-k]a ku-un-kam-ma <sup>14</sup> šu-bi-[l]am (ruling) (rev. not inscribed)

69. BM 79805, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> a-na èr—<sup>d</sup>EN.ZU <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma a-wi-il—<sup>d</sup>na-bi-um-ma <sup>4</sup> pmu-ti—dingir aṭ-ṭar-dam <sup>5</sup> 5 gín kù. babbar šà 18 gín kù. babbar <sup>6</sup> ša qá-ti-ka (rev.) <sup>7</sup> a-na si-iz-za-tum <sup>8</sup> i-di-in (ruling)

70. BM 79823, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> <sup>d</sup>marduk ra-im-ka <sup>2</sup> aš-šu-mi-ia li-la-bi-ir-ka <sup>3</sup> x x <sup>a)</sup>. meš kal-bu ze-nu-ú <sup>4</sup> a-na la ša-al-mi it-ti a-ḥi-ia ka-ta <sup>5</sup> uz-za-an-nu-ni-in-ni <sup>6</sup> eš-te-me <sup>7</sup> i-nu-ma a-ḥi at-ta š[a-a]p-[t]i-[i]a <sup>8</sup> te-eš-te-[m]u-ú <sup>9</sup> pa-ni-ia l[a] t[a-.....] <sup>10</sup> a-na mu-x x x[...] (lo. e.) <sup>11</sup> aš-šu a-ḥi [a]t-[t]a (rev.) <sup>12</sup> la ta-qa-a[b-bu-ú] <sup>13</sup> i-na-an-na x-ma x i-la-x[...] <sup>14</sup> x RU x <sup>15</sup> i[q]-[b]u-ni[m] <sup>16</sup> x [x] x KA x x [o] (ruling)

71. BM 79826, *ze<sup>2</sup>pum*. Obverse in bad condition.

(obv.) <sup>1</sup> [b]e-lí <sup>d</sup>na-bi-[u]m aš-[š]u-m[i]-[i]a <sup>2</sup> li-ba-al-li-i[t]-ka <sup>3</sup> du b-[p]a-ka ša tu-ša-bi-lam eš-me <sup>4</sup> š[u]m-[m]a <sup>a)</sup> gu<sub>4</sub> ù a. šà ša ad-di-n[a-a]k-kum <sup>5</sup> [i-i]n-ka la ma-aḥ-ru <sup>6</sup> x. meš šu-nu-ti ù a. šà-am <sup>7</sup> a-[n]a x x-ki-in—

70. a) The first sign is either DI or KI.

71. a) The sign is É rather than ŠÀ.

## 68. BM 79587.

<sup>2</sup> Speak <sup>1</sup> to ... whom Marduk keeps in good health: <sup>3</sup> Thus says ...-iddinam. <sup>4</sup> May Šamaš and Marduk keep you in good health forever. <sup>5</sup> May you be well. <sup>6</sup> I have sealed (a packet of) five shekels of silver and <sup>8</sup> I have dispatched (it) <sup>7</sup> to you. <sup>12</sup> Buy me <sup>9</sup> garlic <sup>a)</sup> worth three shekels of silver <sup>10</sup> (and) leeks <sup>b)</sup> worth two shekels of silver, <sup>11</sup> according to (the rate) current in your town, <sup>12</sup> and <sup>13</sup> seal (the packets) with your seal and <sup>14</sup> send (them) to me.

## 69. BM 79805.

<sup>2</sup> Speak <sup>1</sup> to Warad-Sin: <sup>3</sup> Thus says Awil-Nabium. <sup>4</sup> I have sent Mut-ilum <sup>a)</sup>. <sup>8</sup> Give <sup>7</sup> Sizzatum <sup>5</sup> five shekels of silver from the eighteen shekels of silver <sup>6</sup> that are at your disposal.

## 70. BM 79823.

<sup>2</sup> May <sup>1</sup> Marduk who loves you <sup>2</sup> grant you old age for my sake. <sup>3</sup> ..., *an angry dog* <sup>a)</sup>, <sup>5</sup> have alienated me <sup>4</sup> from you, my brother, *on unreliable grounds* <sup>b)</sup> <sup>6</sup> (as) I have heard. <sup>7</sup> As soon as you, my brother, <sup>8</sup> have heard <sup>7</sup> my message, <sup>9</sup> do not ... me. <sup>10</sup> ... <sup>11</sup> Because *you*, my brother, <sup>12</sup> do not *order*, <sup>13</sup> now ... (remainder too broken for translation)

## 71. BM 79826.

<sup>2</sup> May <sup>1</sup> my lord Nabium <sup>2</sup> keep you in good health <sup>1</sup> for my sake. <sup>3</sup> I have listened to your letter which you sent me. <sup>4</sup> If <sup>5</sup> you do not like <sup>4</sup> the *ox driver(s)* <sup>a)</sup> and the field which I gave you <sup>8</sup> entrust <sup>7</sup> ...kin-zērum <sup>8</sup> and ...

68. a) For (b)azannum, see most recently Farber, ZA 81, 1991, 234f., and see AbB 12, 25. b) For karšum, see most recently Veenhof, Mélanges P. Garelli, 1991, 293.

69. a) Compare the spellings mu-ut—dingir and mu-ti-lum in Gelb et al., AS 21, 326.

70. a) The translation is highly conjectural. The first two signs could be read as di.ku[d].meš, "(The) judges" and kalbu/ū zenū could be an explanation of the first word: "Judges (who are like) an angry dog", or: "Judges (who) are raging (like) dogs". b) Or perhaps: "for being insolvent"? K.R. Veenhof suggests: "in an insincere way".

71. a) Theoretically, we have here the same word as at the beginning of line 6. However, the available space in line 6 appears to be smaller than here. Thus one cannot be certain. If we are allowed to emend to šà'.gu<sub>4</sub>, we would have a parallel in AbB 11, 186:24f., where the word is translated as "ox driver".



numun<sup>8</sup> ù x x x o pí-qí-id-ma<sup>9</sup> še ša g[ú. u]n ma-la ú-še-el-lu-nim  
<sup>10</sup>l[i]-š[ē]-lu-nim (rev.)<sup>11</sup> i-dam la tu-ša-ar-ša<sup>12</sup> da-ba-ba-am la tu-na-as-sà-  
 aq-ma<sup>13</sup> ri-ṭi-ib-tum la it-ta-aš-ší<sup>14</sup> ù šu-nu ne-me-et-tam la i-ra-aš-šu-ú<sup>15</sup>  
 aš-š[um s] íg. ḫi. a ša ta-aš-pu-ra-am<sup>16</sup> a-wi-lum<sup>d</sup>EN.ZU—im-gur-an-ni  
 um-ma šu-ma<sup>17</sup> dam. gār. meš wa-ši-ib zim bir<sup>ki</sup><sup>18</sup> k[i-m]a ka-ta-ma  
 ia-ši-im ú-wa-du-n[i]m<sup>19</sup> še-eḫ-ḫe-ru-ti-šu-nu a-na s íg. ḫi. a iṭ-ru-du-nim  
<sup>20</sup>am-mi-ni ki-ma ka-ta du b-pa-šu-nu<sup>21</sup> a-na ia-ši-im la ú-ša-bi-lu-ma (u. e.)  
<sup>22</sup>x x x [x o] x tú g. ḫi. a<sup>23</sup> x[.....]x<sup>24</sup> [.....]x x x (le. e.)<sup>25</sup> [.....]x x x  
 x x

72. BM 79858, *ze<sup>2</sup>pum*.

(obv.)<sup>1</sup> p<sup>d</sup>EN.ZU—i-din-n[a]m i-na ká. dingir. ra<sup>ki</sup><sup>2</sup> 1<sup>1/2</sup> gín kù.  
 babbar a-na še-e ša-mi-im<sup>3</sup> a-na k[á] ka-re-e id-di-in-ma<sup>4</sup> a-di-ni še-  
 am ú-ul i-le-eq-qé<sup>5</sup> i-na-an-na šuku i-na zim bir<sup>ki</sup><sup>6</sup> ú-ul i-šu-ma ud-da-  
 ab-bi-ba-an-ni<sup>7</sup> l še. gur<sup>giš</sup> bán<sup>d</sup> marduk i-na é-ti<sup>8</sup> a-wi-lum i-na—  
 pa-le-šu máš. šu. gíd. gíd<sup>9</sup> [m]a-aḫ-ri-ka li-id-di-in-šu (rev.)<sup>10</sup> ù é-ta i-  
 na ku-nu-uk-ki-šu<sup>11</sup> li-ik-nu-uk<sup>12</sup> aš-šum<sup>giš</sup> má TE ša aq-bu-kum<sup>13</sup> a-na  
 ib-na-tum má. DU.DU<sup>14</sup> qí-bi-ma ar-ḫi-iš<sup>15</sup> li-iš-qá-al-pí-a-am-ma<sup>16</sup> a-na  
 zim bir<sup>ki</sup> lu-uš-qá-a (ruling)

73. BM 79864, *ze<sup>2</sup>pum*.

(obv.)<sup>1</sup> i-nu-ma i-na z[i]m bir<sup>ki</sup><sup>2</sup> nu-uš-ta-tu-ú<sup>3</sup> aš-šum s íg ša gú. un  
 a. šà-ia<sup>4</sup> aq-bi-kum-ma<sup>5</sup> ki-a-am ta-aq-bi-a-am<sup>6</sup> um-[m]a at-ta-ma<sup>7</sup> k[i-  
 m]a a-na ká. dingir. ra<sup>ki</sup><sup>8</sup> a-na ezen KI.SAR (lo. e.)<sup>9</sup> a-al-li-a (rev.)<sup>10</sup> a-  
 la-aq-qí-a<sup>11</sup> an-ni-tam ta-aq-bi-a-am<sup>12</sup> i-na ká. dingir. ra<sup>ki</sup><sup>13</sup> re-ši-ka aš-

<sup>6</sup> with these *ox drivers* and the field <sup>8</sup> and <sup>10</sup> let them deliver <sup>9</sup> as much barley for the rent as they can. <sup>11</sup> Do not create problems; <sup>12</sup> do not look for trouble <sup>b</sup>); <sup>13</sup> the moisture <sup>c</sup>) must not disappear <sup>d</sup>). <sup>14</sup> And they must not get any ground for complaint. <sup>15</sup> Concerning the wool about which you wrote me, <sup>16</sup> the honorable Sin-imguranni (spoke) as follows: <sup>17</sup> "The merchants residing in Sippar <sup>18</sup> have assigned (it) to me instead of you <sup>19</sup> (and) they have sent their youngsters (here) for the wool. <sup>20,21</sup> Why then have they not sent a letter of theirs to me instead of you? And <sup>22</sup> ... garments ..." ... (remainder broken)

## 72. BM 79858.

<sup>1</sup> In Babylon Sin-iddinam <sup>3</sup> handed <sup>2</sup>  $1\frac{1}{2}$  shekels of silver <sup>3</sup> at the entrance of the storage silo <sup>2</sup> for buying barley <sup>3</sup> but <sup>4</sup> he has still not received (any). <sup>5</sup> Now <sup>6</sup> he does not have <sup>5</sup> any food in Sippar <sup>6</sup> and he has complained to me (about it). <sup>9</sup> Let <sup>8</sup> the honorable Ina-palêšu, the diviner <sup>9</sup> who is with you, give him <sup>7</sup> one kor of barley from the house (measured with) the seah of Marduk, <sup>10</sup> and <sup>11</sup> let him seal <sup>10</sup> the house (again) with his seal. <sup>12</sup> Concerning the *deep-water* <sup>a</sup>) boat which I told you about, <sup>14</sup> order <sup>13</sup> Ibnatum the boatman <sup>15</sup> to sail <sup>14</sup> quickly <sup>15</sup> downstream (with it) <sup>16</sup> so that I can come upstream to Sippar.

## 73. BM 79864.

<sup>1</sup> When <sup>2</sup> we met each other <sup>1</sup> in Sippar <sup>4</sup> I told you <sup>3</sup> about the wool (to be paid) for the rent of my field, <sup>4</sup> and <sup>5,6</sup> you spoke to me in the following terms: <sup>7</sup> "As soon as <sup>9</sup> I go up <sup>7</sup> to Babylon <sup>8</sup> for the ... festival <sup>a</sup>), <sup>10</sup> I will collect (it)." <sup>11</sup> This (is what) you told me. <sup>13</sup> I looked for you <sup>b</sup>) <sup>12</sup> in Baby-

71. b) The expression *dabābam nussuqum* is not yet attested. It is perhaps to be restored in AbB 10, 160:10. For a similar expression, compare Middle and Neo-Assyrian *dabāba bu<sup>2</sup>û*, see CAD s.v. *bu<sup>2</sup>û* v., 5. c) Scil., that was brought in by irrigation. d) The same expression occurs in AbB 1, 3:21. For the supposed meaning of *wašûm*, see *ibid.*, note b to the translation.

72. a) Read perhaps *g<sup>2</sup>id m á. g u r g(TU)*.

73. a) For the combination KISAR, see Steible, *Die neusumerischen Bau- und Weihinschriften* 2 (FAOS 9.2), 125f. (Urnammu). A connection with the festival mentioned here is uncertain. b) For the interpretation, see Veenhof, FS Birot 297f. The dual is also attested in AbB 7, 187:11.

ši-a<sup>14</sup> ú-ul a-mu-ur-ka<sup>15</sup> s í g ma-la tu-ša-ab-ba-lam<sup>16</sup> a-na ha-am-ri—  
in-bi—sin<sup>17</sup> i-di-in (u. e.)<sup>18</sup> ù ze-eḫ-pa-ka<sup>19</sup> šu-bi-lam

74. BM 79884.

(obv.)<sup>1</sup> [a]-na um-m[i-i]a ù be-el-ti-ia<sup>2</sup> [q]í-bí-ma<sup>3</sup> [u]m-ma ma-la-ku-ma  
ma-ru-ki-[m]a<sup>4</sup> [d u tu ù] d marduk aš-šu-mi-ia<sup>5</sup> [da]-ri-iš u<sub>4</sub>-mi-im<sup>6</sup> li-  
ba-al-li-tù-ki<sup>7</sup> ša-al-ma-ku (lo. e.)<sup>8</sup> i-na ha-la-ab<sup>9</sup> [wa-aš]-ba-a-ku (rev.)  
<sup>10</sup> [aš-šum š]ú-ba-ti-im ta-q[á-b]i-šum<sup>11</sup> [x š]ú-ba-ti a-na pa-ni-ia<sup>12</sup> [l]i-ir-di  
<sup>13</sup> ú-ul ti-de-e<sup>14</sup> a-na ka-ši-im-ma<sup>15</sup> [t]a-ak-la-ku<sup>16</sup> [d u] b-pí ar-ki-i<sup>17</sup> [x  
]x<sup>a</sup>) -re-e<sup>18</sup> [x ]x<sup>b</sup>) -ri-im<sup>19</sup> [iš]-te-mu-ú (le. e. broken)

75. BM 79888.

(obv.)<sup>1</sup> [a-na] d marduk —ni-šu<sup>2</sup> [qí]-bí-ma<sup>3</sup> [u]m-ma d marduk —na-  
šir-ma<sup>4</sup> d u tu li-ba-al-li-iṭ-ka<sup>5</sup> d u b-pa-ka ša tu-ša-bi-x x<sup>a</sup>)<sup>6</sup> a-na um-mi-ka  
aq-bi<sup>7</sup> x<sup>b</sup>) -ka ú-ka-al-[l]i-mu-ni-in-ni-ma (lo. e.)<sup>8</sup> i-nam ú-ul<sup>(9)</sup> ma-ḫi-ir-ma  
<sup>10</sup> iš-tu ṭe<sub>4</sub>-ne-e-em<sup>11</sup> ma-aḫ-ri-im<sup>12</sup> ú-ul ú-ša-bi-la-ak-kum<sup>13</sup> i-na-an-na-  
ma<sup>14</sup> [e r] i m-ka ip-ta-ar-ka<sup>15</sup> [ú]-ša-ab-ba-la-ak-kum<sup>16</sup> [l š]ú-ḫa-ar-tam  
s a g. g é m e l -ka<sup>17</sup> [a-ṭar-ra-d]a-ak-kum<sup>18</sup> [x x x x ]x x. m e š (u. e.)<sup>19</sup> [ša  
ta-aš]-pur-am<sup>20</sup> [a-ṭar-r]a-da-ak-kum (le. e. - as far as preserved - not inscribed)

76. BM 79892, ze<sup>3</sup>pum.

(obv.)<sup>1</sup> a-na a-wi-lim ša d [ma]rduk ú-ba-al-la-tú-š[u]<sup>2</sup> q[í]-b[í]-ma  
<sup>3</sup> u[m-m]a g é m e —x x-tum (eras.) -ma<sup>4</sup> d u [tu] ù d marduk li-b[a-a]l-li-  
tú-[k]a<sup>5</sup> lu š[a-a]l-ma-ta lu b[a-a]l-ṭa-[t]a<sup>6</sup> dingir na-š[i]-ir-ka re-eš-ka a-na  
da-m[i-i]q-tim<sup>a</sup>)<sup>7</sup> li-ki-il<sup>8</sup> a-na šu-ul-mi-ka aš-pu-ra-am<sup>9</sup> šu-lum-ka ma-  
ḫ[ar] d u tu ù d marduk<sup>10</sup> lu d[a]-r[i]<sup>11</sup> aš-šum zimbir<sup>ki</sup>—li-wi-ir (rev.)  
<sup>12</sup> ša ú-na-aḫ-i-du-ka<sup>13</sup> ki-a-am aq-bi-a-kum<sup>14</sup> um-ma a-na-ku-ma  
<sup>15</sup> p zimbir<sup>ki</sup>—li-wi-ir šu-a-ti<sup>16</sup> šu-pu-ur a-na ma-aḫ-ri-[k]a<sup>17</sup> li-qé-er-[r]i-  
bu-ni-ik-ku-uš-šu<sup>18</sup> ṭe<sub>4</sub>-m[a-a]m ga-am-ra-a[m]<sup>19</sup> š[u]-up-ra-am-ma<sup>20</sup> [ma]-  
ḫar d u tu ù d marduk<sup>(21)</sup> [l]u-uk-ta-ar-ra-ba-[k]u<sup>b</sup>)

74. a) What remains of the sign are two converging wedges. b) Probably the end of ŠA or TA.

75. a) Possibly one sign: LAM over erasure. b) Possibly [e]rim.

76. a) TIM is suppressed by signs from the reverse. b) There are no traces of UM.



lon<sup>14</sup> but I did not see you.<sup>17</sup> Give<sup>16</sup> *Ḫamri-inbi-Sin*<sup>15</sup> all the wool you are going to send me<sup>18</sup> and<sup>19</sup> send me<sup>18</sup> your note as well.

74. BM 79884.

<sup>2</sup> Speak<sup>1</sup> to my mother and lady; <sup>3</sup> Thus says Malaku your son. <sup>6</sup> May <sup>4</sup> *Šamaš* and Marduk <sup>6</sup> keep you in good health <sup>5</sup> forever <sup>4</sup> for my sake. <sup>7</sup> I am well. <sup>9</sup> I am staying <sup>8</sup> in *Ḫalab*. <sup>10</sup> As for the garment, you should order him <sup>a)</sup> <sup>12</sup> to *transport* <sup>11</sup> *one garment of mine* <sup>b)</sup> to me. <sup>13</sup> Do you not know (that) <sup>14</sup> it is you <sup>15</sup> (in whom) I put my trust? <sup>19</sup> They have heard <sup>16</sup> the tablet concerning the ... <sup>c)</sup> .....

75. BM 79888.

<sup>2</sup> Speak<sup>1</sup> to Marduk-nīšu: <sup>3</sup> Thus says Marduk-nāšir. <sup>4</sup> May *Šamaš* keep you in good health. <sup>6</sup> I have reported <sup>5</sup> your letter which you sent me <sup>6</sup> to your mother. <sup>7</sup> They showed me your ... <sup>a)</sup> but <sup>8,9</sup> I did not like it, and <sup>12</sup> (therefore) I did not send (it) to you <sup>10</sup> after the <sup>11</sup> first <sup>10</sup> ... <sup>b)</sup>. <sup>13</sup> Now, however, <sup>14</sup> your *people* have crossed me, <sup>15</sup> (so) I will send (it) over to you. <sup>17</sup> I will send you <sup>16</sup> one girl, a slave girl of yours. <sup>20</sup> I will (also) send you <sup>18</sup> the ... <sup>19</sup> you wrote me about.

76. BM 79892.

<sup>2</sup> Speak<sup>1</sup> to the gentleman whom Marduk keeps in good health: <sup>3</sup> Thus says Amat-...tum. <sup>4</sup> May *Šamaš* and Marduk keep you in good health. <sup>5</sup> May you be well (and) healthy. <sup>6,7</sup> May your protective deity be favorably disposed towards you. <sup>8</sup> I am writing to (inquire about) your well-being. <sup>9,10</sup> May your well-being last forever before *Šamaš* and Marduk. <sup>11</sup> About Sippar-liwwir, <sup>12</sup> regarding whom I gave you instructions, <sup>13,14</sup> I spoke to you in the following terms: <sup>16</sup> "Issue a written order <sup>17</sup> that they direct <sup>15</sup> this Sippar-liwwir <sup>16</sup> to you." <sup>19</sup> Send me <sup>18</sup> a full report <sup>19</sup> and <sup>21</sup> (then) I will pray constantly for you <sup>20</sup> before *Šamaš* and Marduk.

74. a) The person indicated by "him" remains unknown. b) Or possibly "the ... garments". c) Possibly the same profession as attested in text 29:7.

75. a) The sign could be *erim* which, however, can hardly be the object of *ú-ša-bi-lak-kum* in line 12. b) The only word which fits the spelling is *tēnūm*, "substitute, replacement", see the dictionaries and ARM 26/1, 133 note e; 26/2, 116 note c, and 126, text 353:3 (I owe these references to M. Stol). The meaning in our letter is unclear.

77. BM 79904, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> aš-šum gú.un a.šà-im ša mu am-mi-ša-du-qá lugal.e  
 (2) b àd am-mi-ša-du-qá ka íd — zimbir<sup>ki 3</sup> ša i-na qá-ti-ka iz-zi-zu <sup>4</sup> i-na  
 li-ib-bu <sup>1/3</sup> gín kù.babbar te-eq-ru-ba-tum <sup>5</sup> ù 1,0 še.gur ta-ad-di-  
 nam <sup>6</sup> a-na ši-ta-at-ti Pel-me-šum a-ḫi <sup>7</sup> ka-ni-kam AL <sup>a)</sup> -qí-a-am-ma il-li-ka-  
 ak-ku <sup>8</sup> um-ma at-ta-ma Pe-ri-ba-am — <sup>d</sup>na-na-a <sup>9</sup> li-id-di-na-ak-kum a-na-ku-ú  
<sup>10</sup> a.šà-am a-na a-bi-ia ka-ta ad-di-in <sup>11</sup> mi-nu-um WA-ma-tum-ma <sup>b)</sup> <sup>12</sup> iš-tu  
 6 kaskal.gíd.ða <sup>13</sup> ri-qú-su-ú <sup>c)</sup> ta-ṭa-ra-da-aš-šu <sup>14</sup> i-na-an-na Pel-me-  
 šum (rev.) <sup>15</sup> a-na ma-ri a-na a-bi-ia <sup>16</sup> it-ta-al-kam <sup>17</sup> ši-ta-at gú.un a.šà ša  
 ša-ad-da-<aq>dam <sup>18</sup> ù ša-at-tam i-di-in-šum-ma <sup>19</sup> ar-ḫi-iš a-na ká.  
 dingir.ra<sup>ki</sup> tú-ur-da-aš-šu <sup>20</sup> WA-ma-tam <sup>b)</sup> i-da-am la tu-ša-ar-ša-ma <sup>21</sup> la  
 ta-ša-pa-ra-am <sup>22</sup> e-SU-ub la ia-a-ti aga.uš.meš <sup>23</sup> gú.un a.šà-im ša  
 mu ub-lam <sup>24</sup> i-na qá-ti er-re-ši-im <sup>25</sup> il-te-qé-e (ruling)

78. BM 79905, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> i-na WA-ḫi-tim <sup>a)</sup> iš-me-e-ma <sup>2</sup> énsi.meš i-na erim.meš  
<sup>3</sup> še.giš.ì i-na na-pa-ši-im šu-te-em-tú-ú <sup>4</sup> zé-eḫ-pí a-na ma-aḫ-ri-ka <sup>5</sup> uš-  
 ta-bi-lam <sup>6</sup> 5,0 še.gur a-na el-me-šum <sup>7</sup> ù ku-ub-bu-rum i-di-in-ma  
<sup>8</sup> erim.ḫun.gá li-gu-ru-ma <sup>9</sup> še.giš.ì li-ip-pu-SU <sup>10</sup> ù a-na-ku a-al-la-  
 kam (rev.) <sup>11</sup> šum-ma kù.babbar ki.lam a-lim <sup>12</sup> šum-ma še-am a-na  
 é.ì.dub-šu <sup>13</sup> lu-te-er (ruling)

77. a) Mistake for IL. b) For WA, see the note to the translation. c) The reading of the first sign was suggested to me by E. Reiner.

78. a) The text probably belongs with no. 77 on account of the similarity of the tablets and the mentioning of Elmēšum in both texts. For the spelling WA, see 77:20.

## 77. BM 79904. Cf. no. 78.

<sup>1</sup> Concerning the field rent over the year <sup>1,2</sup> Ammišaduqa <sup>11,3</sup> which remained in your possession, <sup>4</sup> a third of a shekel of silver from it is ... <sup>a)</sup> <sup>5</sup> and one kor of barley <sup>5</sup> you gave to me. <sup>6</sup> For the rest my brother Elmešum <sup>7</sup> took the sealed document and went off to you, <sup>8</sup> but this (is what) you (said): <sup>9</sup> "Let <sup>8</sup> Eribam-Nanâ <sup>9</sup> give (it) to you". <sup>10</sup> Have <sup>9</sup> I myself then <sup>10</sup> given the field to you, my father? <sup>11</sup> What is this <sup>b)</sup> <sup>13</sup> that you send him away empty-handed <sup>12</sup> after (a journey of) six 'miles' <sup>c)</sup> ? <sup>14</sup> Now Elmešum <sup>16</sup> has gone <sup>d)</sup> <sup>15</sup> to Mari <sup>e)</sup>, to my father. <sup>18</sup> Give him <sup>17</sup> the rest of the field rent for last year <sup>18</sup> and this year, and <sup>19</sup> send him quickly to Babylon. <sup>21</sup> Do not write to me <sup>20</sup> to create problems in this matter <sup>f)</sup>. <sup>23</sup> He has brought <sup>22</sup> soldiers for (collecting) <sup>23</sup> the yearly field rent — <sup>22</sup> not to mention my own (rent)! —, <sup>24</sup> (and) has collected it from the tenant. <sup>g)</sup>

## 78. BM 79905. Cf. no. 77.

<sup>1</sup> I <sup>a)</sup> have heard through my circle of acquaintances <sup>b)</sup> that <sup>3</sup> during the crushing of the sesame <sup>2</sup> the field managers <sup>c)</sup> <sup>2,3</sup> have been provided with far too few workers. <sup>d)</sup> <sup>5</sup> Herewith I send <sup>4</sup> my note to you. <sup>7</sup> Give <sup>6</sup> five kor of barley to Elmešum <sup>7</sup> and Kubburum and <sup>8</sup> let them hire laborers (with it) <sup>9</sup> to crush the sesame. <sup>10</sup> I myself will also come. <sup>13</sup> Either I will give in return <sup>11</sup> silver according to the rate of the city <sup>12</sup> or I will return the barley to its silo.

77. a) For the word *teqrūbatum*, see AbB 12, 119 note b to the translation. b) The writing WA-ma-tam instead of a-wa-tam gives further corroboration that /w/ had disappeared as an independent phoneme in Old Babylonian, see Reiner, *A Linguistic Analysis of Akkadian*, 35f. c) Approximately sixty kilometers. d) Literally, "come". e) According to Rép. géogr. 3, 161f. Mari is rarely attested without the determinative KI (interpretation suggested by F.R. Kraus). However, the mentioning of the city of Mari during the reign of Ammišaduqa is somewhat surprising. K.R. Veenhof suggests a-na-ma-ri = ana amāri, "for inspection". f) See AbB 12, 62, note a to the translation. g) The interpretation of lines 22-25 is problematic. The translation follows a suggestion of K.R. Veenhof, who takes these lines as a threat: if the collector has collected the rent elsewhere with the help of soldiers how much more likely is he to use force in the case of the rent to be paid to the writer.

78. a) The text has "he". b) See AbB 7, 80:10 and 114, note d to the translation. See also AbB 9, 175:8 and CAD s.v. aḫītu, 2 and 5. c) See text 9, note a to the translation. d) Interpretation suggested by K.R. Veenhof.



## 79. BM 79906.

(obv.) <sup>1</sup> a-na gi-mil-lum <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ha-da-an-šu—li-ik-šu-ud-ma  
<sup>4</sup> aš-šum Pia-aš <sup>a)</sup> -ni—dingir <sup>5</sup> Pnu-bar-ki-ba <sup>6</sup> Ptu-ul-bi-ia <sup>7</sup> ù aḥ-la-an-du  
<sup>8</sup> 4 nu. <sup>giš</sup> kiri<sub>6</sub>. meš <sup>b)</sup> <sup>9</sup> níg. šu pir-ḫi—ì-lí-šu nu. <sup>giš</sup> kiri<sub>6</sub> <sup>10</sup> Ppir-  
ḫi—ì-lí-šu a-ša-al-ma <sup>11</sup> ki-a-am iq-bi-a-am um-ma šu-ma <sup>12</sup> i-nu-ma a-na  
uru<sup>ba</sup>-šum<sup>ki</sup> al-li-ku (lo. e.) <sup>13</sup> nu. <sup>giš</sup> kiri<sub>6</sub>. meš šu-nu-ti <sup>14</sup> it-ti-ia a-na ta-  
re-e-em l aq-bi-ma (rev.) <sup>15</sup> Pgi-mil-lum (eras.) <sup>c)</sup> <sup>16</sup> ú-ul im-gur-an-ni <sup>17</sup> a-n[a-  
k]ū i-na uru<sup>ba</sup>-šum<sup>ki</sup> wa-aš-ba-ku <sup>18</sup> a-na sum. sar ša i-na x <sup>d)</sup> -ri i-pu-šu  
<sup>19</sup> Pgi-mil-lum ú-še-ši-šu-nu-ti-ma <sup>20</sup> 2 nu. <sup>giš</sup> kiri<sub>6</sub> lú. didli ka-aš-šu-ú  
<sup>21</sup> il-te-qé-šu-nu-ti ki-a-am iq-bi-a-am <sup>22</sup> šum-ma nu. <sup>giš</sup> kiri<sub>6</sub> šu-nu <sup>23</sup> i-na  
zimbir<sup>ki</sup> ma-aḥ-ri-ka wa-aš-bu <sup>24</sup> a-na ká. dingir. ra<sup>ki</sup> ú-ur-da-aš-šu-  
nu-ti <sup>25</sup> šum-ma ki-ma iq-bu-nim <sup>26</sup> lú. didli il-qé-šu-nu-ti (u. e.) <sup>27</sup> x qá-du  
<sup>1/2</sup> ma. na kù. babbar <sup>28</sup> a-na ma-aḥ-ri-ia šu-bi-lam (ruling)

80. BM 79911, *ze<sup>2</sup>pum*.

(obv.) <sup>a)</sup> <sup>1</sup> P (eras.) ib-ni—<sup>d</sup>E[N.Z]U <sup>d</sup>EN.ZU—i-di[n-n]am dumu. meš é.  
dub. ba. a <sup>2</sup> Pi-din—<sup>d</sup>èr. ra ì-lí—ú-sa-ti <sup>b)</sup> <sup>3</sup> ù gi-mil—<sup>d</sup>na-na-a (eras.) aṭ-  
tar-dam <sup>4</sup> 20 še. gur šà še. <<gur>> <sup>5</sup> ša ib-ni—<sup>d</sup>EN.ZU ù at-ta <sup>6</sup> ta-am-  
ḫu-ra <sup>7</sup> a-na ib-ni—<sup>d</sup>E[N.Z]U <sup>P c)</sup> <sup>d</sup>EN.ZU—i-din-n[am] <sup>8</sup> Pi-din—<sup>d</sup>èr. ra ì-  
lí—ú-sa-ti <sup>d)</sup> <sup>9</sup> ù gi-mil—<sup>d</sup>na-na-a i-di-in (lo. e.) <sup>10</sup> ka-ni-ik-šu li-qé-e-ma (eras.)  
<sup>11</sup> a-na ká. dingir. ra<sup>ki</sup> šu-bi-lam (rev.) <sup>12</sup> ù é. ì. dub ša še-im <sup>13</sup> at-ta ù  
ib-ni—<sup>d</sup>marduk dumu ib-ni—<sup>d</sup>EN.Z[U] <sup>14</sup> ku-un-ka (ruling)

79. a) Over erasure. b) Lines 5-8 are indented. c) Possibly an erased šu-ú. d) Probably TE. A reading DU or KI is unlikely.

80. a) The first three lines are written over erasures. b) Here follow a few erased signs and an unerased BA. c) P is written over an erased ù. d) The whole line is written over erasures.

## 79. BM 79906.

<sup>2</sup> Speak <sup>1</sup> to Gimillum: <sup>3</sup> Thus says Ḫadānšu-likšud. <sup>10</sup> I have asked Pirḫi-ilišu <sup>4</sup> about Jašni-ilum <sup>a)</sup>, <sup>5</sup> Nubar-kiba <sup>b)</sup>, <sup>6</sup> Tulbija <sup>c)</sup> <sup>7</sup> and Aḫlandu <sup>d)</sup>, <sup>8</sup> four gardeners <sup>9</sup> under the supervision of Pirḫi-ilišu <sup>e)</sup>, <sup>10</sup> and <sup>11</sup> he spoke to me in the following terms: <sup>12</sup> "When I went to Bāšum <sup>14</sup> I said (I wanted) to take <sup>13</sup> these gardeners <sup>14</sup> with me, but <sup>15</sup> Gimillum did not let me. <sup>17</sup> (While) I myself was staying in Bāšum <sup>19</sup> Gimillum hired them <sup>18</sup> for the garlic which he/they planted <sup>f)</sup> in ... <sup>g)</sup> <sup>19</sup> and <sup>20</sup> somebody else, a Kassite, <sup>21</sup> has taken <sup>20</sup> two of the gardeners". In this manner he spoke to me. <sup>22</sup> If these gardeners <sup>23</sup> are staying with you in Sippar <sup>24</sup> send them to Babylon. <sup>25</sup> If, as they have told me, <sup>26</sup> somebody else has taken them <sup>28</sup> send <sup>27</sup> ... with half a mina of silver <sup>28</sup> to me.

## 80. BM 79911.

<sup>3</sup> Herewith I send <sup>1</sup> Ibni-Sin, Sin-iddinam, (both) secretaries <sup>a)</sup>, <sup>2</sup> Iddin-Erra, Ilī-usātī <sup>3</sup> and Gimil-Nanā. <sup>9</sup> Give <sup>7</sup> Ibni-Sin, Sin-iddinam, <sup>8</sup> Iddin-Erra, Ilī-usātī <sup>9</sup> and Gimil-Nanā <sup>4</sup> twenty kor of barley from the barley <sup>5</sup> which Ibni-Sin <sup>b)</sup> and you <sup>6</sup> have received. <sup>10</sup> Take a sealed document (of receipt) for it and <sup>11</sup> send (it) <sup>c)</sup> to Babylon, <sup>12</sup> and <sup>13</sup> you and Ibni-Sin's son Ibni-Marduk <sup>14</sup> (must then) seal <sup>d)</sup> <sup>12</sup> the barley silo.

79. a) Compare perhaps the Amorite name Išni-Adad, for which see Gelb et al., AS 21, 363. b) Possibly Hurrian, see Gelb et al., OIP 57, 227, 241. c) Hurrian, see Gelb et al., OIP 57, 268. d) Possibly Kassite, see Balkan Kassit. Stud. 232, §100 (Kilandi and Pilandu), or perhaps Hurrian Eḫl-, see Gelb et al., OIP 57, 208f. e) The same person as in line 10. f) For epēšum with the meaning "to plant", see CAD s.v. 2f, 4'. g) See note d to the transliteration. The same word possibly occurs as TI-ri in YOS 14, 105:1; UCP 10, 203 no. 2:1; 215 no. 7:2 and RA 74, 51 no. 119:12, cf. CAD s.v. tīru D, AHw s.v. tīru(m) V. An emendation to ki<sup>1</sup>-ri, "garden", has to be rejected.

80. a) See text 32, note c to the translation. b) It would seem that this Ibni-Sin is not the same person as the one who comes to collect the barley. c) I.e., the receipt. d) Imperative.

## 81. BM 79918.

(obv.) <sup>1</sup> a-na nu-ni-i[a] <sup>2</sup> qí-bí-m[a] <sup>3</sup> um-ma <sup>d</sup>utu —na-di[n]—š[ū-mi-ma] <sup>4</sup> be-ē[l]-ki-m[a] <sup>5</sup> pa-na-nu-um za-zu x<sup>a</sup>) x x <sup>6</sup> pa-wi-il—<sup>d</sup>išk<sup>ur</sup> <sup>7</sup> ni-za-az i-na-an-na <sup>8</sup> še. g[iš]. ì a-na da-li-im <sup>9</sup> [n]a-d[a]-n[i]-i[m] (lo. e.) <sup>10</sup> ù i-sa [...] (rev.) <sup>11</sup> i-n[a] ..... <sup>12</sup> šum-[ma š]a-pa-[rum] <sup>13</sup> šu-up-ri-m[a] <sup>14</sup> še-am a-na da-[l]i-im <sup>15</sup> ša še. g[iš]. ì lu-d[i]-in <sup>16</sup> a-na-ku e-re-ša <sup>17</sup> a-ša-ba-at <sup>18</sup> 16,3.4.2[+x] sīla š[ē. gū]r <sup>(19)</sup> giš b[án <sup>d</sup>u]tu n[īg]. š[ū x x x o] (u. e.) <sup>20</sup> ma-aḥ-ra-ku (le. e.) <sup>21</sup> 26,2.3 še. gur 2,0.5 giš b[án <sup>d</sup>u]tu <sup>22</sup> nīg. šu dumu—ištār ša nu-ka-ri-bi <sup>(23)</sup> ù mi—<sup>d</sup>KA.DI

## 82. BM 79925.

(obv.) <sup>1</sup> a-na šu-mu-[x x x o] <sup>2</sup> qí-b[í-ma] <sup>3</sup> um-ma ri-iš—<sup>d</sup>ma[rdu]k-m[a] <sup>4</sup> <sup>d</sup>utu ù <sup>d</sup>marduk li-ba-l[i]-t[ú-ka] <sup>5</sup> aš-šum má. ì. dub. ḫi. a a-di-A[N o] <sup>6</sup> ki-a-am iš-pur-am <sup>7</sup> um-ma šu-ú-ma <sup>8</sup> a-na zimbir<sup>ki</sup> <sup>9</sup> aš-t[a]-a[p-p]a-ra-[am] (lo. e.) <sup>10</sup> má. ì. dub. ḫi. a q[n-ni-a-tim<sup>a</sup>] <sup>11</sup> [i-ṭar]-ra-du-ni-k[um] (rev.) <sup>12</sup> [ki]-a-am iš-p[ū-ra-am] <sup>13</sup> iš-tu iš-pu-ra-[am] <sup>14</sup> u<sub>4</sub>. 10. kam im-ta-l[u]-ú<sup>b</sup>) <sup>15</sup> <sup>d</sup>EN.ZU—im-gur-an-ni <sup>16</sup> aṭ-ṭar-da-ak-k[um] <sup>17</sup> má. ì. dub[k]ū-li-[im-šu-ma] <sup>18</sup> tū-ur-dam-ma <sup>19</sup> še-a-a[m] l[u]-še-en <sup>20</sup> še-e i-na ká. dingir. ra<sup>[ki]</sup> <sup>21</sup> š[ē]-r[q] i-ka-a[š-ša-ad] <sup>22</sup> ar-ḫi-iš má. [ì. dub. ḫi. a] <sup>23</sup> [t]ú-ur-[dam]

## 83. BM 79926.

(obv.) <sup>1</sup> a-[n]a [...] <sup>2</sup> [qí]-b[í-ma] <sup>3</sup> [um-m]a a-wi-il—<sup>d</sup>na-bi-um-m[a] <sup>4</sup> [<sup>d</sup>utu] ù <sup>d</sup>marduk da-ri-iš u<sub>4</sub>-mi l[i-ba-(al)-li-tú-ka] <sup>5</sup> [lu š]a-al-ma-ta lu ba-al-ṭa-t[a] <sup>6</sup> [dingir na]-ši-ir-ka re-eš-ka a-na d[a-mi-iq-tim] <sup>7</sup> [l]i-ki-il <sup>8</sup> a-na š[u-u]l-mi-ka aš-pu-ra-am <sup>9</sup> [š]u-lum-ka ma-ḥar <sup>d</sup>utu ù <sup>d</sup>marduk <sup>10</sup> lu da-ri <sup>11</sup> [š]i-ma-am ša tu-ša-bi-lam <sup>12</sup> a-mu-ur-ma <sup>13</sup> i-ni ú-ul im-ḫu-ur <sup>14</sup> pbe-el-šu-nu <sup>15</sup> a-na ma-aḥ-ri-ka aṭ-ṭar-dam (rev.) <sup>16</sup> [x x o] x kù. babbar [x] x [x] x x (remainder broken)<sup>a</sup>)

81. a) Possibly -ū[m].

82. a) This fits the traces better than the expected š[i-na-ti]. b) Cf. JCS 11, 1957, 108, CUA 30:8; i-na-an-na u<sub>4</sub>. 15. kam im-[t]a-lu, "Now 15 days have elapsed".

83. a) At the end of the third line on the reverse there are traces of signs.



## 81. BM 79918.

<sup>2</sup> Speak <sup>1</sup> to Nūnija: <sup>3</sup> Thus says Šamaš-nādin-šumi, <sup>4</sup> your master. <sup>5</sup> In the past <sup>7</sup> we used to share a) <sup>5</sup> ... b) <sup>6</sup> of Awīl-Adad. <sup>7</sup> Now <sup>11</sup> ... c) <sup>9</sup> to hand over <sup>8</sup> the sesame to the water drawer <sup>10</sup> and ... <sup>12</sup> If (you have anything) to send <sup>13</sup> send d) (it), <sup>15</sup> so that I can give <sup>14</sup> barley to the one who draws water <sup>15</sup> for the sesame. <sup>16</sup> I myself <sup>17</sup> will take on <sup>16</sup> the seeding. <sup>20</sup> I have received <sup>18</sup> 502 seah, 2(+x) liters of barley, <sup>19</sup> (measured with) the seah of Šamaš, handled by ...; <sup>21</sup> 795 seah of barley, (of which) 65 seah e) (have been measured with) the seah of Šamaš, <sup>22</sup> handled by Mār-Ištar, (are) for the gardener (of the dates) <sup>23</sup> and Šilli-Ištarān.

## 82. BM 79925.

<sup>2</sup> Speak <sup>1</sup> to Šumu-...: <sup>3</sup> Thus says Rīš-Marduk. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> Adi-... a) <sup>6</sup> wrote me <sup>5</sup> about the cargo boats <sup>6,7</sup> in the following terms: <sup>9</sup> "I have repeatedly written <sup>8</sup> to Sippar <sup>11</sup> (that) they dispatch <sup>10</sup> these cargo boats <sup>11</sup> to you". <sup>12</sup> This (is what) he wrote me. <sup>13</sup> Since he has written <sup>14</sup> ten days have elapsed and <sup>16</sup> (now) I send you <sup>15</sup> Sin-imguranni. <sup>17</sup> Show him the cargo boat(s) and <sup>18</sup> send (them) to me, <sup>19</sup> so that I can load the barley. <sup>20</sup> My barley <sup>21</sup> will arrive <sup>20</sup> in Babylon b) <sup>21</sup> in the morning. <sup>23</sup> Dispatch <sup>22</sup> the cargo boats <sup>23</sup> to me <sup>22</sup> quickly!

## 83. BM 79926.

<sup>2</sup> Speak <sup>1</sup> to ...: <sup>3</sup> Thus says Awīl-Nabium. <sup>4</sup> May Šamaš and Marduk keep you in good health forever. <sup>5</sup> May you be well (and) healthy. <sup>6,7</sup> May your protective deity be favorably disposed towards you. <sup>8</sup> I am writing to (inquire about) your well-being. <sup>9,10</sup> May your well-being last forever before Šamaš and Marduk. <sup>12</sup> I have seen <sup>11</sup> the merchandise which you sent me, but <sup>12</sup> I did not like it. <sup>15</sup> (Herewith) I send <sup>14</sup> Bēlšunu <sup>15</sup> to you. <sup>16</sup> ... silver ... (remainder broken)

81. a) The present tense of *nizāz* poses a problem. See perhaps GAG §78e, η. b) The traces allow a restoration *za-zu-ū[m-m]ā*. However, the personal name in line 6 would then remain unexplained. Read perhaps *4 zu-ḫ[-o-]ḫ*. c) One expects a verb. d) Feminine. e) Or perhaps, "(and) 2 kor of ..., (measured with) the seah of Šamaš."

82. a) Either Adian or Adiannia(m), see Kraus, AbB 7, 3, note a to the translation. b) Babylon is probably the place of residence of the sender of the letter.

## 84. BM 79931.

(obv.) <sup>1</sup> a-na dumu munus —er-se-tim <sup>2</sup> q[í]-bí-ma <sup>3</sup> [um-m]a hu-up-pa-ia-ma <sup>4</sup> [dutu] ù <sup>5</sup> marduk li-ba-al-li-tú-ki <sup>6</sup> [Pí]-lí—e-ri-ba-am šú-ħa-ra-am <sup>7</sup> [ma-ā]ħ-ri-ki <sup>8</sup> i<sup>iii</sup> šu numun. a u<sub>4</sub>. 5. kam <sup>9</sup> a-na KAXSU.ŠA—<sup>10</sup> nin. tu a-ħi a. zu <sup>11</sup> a-na ig-ri-im ad-di-iš-šu <sup>12</sup> al-ki-ma a-na é a-gi-ri-šu <sup>13</sup> šú-ħa-ra-am tu-re-e-em-ma (lo. e.) <sup>14</sup> a-na ma-āħ-ri-ia a-na kar—<sup>15</sup> na-bi-um <sup>16</sup> tú-ur-di-iš-šu-ma (rev.) <sup>17</sup> li-il-li-kam <sup>18</sup> [i]š-tu wa-ra-āħ-šu um-ta-al-lu <sup>19</sup> u<sub>4</sub>. 1. kam a-na é a-gi-ri-šu <sup>20</sup> l[ā] i-il-la-ak at-ti ù be-el-ta-ni <sup>21</sup> x il-da-am pí-ti-a-ma <sup>22</sup> x sīla ī. giš i-na ma-ās-ħa-ar-tim <sup>23</sup> [l]i-iš-pu-ka-am-ma <sup>24</sup> li-il-qé-a-am <sup>25</sup> ù 0,1 še ša ra-ma-ni-ki id-ni-šum <sup>26</sup> šum-ma še-am la ti-š[i]-i <sup>27</sup> qú-up-pa-tam ia-at-tam pí-[ti]-a-ma <sup>28</sup> x<sup>a</sup> še-a-[am] x-[k/d]i-iš-š[um]<sup>b</sup> (u. e.) <sup>29</sup> x x[.....] <sup>30</sup> ša pa x[.....] <sup>31</sup> (26) ši-ka-[r]a-am x[...]

## 85. BM 79935.

(obv.) <sup>1</sup> [a-na a-bi<sup>a</sup>]-ia <sup>2</sup> [qí-bí-m]a <sup>3</sup> [um-ma .....-ma] <sup>4</sup> [lu ša-al-ma-ta lu ba-al-ť]a-ta (5-7 broken) <sup>8</sup> [.....-a]m <sup>9</sup> [.....] TE (10-13 broken) <sup>14</sup> [.....]x su-ti-i <sup>15</sup> [.....]x x GU <sup>16</sup> [.....-m]a <sup>17</sup> [.....] (rev.) <sup>18</sup> i-na ma-ħ[a]r a-wi-lim a-pí-tam ub-ta-āħ-i-il <sup>19</sup> a-na i-lu-ni qá-ta-ām <sup>20</sup> ud-

84. a) Possibly '0,1'. b) Since the addressee is a woman, the form i-[d]i-iš-š[um] cannot be restored. See note e to the translation.

85. a) Restored after lines 22-34.

## 84. BM 79931.

<sup>2</sup> Speak <sup>1</sup> to Mārat-eršetim: <sup>3</sup> Thus says Huppaja. <sup>4</sup> May Šamaš and Marduk keep you <sup>a)</sup> in good health. <sup>8</sup> I hired out <sup>5</sup> Ilī-erībam, the servant <sup>6</sup> with you <sup>b)</sup>, <sup>7</sup> to Puzur-Nintu, the brother of the physician, <sup>6</sup> on the 5th of Dumuzi. <sup>9</sup> Go <sup>a)</sup> to the house of his hirer and <sup>c)</sup> <sup>10</sup> collect <sup>a)</sup> the servant for me and <sup>12</sup> send him <sup>11</sup> to me, to Kār-Nabium, <sup>13</sup> so that he will come to me. <sup>14</sup> As soon as he has completed his month <sup>16</sup> he should not serve <sup>15</sup> even a single day in the house of his hirer! <sup>16</sup> You and Bēltani, <sup>17</sup> open <sup>d)</sup> the ... and <sup>19</sup> let him pour <sup>18</sup> ... liters of oil from the container <sup>19</sup> and take (it) for me. <sup>20</sup> Moreover, give <sup>a)</sup> him six seah of barley from your own (stores). <sup>21</sup> If you <sup>a)</sup> do not have barley, <sup>22</sup> then open <sup>d)</sup> my own basket and <sup>23</sup> select <sup>e)</sup> for him six seah of barley (remainder too fragmentary)

## 85. BM 79935.

<sup>2</sup> Speak <sup>1</sup> to my father: <sup>3</sup> Thus says ... <sup>4</sup> May you be well (and) healthy. (lines 5-17 are too broken for translation) <sup>18</sup> In front of the gentleman I have enlarged <sup>a)</sup> ... <sup>b)</sup>, <sup>19,20</sup> They have treated Iluni harshly <sup>c)</sup> (and) <sup>21</sup> they have put him in fetters <sup>d)</sup>, <sup>22</sup> In accordance with his high status let my father <sup>23</sup> ne-

84. a) Feminine. b) Feminine. If the restoration is correct, we have to understand this passage either as "(who is normally staying) with you", or as "(who is) with you (i.e., in your town)". c) Note that -ma is placed after the verb (alkī) rather than at the end of line 9. d) Plural. e) Restoring [us-q]ī-iš-š[um].

85. a) In Old Babylonian, the verb ba<sup>2</sup>ālum is attested in the G-stem with the meaning "to be(come) large, to be in force", see AbB 6, 75:7'; 10, 15:11 and 32:36. The D-stem occurs in AbB 3, 15:13 and 23, where it has the meaning "to enlarge", see Frankena, SLB 4, 54. The object in both cases is ibissūm (the same word is the subject in AbB 10, 32:36). As long as the meaning of apitum cannot be determined (see below) I have translated this form in accordance with AbB 3. b) The word apitum occurs a few times in Old Babylonian and seems to refer to a type of fallow land, see AbB 3, 79:20; 5, 42:9' and 253:7'. See also the dictionaries s.v. In this context the meaning of the word is obscure. c) See CAD s.v. qātu 8b, and cf. AbB 6, 214:30. d) The word mandū is attested as a part of the liver, see Starr Diviner, 87f. and Jeyes, Old Babylonian Extispicy, 64f., and as a word for "pole", see CAD s.v. mandū B and AHw s.v. mandū I. The former is generally derived from nadūm, the latter is not. In view of line 6 (paṭārum) one expects the meaning given in the translation, that is, the latter mandū. Compare similar expressions involving a combination of nadūm with birītu, šerretu, etc., see AHw s.v. nadū(m) III 18, CAD s.v. nadū v., 2d-I', and see perhaps text 90:6-7, below. A third mandū, "a place which lies fallow" seems to occur in a Šumma Alu tablet published by Moren in JCS 29, 1977, 65f., see her commentary to line 15. The meaning of this mandū (if it is indeed another word) does not fit our context.



da-an-ni-nu <sup>21</sup> ma-an-da-a it-ta-du-šu <sup>22</sup> a-bi ki-ma ra-bu-ti-šu <sup>23</sup> li-id-bu-ub  
li-pa-aṭ-ṭe-er-šu-ma <sup>24</sup> lu-ú a-ra-ar-ra-šu i-na zimbir<sup>ki</sup> <sup>25</sup> a-me-ru-šu ma-ḥar  
<sup>d</sup>utu <sup>d</sup>marduk <sup>26</sup> à an-nu-n[i-t]um a-na a-bi-ia li-ik-ru-bu <sup>27</sup> pḫ[ x x x o-  
i]d ša a-na ma-ḥar a-bi-ia <sup>28</sup> aṭ-ru-dam <sup>29</sup> é re-d[i-im] li-ka-al-li-im li-il-li-  
[kam-ma] <sup>30</sup> a-wa-ti-š[u l]i-iš-ta-as-sí-iḫ <sup>31</sup> šum-ma la i-la-ka <sup>32</sup> a-bi  
sag.géme li-ša-ba-al <sup>33</sup> a-na ša aš-pu-ra-am <sup>34</sup> a-bi la uš-ta-a (ruling)

## 86. BM 79939.

(obv.) <sup>1</sup> a-[n]a a-bi-[i]a <sup>2</sup> qí-b[í-ma] <sup>3</sup> um-ma šu-mu-ḫ[ x x-ma] <sup>4</sup> <sup>d</sup>utu à  
<sup>d</sup>marduk d[a-ri-iš u<sub>4</sub>-mi a-bi l]i-ba-al-li-tú <sup>5</sup> a-[b]i [l]u [š]a-l[i-im lu ba-li]-  
iṭ <sup>6</sup> dín[ gir ] n[a-ši-i]r a-[bi-ia re-eš a-bi-ia a-n]a da-mi-iq-tim <sup>7</sup> [li-k]i-[il]  
<sup>8</sup> [a-na šu-lum a-bi-ia aš-pu-r]a-am <sup>9</sup> [šu-lu]m a-b[i-ia ma-ḥa-a]r <sup>d</sup>utu à  
<sup>d</sup>marduk <sup>10</sup> l[u da-ri] <sup>11</sup> aš-šum ša ḫ[ x x o ] ḫ-ḫ-im šar-ri <sup>12</sup> ki-a-am iq-b[i]-  
a-[ku um-ma š]u-ma <sup>13</sup> 1/2 gín kù. babbar g[ú. un a. šà-i]a <sup>14</sup> a-bi li-  
i[d-di-na-a]m-ma <sup>15</sup> a-na na-ga-ri [ša x x x o] i-pu-šu <sup>16</sup> lu-di-[in] (rev.) <sup>17</sup> aš-  
tap<sup>ap</sup>-ra-ku <sup>18</sup> a-bi at-ta la tu-uš-ta-a-m[a] <sup>19</sup> 1/2 gín kù. babbar g[ú. un  
a. šà-šu] <sup>20</sup> i-di-in-šu-ma <sup>21</sup> a-na na-ga-ri li-di-in <sup>22</sup> na-ga-ru la i-ri-qú (ruling)

## 87. BM 79941, archaic script.

(obv.) <sup>1</sup> a-na be-el-x<sup>a)</sup> [...] <sup>2</sup> qí-bí-[ma] <sup>3</sup> um-ma su-mu—l[i]-ší a-ḫu-ki-ma  
<sup>4</sup> ra-bi a-mu-ur-ri-im ú-lam-mi-da-ma <sup>5</sup> um-ma šu-ú-ma <sup>6</sup> še-am mu-ḫu-ur-  
ma <sup>7</sup> a-na še-er šar-ri-im <sup>8</sup> lu-uṭ-ru-ud-ka <sup>9</sup> di-[n]am la ta-ga-ma-ri <sup>10</sup> à ni-iš i-  
li-im <sup>11</sup> [l]a tu-ša-az-ka-ri-šu <sup>12</sup> [n]i-iš i-l[i]-im <sup>13</sup> [x ]ḫ ḫ[.....] (break) (rev.)  
<sup>1'</sup> mi-i[m-ma ...] <sup>2'</sup> DA BA ḫ[...] <sup>3'</sup> a-wi-lum ú-ul na-bu-ut <sup>4'</sup> i-na már-da<sup>ki</sup>  
<sup>5'</sup> ša-ba-as-sú-ú-ma <sup>6'</sup> ba-ši-it-ka <sup>7'</sup> šu-ud-di-in-šu <sup>8'</sup> še-am a-ma-ḥa-ar-ma  
<sup>9'</sup> ka-aš-da-ak-ki <sup>10'</sup> a-na a-wa-tim <sup>11'</sup> la ta-ar-ru-ri-šu (ruling)

87. a) Probably not TA.

gotiate his release <sup>e)</sup> and <sup>24</sup> may he <sup>f)</sup> then become his <sup>g)</sup> miller in Sippar. <sup>25</sup> May those who see him <sup>f)</sup> <sup>26</sup> pray for my father <sup>25</sup> before Šamaš, Marduk <sup>26</sup> and Annunītum. <sup>27</sup> ... whom <sup>28</sup> I sent <sup>27</sup> to my father, <sup>29</sup> may he <sup>g)</sup> assign (to him) the soldier's 'house' <sup>h)</sup>. (Then) he should come <sup>30</sup> to arrange <sup>i)</sup> a settlement for all his affairs. <sup>31</sup> If he does not come, <sup>32</sup> let my father have a slave girl bring (it) <sup>j)</sup>. <sup>34</sup> My father must not be indifferent <sup>33</sup> to what I have written.

#### 86. BM 79939.

<sup>2</sup> Speak <sup>1</sup> to my father: <sup>3</sup> Thus says Šumu... <sup>4</sup> May Šamaš and Marduk keep my father in good health forever. <sup>5</sup> May my father be well (and) healthy. <sup>6,7</sup> May my father's protective deity be favorably disposed towards my father. <sup>8</sup> I am writing to (inquire about) my father's well-being. <sup>9,10</sup> May my father's well-being last forever before Šamaš and Marduk. <sup>11</sup> Concerning the fact that the ... of the king <sup>12</sup> spoke *to you* in the following terms: <sup>14</sup> "Let my father give me <sup>13</sup> half a shekel of silver, the rent of my field, <sup>16</sup> so that I can give (it) <sup>15</sup> to the carpenters who will make <sup>a)</sup> ..." <sup>17</sup> I herewith write to you! <sup>18</sup> You, my father, must not be indifferent. <sup>20</sup> Give him <sup>19</sup> the half shekel of silver (being) the rent of his field, <sup>21</sup> so that he can give (it) to the carpenters. <sup>22</sup> The carpenters must not be idle!

#### 87. BM 79941.

<sup>2</sup> Speak <sup>1</sup> to Bel... <sup>a)</sup>: <sup>3</sup> Thus says Šumu-līši, your <sup>b)</sup> brother. <sup>4</sup> The general has instructed me <sup>5</sup> in the following terms: <sup>6</sup> "Accept the barley; <sup>8</sup> I want to send you <sup>7</sup> to the king". <sup>9</sup> Do not render <sup>b)</sup> a final verdict <sup>10</sup> and <sup>11</sup> do not let him <sup>c)</sup> pronounce <sup>b)</sup> <sup>10</sup> an oath <sup>d)</sup>. <sup>12</sup> The oath ... (break) (rev. 1'-2' too fragmentary) <sup>3'</sup> "The man is not an absconder. <sup>5'</sup> Seize him <sup>4'</sup> in Marad <sup>5'</sup> and <sup>7'</sup> collect <sup>6'</sup> your valuables <sup>7'</sup> from him" <sup>e)</sup>. <sup>8'</sup> I will accept the barley and <sup>9'</sup> I will be with you <sup>b)</sup>. <sup>11'</sup> Do not be afraid <sup>b)</sup> of him <sup>10'</sup> in (this) matter!

85. e) Literally: "Let my father ... speak, let him release him". f) Iluni. g) The addressee. h) Cf. AbB 7, 171:4. i) Štn of nasāḫum. For awātam nasāḫum, see AHw s.v. nasāḫu(m) I, G 16, and CAD s.v. nasāḫu 9, amatu. j) The form li-ša-ba-al is a mistake for lišābil. What exactly the slave girl is supposed to bring is obscure.

86. a) I take i-pu-šu as a present tense in view of what is said in line 22.

87. a) Name of a woman. b) Feminine. c) Possibly the awilum mentioned in line 3'. d) The terminology used in lines 9-11 suggests that the woman addressed held the position of a judge. e) Since in lines 3'-7' the verbal forms and suffixes refer to a man rather than to a woman I have taken these lines as a quotation.

## 88. BM 79964.

(obv.) <sup>1</sup> [a-na] a-bi-ia <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma a-*hu*-ni-*i*-[m]a <sup>4</sup> <sup>d</sup>utu ù <sup>d</sup>marduk d[a-r]i-i-*i*[š] <sup>5</sup> <sup>u</sup><sub>4</sub>-mi <sup>6</sup> a-bi li-b[a]-a[l]-li-tú <sup>7</sup> aš-šum <sup>giš</sup>ta[ska]rin <sup>a</sup>). *hi*. a š[*a* t]a-aš-p[u]-ra-am <sup>8</sup> um-ma a[t-t]a-ma <sup>9</sup> 3 šu-ši <sup>giš</sup>task[arin] <sup>a</sup>). *hi*. a x x-ma <sup>10</sup> šu-bi-lam <sup>11</sup> ša ta-aš-pur-ra-am AR x x <sup>12</sup> ki-ma iš-t[u] x [x x] x (lo. e.) <sup>13</sup> a-dj x x x x <sup>14</sup> 3 šu-ši <sup>giš</sup>taskarin <sup>a</sup>). *hi*. a (rev.) <sup>15</sup> la i-ba-a[š-šu-ú] <sup>16</sup> ša ta-aš-tap-ra-am <sup>17</sup> i-nu-ma <sup>18</sup> 1 šu-ši <sup>giš</sup>taskarin <sup>a</sup>). *hi*. a <sup>19</sup> at-ta-ak-mu <sup>20</sup> a-[š]a-[a]p-pa-[r]a-ak-kum <sup>21</sup> šu-up-r[a]-a[m-m]a li-il-qú-ni-[i]k-kū[m] (ruling)

## 89. BM 79979+80020.

(obv.) <sup>1</sup> [a-n]a a-bi-ia <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ip-qú—an-nu-ni-tum-ma <sup>4</sup> <sup>d</sup>utu ù <sup>d</sup>marduk da-ri-iš <sup>5</sup> <sup>u</sup><sub>4</sub>-mi <sup>6</sup> a-bi ka-ta li-ba-al-li-tú <sup>7</sup> a-bi lu ša-lim <sup>a</sup>) lu ba-lí-*i* <sup>8</sup> dingir na-ši-ir a-bi-ia re-eš da-mi-iq-tim <sup>9</sup> ša a-bi-ia li-ki-il <sup>10</sup> a-na šu-lum a-bi-ia aš-pu-ra-am <sup>11</sup> šu-lum a-bi-ia ma-*har* <sup>d</sup>utu ù <sup>d</sup>marduk <sup>12</sup> lu da-ri <sup>13</sup> ki-ma a-bi i-du-ú <sup>14</sup> [p<sup>d</sup>t]u-[t]u—na-ši-ir šà kar zimbir<sup>ki</sup> <sup>15</sup> i-na pa-ni [b]e-el *hu*-[b]u-ul-li-šu <sup>16</sup> a-na é. d[uru<sub>5</sub>. b]í. sà<sup>k</sup>[i]l-l[i-ik-ma] <sup>17</sup> <sup>u</sup><sub>4</sub>-mi mu. l. kam it-[ti x o o] <sup>18</sup> il-li-ik ki-ma mi-ša-ru iš-š[*a*-ak-nu] <sup>19</sup> a-na zimbir<sup>ki</sup> a-li-<<ID>>šu it-t[u]-r[a]-a[m] <sup>b</sup>) <sup>20</sup> pi-din—<sup>d</sup>EN.ZU énsi <sup>21</sup> a-na <sup>c</sup>) še-am ù kù. babbar e-li-šu <sup>22</sup> la i-šu-ú (lo. e.) <sup>23</sup> a-na é na-ap-*ta*-ri-šu <sup>24</sup> iš-pu-ur-ma <sup>25</sup> [i]úg bar. si. *hi*. a ša <sup>d</sup>) wa-ša-ab-tim (rev.) <sup>26</sup> [ša] é na-ap-*ta*-ri-šu <sup>27</sup> [x]-te-BI-e <sup>28</sup> [i-n]a-an-na a-ša-ab-tum ši-i <sup>29</sup> a-[n]a zimbir<sup>ki</sup> il-li-ka-am-ma <sup>30</sup> p<sup>d</sup>tu-tu—na-ši-ir šu-a-ti <sup>31</sup> ú-ka-al <sup>e</sup>) <sup>32</sup> p<sup>d</sup>tu-tu—

88. a) TÚG.

89. a) Over erasure, possibly of AL. b) Restored after AbB 11, 113:9'. c) Probably a mistake for ŠA. d) Over erasure. e) Between KA and AL are traces of an erased AL.



## 88. BM 79964.

<sup>2</sup> Speak <sup>1</sup> to my father: <sup>3</sup> Thus says Aḫuni. <sup>5</sup> May <sup>4</sup> Šamaš and Marduk <sup>5</sup> keep my father in good health <sup>4</sup> forever. <sup>6</sup> As to the boxtrees about which you wrote me, <sup>7</sup> in your words: <sup>8</sup> "... a) <sup>9</sup> and send me <sup>8</sup> 180 boxtrees". <sup>10</sup> (This is) what you wrote me. ... <sup>11</sup> That from ... b) <sup>12</sup> until ... b) <sup>14</sup> there are not <sup>13</sup> 180 boxtrees <sup>15</sup> (is) what you have just written to me. <sup>16</sup> As soon as <sup>17</sup> I have piled up <sup>16</sup> sixty boxtrees <sup>18</sup> I will write you. <sup>19</sup> Give a written order that they collect (them) for you.

## 89. BM 79979+80020. Cf. AbB 11, 113 a).

<sup>2</sup> Speak <sup>1</sup> to my father: <sup>3</sup> Thus says Ipqu-Annunītum. <sup>5</sup> May <sup>4</sup> Šamaš and Marduk <sup>5</sup> keep you, my father, in good health <sup>4</sup> forever. <sup>6</sup> May my father be well (and) healthy. <sup>7,8</sup> May my father's protective deity be favorably disposed towards my father. <sup>9</sup> I am writing to (inquire about) my father's well-being. <sup>10,11</sup> May my father's well-being last forever before Šamaš and Marduk. <sup>12</sup> As my father knows <sup>13</sup> Tutu-nāšir, from the collective merchants of Sippar, <sup>15</sup> had fled to Adur-bisa <sup>14</sup> from his creditor b) <sup>15</sup> and he <sup>17</sup> served <sup>16</sup> for one whole year among the ... <sup>17</sup> As soon as redress had been promulgated c) <sup>18</sup> he returned to his city Sippar. <sup>19</sup> Iddin-Sin, the field manager, <sup>20</sup> to whom <sup>21</sup> he does not owe <sup>20</sup> barley and silver (anymore d)), <sup>23</sup> sent (someone) <sup>22</sup> to his e) pied-à-terre f) <sup>23</sup> and <sup>26</sup> took g) <sup>24</sup> head-scarves belonging to the landlady h) <sup>25</sup> of his pied-à-terre. <sup>27</sup> Now this landlady

88. a) One expects the imperative of *nakāmum*, *ukum*, "pile up!", see line 17. However, the remaining traces do not allow such a restoration. b) I am unable to propose readings for the traces left in these lines. One could think of geographical names or perhaps month names.

89. a) AbB 11, 113 is probably the answer to this letter. b) Probably Iddin-Sin, see lines 19-21. c) Note that AbB 11, 113 has: <sup>7</sup> *ki-ma šar-rum ḫu-bu-ul-li-i* <sup>8</sup> *it-bu-ku*, "As soon as the king had abolished (all) debts". See the discussion in Kraus, *Verfügungen* 82. d) Presumably because of the redress. e) Tutu-nāšir. f) Probably in Adur-bisa, cf. lines 27-28. g) [x]-te-BI-e is difficult to explain. Perhaps Iddin-Sin took (= [il]-te-qé<sup>1</sup>-e, cf. AbB 11, 113:13') head-scarves as well as a pledge (= [it]-te-pé-e, cf. line 38 below). In that case we have to assume that part of the phrase was accidentally omitted by the scribe. For the long vowel in the verbal form, see AbB 11, 113, note b to the translation. h) Cf. AbB 11, 113:11': *be-el é-šu*.

na-ši-ir šu-ú [o o] <sup>32</sup> ma-aḥ-ri-ia ú-ul x [x o] <sup>33</sup> ú-[u]l aṭ-ru-da-a[k-kum] <sup>34</sup> a-[n]a a-bi-ia aš-tap-ra-a[m] <sup>35</sup> a-bi ki-ma ra-bu-ti-šu <sup>36</sup> ša-ap-ti i-din—<sup>d</sup>EN.ZU šu-a-ti <sup>37</sup> li-iš-me-e-ma <sup>38</sup> munus-ni-[pu]-tam ša ip-pu-ú <sup>39</sup> a-bi li-wa-še-er <sup>40</sup> š e-am ù k ù . b a b b a r ma-la e-li-šu i-šu-ú <sup>41</sup> a-bi ze-eḥ-ep-šu li-ša-bi-la-am-ma <sup>42</sup> a-na-ku lu-pu-ul <sup>43</sup> a-bi a-wa-tam i-dam la ú-ša-ar-ša-ma <sup>44</sup> la i-ša-ap-pa-ra-am <sup>45</sup> aš-šum di-ib-ba-at s a g . è r (u. e.) <sup>46</sup> ša a-bi iš-pu-ra-am <sup>47</sup> ki-ma a-wi-lum is-sà-an-qá-am <sup>48</sup> a-bi li-iš-pu-ra-am-ma <sup>49</sup> [a-n]a ma-ḥar a-b[i-i]a lu-ul-li-ka-am

#### 90. BM 79980.

(obv.) <sup>1</sup> a-na me-er-si-ia <sup>2</sup> ù na-ra-am-ta-ni <sup>3</sup> qí-bí-ma <sup>4</sup> um-ma <sup>d</sup>EN.ZU—im-gur-an-ni-m[a] <sup>5</sup> a-na mi-ni-im <sup>6</sup> šú-ḥa-ar-tam a-na mu-um-mi <sup>(7)</sup> ta-ad-di-i <sup>8</sup> wa-ak-lu-ti-i (lo. e.) <sup>9</sup> te-ep-pí-ši <sup>10</sup> ú-lu ku-ru-ma-sà (rev.) <sup>11</sup> ta-na-ad-di-ni-ma <sup>12</sup> a-al-la-kam-[m]a <sup>13</sup> ia-at-tam ú ka-ta <sup>14</sup> ga-gu-um i-de<sub>4</sub> <sup>a)</sup> <sup>15</sup> ú ša am-ti-ia <sup>16</sup> p<sup>d</sup>a-a—mu-ba | -lí-ṭa-at <sup>17</sup> GIR ZI-im <sup>18</sup> i-x-x-ni-šu (ruling)

#### 91. BM 79983.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—re-me-ni <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma il-ta-ni-ma <sup>4</sup> p g é m e —<sup>d</sup>ma . mu d u mu . mu n u s <sup>d</sup>EN.ZU—e-ri-ba-am <sup>5</sup> ki-a-am iq-bi-a-am <sup>6</sup> u[m-m]a šu-ú-ma <sup>7</sup> [x x o] x x it-ti-ia <sup>8</sup> [x x x o u]k-ti-in-nu-nim <sup>9</sup> [x x x x o] x na-AD-x <sup>a)</sup> <sup>10</sup> [x x x x o] ì . g i š -šà (break) (rev.) <sup>11</sup> [x x x] x x x-š[i]-im-ma <sup>12</sup> [x x] x-ši-ir-ma <sup>13</sup> [ú-u]l tu-ša-bi-la-aš-ši <sup>14</sup> ù 0,2 š e ta-aq-bi-ši-im-ma <sup>15</sup> ú-ul tu-ša-bi-la-aš-ši <sup>16</sup> i-na-an-na aš-tap-ra-kum <sup>17</sup> ma-la ša aš-pu-ra-kum <sup>18</sup> p<sup>n</sup>a-ra-am-ta-ni <sup>19</sup> i-na pí-ṭ-ša li-id-bu-ba-kum <sup>20</sup> 0,2 š e [š]a ta-aq-bu-ši <sup>21</sup> šu-bi-la-aš-ši (ruling)

90. a) The text seems to have TU; the horizontals are, however, not very clear. The reading i-de<sub>4</sub> was suggested by K.R. Veenhof.

91. a) The sign can be UD, NA or DI.

<sup>28</sup> has come to Sippar and <sup>30</sup> holds <sup>29</sup> this Tutu-nāšir (as pledge). <sup>31</sup> (Since) this Tutu-nāšir <sup>32</sup> was not *staying* <sup>i)</sup> with me, <sup>33</sup> I could not send (him) to you. <sup>34</sup> I herewith write to my father! <sup>37</sup> Let <sup>35</sup> my father in accordance with his high rank <sup>37</sup> listen to <sup>36</sup> what this Iddin-Sin has to say <sup>37</sup> and <sup>39</sup> let my father ensure that <sup>38</sup> the pledge that he took <sup>39</sup> is set free. <sup>41</sup> My father should send me his note (stating) <sup>40</sup> how much barley and silver he <sup>j)</sup> owes him <sup>k)</sup>, <sup>41</sup> then <sup>42</sup> I will pay (for it) myself. <sup>43</sup> My father <sup>44</sup> should not write me <sup>43</sup> to create problems in this matter. <sup>45</sup> As to the agreement concerning the slave, <sup>45</sup> about which my father wrote me, <sup>48</sup> my father must write me <sup>47</sup> as soon as the man arrives <sup>48</sup> and (then) <sup>49</sup> I want to come to my father.

#### 90. BM 79980.

<sup>3</sup> Speak <sup>1</sup> to Mersija <sup>2</sup> and Narāmtani: <sup>4</sup> Thus says Sin-imguranni. <sup>5</sup> Why <sup>7</sup> have you *assigned* <sup>a)</sup> <sup>6</sup> the girl to *the workshop* <sup>b)</sup> ? <sup>9</sup> Will you <sup>c)</sup> (just) exercise my authority as overseer <sup>10</sup> or <sup>11</sup> will you (also) provide <sup>10</sup> her rations? <sup>12</sup> I will come and <sup>14</sup> the cloister will know about <sup>13</sup> you and me <sup>d)</sup>; <sup>15</sup> and as for my slave girl, <sup>16</sup> Aja-muballiṭat ...

#### 91. BM 79983.

<sup>2</sup> Speak <sup>1</sup> to Sin-rēmēni: <sup>3</sup> Thus says Iltani. <sup>4</sup> Amat-Mamu, daughter of Sin-eribam, <sup>5</sup> spoke to me in the following terms, <sup>6</sup> in her(!) <sup>a)</sup> words: <sup>7</sup> "... with me, <sup>8</sup> they have established ... for me ... <sup>9</sup> ..... <sup>10</sup> ... her oil ..." (break) (rev.) ... <sup>2'</sup> you put (it) in safekeeping <sup>b)</sup>, but <sup>3'</sup> you did not send (it) to her. <sup>4'</sup> You also promised her twelve seah of barley, but <sup>5'</sup> you did not send (it) to her (either). <sup>6'</sup> Herewith I write to you! <sup>9'</sup> Let <sup>8'</sup> Narāmtani <sup>9'</sup> tell you with her own mouth <sup>7'</sup> exactly what I wrote to you! <sup>11'</sup> Send her <sup>10'</sup> the twelve seah of barley which you promised her.

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89. i) Before the break there are four heads of verticals. Perhaps ū-š[i-ib(-ma)]. j) Tutu-nāšir. k) Iddin-Sin.

90. a) Feminine. b) Note that both mummu and bit mummi are so far unattested in Old Babylonian. The expression reminds one of text 85:21, ma-an-da-a it-ta-du-šu, see the commentary there. Mummu can be a kind of stick in Old Babylonian, see CAD s.v. mummu B. If this word is meant, then we could perhaps translate: "Why have you put the girl in fetters?". c) Feminine. d) Translation suggested by K.R. Veenhof.

91. a) The text has "his". b) Translation based on a restoration [tu-š]a-ši-ir-ma.



92. BM 79989, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> 10 š [e. gur ...] <sup>2</sup> a-n[a .....] <sup>3</sup> i[t-ti .....]x (lower part broken) (rev.)  
<sup>1'</sup> e-x<sup>a</sup>) -[r]a-as-sú [x o] <sup>2'</sup> it-ti i-din—<sup>d</sup>èr. ra dam. gà[r] <sup>3'</sup> 10 še. gur  
 iḫ-bu-ut <sup>4'</sup> at-ta <sup>d</sup>EN.ZU—še-m[i] <sup>5'</sup> ù lu-ú—n u m u n it-t[i-šu] <sup>6'</sup> li-iz-z[i-zu-  
 (ma)] <sup>7'</sup> m á. ì. d u b x[...]

## 93. BM 80010.

(obv.) <sup>1</sup> a-na a-wi-lim ša <sup>d</sup>marduk ú-ba-(al-)la/li-tú-šu <sup>2</sup> qí-bí-[ma] <sup>3</sup> um-  
 ma <sup>d</sup>EN.ZU—im-g[ur-an-ni-ma] <sup>4</sup> <sup>d</sup>utu ù <sup>d</sup>marduk da-ri-[iṣ u<sub>4</sub>-mi(-im)]  
 li-ba-(al-)li-tú-ka] <sup>5</sup> lu ša-al-ma-ta l[ḫ ba-al-ṭa-ta] <sup>6</sup> dingir na-ši-ir-ka re-e[š-  
 ka a-na da-mi-iq-tim] <sup>7</sup> li-ki-[il] <sup>8</sup> a-n[a] š[u]-ul-mi-ka aš-[pu-ra-am] <sup>9</sup> šu-  
 lu[m]-ka ma-ḫar <sup>d</sup>utu ù [<sup>d</sup>marduk lu da-ri] <sup>10</sup> a-na <sup>d</sup>EN.ZU—š[e-mi ...]  
<sup>11</sup> aš-š[u]m] š[ē]-ē-šu a-na [.....] (break) (rev.) <sup>1'</sup> x x [.....] <sup>2'</sup> (traces)  
<sup>3'</sup> [.....]-la-pí-i[t o] <sup>4'</sup> [.....]x UD<sup>a</sup>) (ruling)

94. BM 80014, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> [a]-na a-wi-lim <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ì-lí—i-qí-ša-am-ma <sup>4</sup> <sup>d</sup>utu ù  
<sup>d</sup>marduk aš-šu-mi-ia da-ri-iṣ u<sub>4</sub>-mi <sup>5</sup> li-ba-al-li-tú-ka <sup>6</sup> lu ša-al-ma-ta lu  
 ba-al-ṭa-ta <sup>7</sup> dingir na-ši-ir-ka re-eš-ka a-na da-m[i-iq-tim] <sup>8</sup> li-ki-il <sup>9</sup> a-na  
 šu-ul-mi-ka aš-p[u-ra-am] <sup>10</sup> šu-lum-ka ma-ḫar <sup>d</sup>utu ù [<sup>d</sup>marduk lu da-  
 ri] <sup>11</sup> l gu<sub>4</sub> it-ti erim s[u-ti-i el-qé-ma] <sup>12</sup> pa-ḫi<sup>a</sup>) il-li-k[am-ma ...] (lo. e.)  
<sup>13</sup> i-na ma-aḫ-r[i-ia ...] (rev.) <sup>14</sup> 10 gín kù. babbar ku-nu-u[k-ma šu-bi-  
 lam] <sup>15</sup> a-na šàm ì. giš ki-m[a ma-ḫi-ra-at] <sup>16</sup> ì. giš i-il-[la-ku] <sup>17</sup> ú-lu  
 ma-aḫ-r[i]-ka ú-[lu x o] <sup>18</sup> a-am-ra-[am-ma] <sup>19</sup> ì. giš [o] lu-ud-d[i-in(-ma)]  
<sup>20</sup> 10 [gín] kù. babbar šu-a-ti a-na m[a-aḫ-ri-ia] <sup>21</sup> la tu-ša-ab-ba-  
 [lam] <sup>22</sup> erim su-ti-i lu-uš-pu-ra-a[k-kum] <sup>23</sup> qá-tam ú-su-úḫ-šu-nu-š[i-im]  
 (ruling)

92. a) Possibly T[U] or B[U].

93. a) The last two signs could form one KA.

94. a) Or perhaps 1 a-ḫi, cf. AbB 12, 9 rev. 7': 1 a-ḫu-šu.

## 92. BM 79989.

(obv. too fragmentary for translation) (break) <sup>3'</sup> he borrowed ten kor of barley <sup>2'</sup> from Iddin-Erra the merchant <sup>a)</sup>. <sup>4'</sup> You, Sin-šēmi <sup>5'</sup> and Lū-zērum <sup>6'</sup> will have to stand <sup>5'</sup> by him (and) <sup>7'</sup> the cargo boat ...

## 93. BM 80010.

<sup>2</sup> Speak <sup>1</sup> to the gentleman whom Marduk keeps in good health: <sup>3</sup> Thus says Sin-imguranni. <sup>4</sup> May Šamaš and Marduk keep you in good health forever. <sup>5</sup> May you be well (and) healthy. <sup>6,7</sup> May your protective deity be favorably disposed towards you. <sup>8</sup> I am writing to (inquire about) your well-being. <sup>9</sup> May your well-being last forever before Šamaš and Marduk. <sup>10</sup> To/for Sin-šēmi ... <sup>11</sup> because of his barley ... (remainder too fragmentary)

## 94. BM 80014.

<sup>2</sup> Speak <sup>1</sup> to the gentleman: <sup>3</sup> Thus says Ilī-īqīšam. <sup>5</sup> May <sup>4</sup> Šamaš and Marduk <sup>5</sup> keep you in good health <sup>4</sup> forever for my sake. <sup>6</sup> May you be well (and) healthy. <sup>7,8</sup> May your protective deity be favorably disposed towards you. <sup>9</sup> I am writing to (inquire about) your well-being. <sup>10</sup> May your well-being last forever before Šamaš and Marduk. <sup>11</sup> *I have received* one ox from the Sutians and <sup>12</sup> a brother of mine has come and ... <sup>13</sup> in my presence ... <sup>a)</sup> <sup>14</sup> Send me ten shekels of silver under seal <sup>b)</sup>. <sup>15</sup> As for the price of the oil, <sup>18</sup> check for me <sup>c)</sup>, <sup>17</sup> either where you are or ... <sup>d)</sup> <sup>15,16</sup> the prevailing rate of exchange for the oil <sup>18</sup> and (then) <sup>19</sup> I want to sell the oil <sup>e)</sup>. <sup>21</sup> If you do not send <sup>20</sup> these ten shekels of silver to me <sup>22</sup> I want to dispatch the Sutians to you. <sup>23</sup> *Take out a share for them.* <sup>f)</sup>

92. a) According to F.R. Kraus this Iddin-Erra is probably to be identified with Iddin-Erra, father of Abu-waqar, a merchant in Larsa, see Leemans, *The Old Babylonian Merchant*, 57, 59, 63.

94. a) K.R. Veenhof suggests: <sup>9</sup> *pa-ḫi il-li-k[am-ma kù.babbar]* <sup>10</sup> *i-na ma-aḫ-r[i-ia ul i-ba-aš-ši]*, "There is no silver with me". b) The price of the ox, see lines 20-23. For the restoration, see line 21. c) A spelling a-am- in the imperative of amārum is also attested in AbB 6, 142:10 and 10, 116:25. The interpretation of lines 18f. follows a suggestion of K.R. Veenhof. d) Cf. perhaps AbB 12, 84: <sup>9</sup> *ú-lu ma-aḫ-ri-ka* <sup>10</sup> *ú-lu i-na a-lim*. e) Possibly in exchange for the ten shekels of silver. f) The expression qātam nasāḫum is so far not attested with a dative suffix after the verb. I have therefore interpreted qātam as "share". My translation is, however, highly uncertain.

## 95. BM 80023(+)80029.

(80023) (obv.) <sup>1</sup> [a-na] a-wi-lim <sup>2</sup> qí-bí-ma <sup>3</sup> [um]-ma <sup>d</sup>mar duk —mu-ba-lí-ít-ma <sup>4</sup> [d] utu ù <sup>d</sup>mar duk da-ri-iš u<sub>4</sub>-mi <sup>5</sup> [li]-ba-al-li-tú-ka <sup>6</sup> [l]u ša-al-ma-ta lu ba-al-ta-ta <sup>7</sup> [dingi] r na-š[i]-ir-ka [r]e-eš-ka a-n[a d]a-mi-iq-tim <sup>8</sup> [li]-ki-[il] <sup>9</sup> [a-na šu-ul-mi-ka aš-pu-ra-am] (80029) <sup>10</sup> [š]u-lum-ka [ma-ḥar d]utu <sup>d</sup>mar duk <sup>(11)</sup> ù be-lí-ia [... lu da-ri] <sup>12</sup> i-nu-ma i-na zim bir<sup>ki</sup> [x x x] <sup>13</sup> ki-a-am ta-aq-bi-a-am u[m-ma at-ta-ma] <sup>14</sup> a-na 5 u<sub>4</sub>-mi du b-pí ú-š[a-ba-la-kum] <sup>15</sup> ši-bu-ut a-ša-ap-pa-ra-[ak-kum] <sup>16</sup> te-ep-pu-ša-[am] <sup>17</sup> [i]š-tu a-na ká. dingir. r [a<sup>ki</sup> t]a-ā[l-li-ku] <sup>18</sup> [du] b-pa-ka ú-ū[l tu-ša-bi-lam] (lo. e. broken) (rev.) <sup>1'</sup> [ši-bu-ut]-k[a .....] <sup>2'</sup> ú-[ū]l ta-a[š-pu-ra-am-ma] <sup>3'</sup> ši-bu-ut-ka ú-ūl ę-[pu-uš] <sup>4'</sup> i-na-an-na p<sub>x</sub> x[...] <sup>5'</sup> a-na ma-aḥ-ri-ka aṭ-[tar-da-aš-šu] <sup>6'</sup> ę-em-ka ga-[a]m-ra šu-[up-ra-am-ma] <sup>7'</sup> ša ta-qá-ab-bu-ú [x] x[...] <sup>8'</sup> a-na èr—<sup>d</sup>é. ul. maš mī-[im-ma] <sup>9'</sup> ši-bu-tam [aš-pu-r]a-ā[m-ma] (two lines broken) (80023) <sup>12'</sup> ù èr—a-x[.....] <sup>13'</sup> [sū]m. sar sum. el. lum. sar x[...] <sup>14'</sup> [x] x-tum a[r]-ḥi-iš šu-bi-lam <sup>15'</sup> [x x o-l]Z-ZA ša [t]a-aq-bi-a-a[m] ú-ūl tu-ša-bi-lam <sup>16'</sup> [x x x-t]i-ka e-re-x-DU (ruling)

## 96. BM 80024+80039.

(obv.) <sup>1</sup> a-na a-ḥi-ia ša be-lí [ù] b[e-ę]l-[t]i <sup>(2)</sup> ú-ba-al-la-tú-šu <sup>3</sup> qí-bí-ma <sup>4</sup> um-ma be-el-ta-ni du mu. mu nus <sup>d</sup>aš nan —ma. an. sum <sup>(5)</sup> ka-ri-ib-ta-ka-ma <sup>6</sup> be-lí ù be-el-ti da-ri-iš u<sub>4</sub>-mi <sup>(7)</sup> li-ba-al-li-tú-ka <sup>8</sup> šu ku ka-ša-tim ù li-li-a-tim <sup>9</sup> ma-ḥar be-lí-ia ù be-el-ti-ia <sup>10</sup> a-na ba-la-t[ī-k]a lu-uk-ta-ra-ba-



## 95. BM 80023(+)80029.

<sup>2</sup> Speak <sup>1</sup> to the gentleman: <sup>3</sup> Thus says Marduk-muballit. <sup>5</sup> May <sup>4</sup> Šamaš and Marduk <sup>5</sup> keep you in good health <sup>4</sup> forever. <sup>6</sup> May you be well (and) healthy. <sup>7,8</sup> May your protective deity be favorably disposed towards you. <sup>9</sup> I am writing to (inquire about) your well-being. <sup>10,11</sup> May your well-being last forever before Šamaš, Marduk and my lord ... <sup>a)</sup> <sup>12</sup> When *we met* <sup>b)</sup> in Sippar, <sup>13</sup> you spoke to me in the following terms: <sup>14</sup> "Within five days I will send you my letter. <sup>16</sup> You will see to <sup>15</sup> the business about which I will write you." <sup>17</sup> Since you went to Babylon <sup>18</sup> you have not sent me a letter of yours ... (break) ... <sup>2'</sup> you have not written me <sup>1'</sup> about your business ... <sup>2'</sup> and <sup>3'</sup> I could not see to any of your business. <sup>4'</sup> Herewith <sup>5'</sup> I send <sup>4'</sup> ... <sup>5'</sup> to you. <sup>6'</sup> Send me your complete report and <sup>7'</sup> whatever you say *I will do* <sup>c)</sup>. <sup>8'</sup> To Warad-Eulmaš <sup>9'</sup> I wrote <sup>8'</sup> whatever <sup>9'</sup> business (I have) and ... (break) ... <sup>12'</sup> and Warad -... <sup>13'</sup> garlic, onions ... <sup>14'</sup> ... send to me quickly. <sup>15'</sup> ..., which you promised me, you did not send, <sup>16'</sup> ..... <sup>d)</sup>

## 96. BM 80024+80039.

<sup>3</sup> Speak <sup>1</sup> to my brother <sup>a)</sup> whom My Lord and My Lady <sup>2</sup> keep in good health: <sup>4</sup> Thus says Bēltani, daughter of Ašnan-mansum, <sup>5</sup> who prays for you. <sup>6</sup> May My Lord and My Lady <sup>7</sup> keep you in good health <sup>6</sup> forever. <sup>10</sup> I wish to pray constantly for you <sup>8</sup> at the morning and evening offering <sup>b)</sup>

95. a) The name of the king. b) Restore [ninnamru] at the end and see, for example, AbB 7, 22:4. c) Possible restoration: ē-[ep-pu-uš]. However, there is room for one more sign before ē-. A restoration lu-pu-uš cannot be reconciled with the traces. d) The last word looks like e-re-[ē]d-du. Since a subjunctive at the end of the letter is unlikely, the verb in question is probably redūm, "to be fit (for)", see AHW s.v. redūm II. Possible translations are: "It is / They are fit for your ...", "The ... of your ... is suitable", and the like, although the context remains unclear to me.

96. a) The addressee and the brother mentioned in lines 11f. (Sin-iddinam) are not necessarily Bēltani's own brothers. At least one of them could be a (business) partner. Since she is intervening on behalf of Sin-iddinam, this person could be a real brother. b) See von Soden, NABU 1992/52.

kum <sup>11</sup> aš-šum p<sup>d</sup>EN.ZU—i-di[n]-n[a]m a-b[i]-i[a] <sup>12</sup> ša i-na ši-pí-ir-[t]i-ka  
<sup>13</sup> i-na gi-ir-ri im-qú-tu <sup>14</sup> ki-is-ka ša-li-im-tam <sup>15</sup> it-ta-ad-na-ak-ku <sup>16</sup> mi-nu-  
um a-wa-tum-ma <sup>17</sup> mi-im-mu-ú a-ḫi-ia <sup>18</sup> [t]e-le-eq-qé-e-ma <sup>19</sup> [t]a-ka-an-  
na-ak (lo. e.) <sup>20</sup> [i]š-tu-ú-ma (rev.) <sup>21</sup> [m]i-im-mu-ú-k[a] a-ḫi <sup>22</sup> la i-pu-lu-ka  
<sup>23</sup> 2 dam. gār. meš ša it-ti a-ḫi-ia <sup>24</sup> il-li-ku-ú-ma <sup>25</sup> a-[w]a-a-tim mu-du-ú  
<sup>26</sup> [a-na m]a-aḫ-[r]i-ia <sup>27</sup> [tú-u]r-da-aš-šu-nu-ti-ma <sup>28</sup> [i-n]a ma-ḫa[r] be-lí-ia  
<sup>29</sup> [l]u-ša-al-šu-nu-t[i-m]a <sup>30</sup> še-am ỳ kù. babbar ša x[...] <sup>31</sup> ta-na-BU-ú-  
ma l[a ...] <sup>32</sup> a-na-ku a-ap-pa-al-k[a] <sup>33</sup> mi-im-mu-ú a-ḫi-ia <sup>34</sup> a-na mi-nim tu-  
ka-al-ma <sup>35</sup> la ta-na-di-na-am <sup>36</sup> aš-tap-ra-ak-kum <sup>37</sup> te<sub>4</sub>-ma-am ga-am-ra-am  
<sup>38</sup> [me-ḫ]i-ir du-b-pí-ia <sup>39</sup> [š]u-bi-lam-ma (u. e.) ki-ma ta-ša-pa-r[a-am]  
(41) lu-pu-uš

# 97. BM 80034.

(obv.) <sup>1'</sup> [ding]ir na-ši-i[r]-k[a re-eš-k]a a-na d[a-mi-iq-tim] <sup>2'</sup> li-ki-il  
<sup>3'</sup> a-na šu-ul-mi-k[a] aš-pu-ra-am <sup>4'</sup> šu-lum-ka ma-ḫar d[utu] ỳ d marduk  
lu-da-ri <sup>5'</sup> aš-šum da-ba-bi š[a du]mu ki—den. líl—qí-in-ni <sup>6'</sup> ša a-ḫi at-  
ta ta-aš-pu-ra-am <sup>7'</sup> i-na pa-ni-tim i-nu-ma i-na zimbir<sup>ki</sup> a-na-ku <sup>8'</sup> a-wi-  
lum ugula dam. gār. meš iš-pu-ra-am-ma <sup>9'</sup> munusni-pa-at dumu. meš  
ki—den. líl—qí-in-ni šu-nu-ti <sup>10'</sup> a-pa-ad-ma <sup>11'</sup> a-ḫi at-ta DI/KI x<sup>a</sup>) [d]a-  
ba-bu šu-ú (lo. e.) <sup>12'</sup> a-di e-ri-ib—[x ỳ gu]la dam. gār. meš <sup>13'</sup> [š]a  
aq-bi-a-[kum] (rev.) <sup>14'</sup> munusni-pu-tam šu-a-ti ú-t[e-ru] <sup>15'</sup> i-na u<sub>4</sub>-mi-šu-ma  
be-el-šu-nu lú. e gir. ra <sup>16'</sup> ú-ul i-mi-i[d-ma] a-[n]a ma-ḫar a-wi-lim <sup>17'</sup> a-  
na<sup>uru</sup>L[U] x[ x x o it-t]a-la-ak <sup>18'</sup> da-[ba-ba ša x x x x o š]a ad-bu-bu <sup>19'</sup> x[ x x  
x x x x x o]-ub-ma <sup>20'</sup> [.....]-šu <sup>21'</sup> (remainder of rev. and u. e. broken) (le. e.)  
<sup>1'</sup> [.....]x<sup>b</sup>) -i-ID be-lí-ia e-te-qá ú-ul e-le-e<sup>c</sup>)

97. a) The sign begins with two horizontals. b) Possibly -l]j-. c) Here follows an erased line.



<sup>10</sup> for your health <sup>9</sup> before My Lord and My Lady. <sup>11</sup> Concerning my brother <sup>a)</sup> Sin-iddinam, <sup>12</sup> who <sup>13</sup> arrived *with* the caravan <sup>12</sup> *as you ordered him* <sup>c)</sup>, <sup>15</sup> he has handed to you <sup>14</sup> your purse intact <sup>d)</sup>. <sup>16</sup> What is this, <sup>18</sup> that you want to take <sup>19</sup> and seal <sup>17</sup> something that belongs to my brother? <sup>20</sup> If indeed <sup>21</sup> my brother <sup>22</sup> has not paid you <sup>21</sup> something (he owes) you, <sup>27</sup> send <sup>23</sup> two (of the) merchants who <sup>24</sup> travelled <sup>23</sup> with my brother <sup>24</sup> and <sup>25</sup> who know about the matter <sup>26</sup> to me <sup>29</sup> so that I can question them <sup>28</sup> in My Lord's presence, <sup>29</sup> and then <sup>32</sup> I myself will pay you back <sup>30</sup> the barley and the silver which ... <sup>31</sup> you (will) ... <sup>e)</sup> and not ... <sup>34</sup> Why do you hold and <sup>35</sup> not hand to me <sup>33</sup> something that belongs to my brother? <sup>36</sup> I herewith write to you! <sup>39</sup> Send me <sup>37</sup> a complete report <sup>38</sup> in reply to my letter. <sup>41</sup> I will do <sup>40</sup> as you will write me.

97. BM 80034.

<sup>1,2'</sup> May your protective deity be favorably disposed towards you. <sup>3'</sup> I am writing to (inquire about) your well-being. <sup>4'</sup> May your well-being last forever before Šamaš and Marduk. <sup>5'</sup> As to the complaint of the sons of Itti-Enlil-qinnī <sup>a)</sup>, <sup>6'</sup> which you, my brother, wrote me; <sup>7'</sup> formerly, when I (stayed) in Sippar, <sup>8'</sup> the honorable overseer of the merchants wrote to me and (thereupon) <sup>10'</sup> I imprisoned <sup>9'</sup> pledges <sup>b)</sup> on account of these sons of Itti-Enlil-qinnī, <sup>10'</sup> and <sup>11'</sup> you, my brother, ... this complaint <sup>12'</sup> until Erib-..., the overseer of the merchants <sup>13'</sup> about whom I told you, <sup>14'</sup> *had returned* this pledge <sup>c)</sup>. <sup>15'</sup> During that time Bēlšunu, the ... <sup>d)</sup>, <sup>16'</sup> did not stay put, but <sup>17'</sup> left for ... <sup>16'</sup> to (meet) the gentleman <sup>e)</sup>. (remainder of rev. too fragmentary) (le. e.) <sup>1'</sup> I cannot transgress the ... of my lord.

96. c) For the latest treatment of Sipirtum, see Veenhof, *Mélanges P. Garelli*, 1991, 294 (for a new reference, see AbB 12, 139:1, perhaps: "The order was [too] small"). The combination with *ina* is not yet attested. The translation adopted here is based on lines 14-15, according to which Sin-iddinam handed over the addressee's purse and was apparently in his service. d) See Veenhof, *ibid.*, 298f. e) K.R. Veenhof refers me to AbB 9, 147:10, where the root appears to have the meaning "to complain" (cf. *nibi'am* in line 6 and see note b to the translation).

97. a) Probably the overseer of the merchants attested at Sippar during the reign of Hammurabi, see Harris, *Ancient Sippar* 75. The same person occurs in AbB 7, 3:6. For the name, see Stamm *Namengebung*, 231 (c). b) Feminine. c) Feminine; she is probably one of the pledges mentioned in line 9'. d) See text 29, note a to the translation. e) Probably the overseer of the merchants mentioned in line 12'.



## 98. BM 80040.

(obv.) <sup>1</sup> a-na ba-la-ti-ka ak-[ta-na-ra-a]b <sup>2</sup> Pi-lí—ù—<sup>d</sup>EN.ZU aga. uš <sup>3</sup> ša ta-aš-ku-nam <sup>2</sup> gín kù. babbar ne-ba-aḥ-šu <sup>4</sup> ad-di-in-šum e-zu-ub ku-ru-ma-ti-šu <sup>5</sup> ù ta-ri-im-ti-šu (lo. e.) <sup>6</sup> [o] a. šà-i giš kiri<sub>6</sub>-i <sup>7</sup> [o] gu<sub>4</sub>. ḫi. a u g. u d u. ḫi. a-ia (rev.) <sup>8</sup> ù ba-ši-ti ú-ul ú-ša-šf-a-am <sup>a</sup>) <sup>9</sup> a. šà-i a-na er-re-ši-im <sup>10</sup> giš kiri<sub>6</sub>-i a-na ša-ak-ki-nim <sup>11</sup> ú-ul id-di-in-ma <sup>12</sup> [ap-pu-n]a-ma <sup>b</sup>) Pe-tel—KA—<sup>d</sup>na-bi-um a-ḫi <sup>13</sup> [x x o] x-la-an-ni (remainder broken) (le. e.) <sup>1</sup> [.....]x-[n]a-[m]a šar-ra-am <sup>2</sup> [.....]-ḫa-ar

## 99. BM 80047.

(obv.) <sup>1</sup> a-na a-wi-l[i-im] ša <sup>d</sup>marduk ú-ba-al-l[a]-t[ú-š]u <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>na-bi-um—na-ši-ir-ma <sup>4</sup> [d u] tu ù <sup>d</sup>marduk da-ri-i[š] u<sub>4</sub>-[m]i li-ba-al-l[i-ú-ka] <sup>5</sup> [l]u ša-al-ma-[t]a [lu b]a-al-t[a-ta] <sup>6</sup> dingir na-ši-ir-ka re-eš-ka a-na [da-mi-iq-tim] <sup>7</sup> [l]i-[ki]-[il] <sup>8</sup> a-na šu-u[l]-mi-k[a aš-pu-ra-am šu-lum-ka] <sup>9</sup> [m]a-ḫa[r] <sup>d</sup>u t[ u ù <sup>d</sup>marduk lu da-ri] (remainder of obv. broken) (rev.) <sup>1</sup> x[.....] <sup>2</sup> x x[.....] <sup>3</sup> pí-qí-id-ma [.....] <sup>4</sup> s í g u g. u d u. ḫi. a x x[....] <sup>5</sup> ù ma-la tu-ša-ab-ba-la-a[m] <sup>6</sup> šu-bi-[lam] (ruling) (remainder of rev. not inscribed)

## 100. BM 80071. Fragment of a case with a seal impression.

<sup>1</sup> a-na [š]um-ma—<sup>d</sup>u t[ u ] (anepigraphic seal impression)

## 101. BM 80072. Fragment of a case with a seal impression.

(the preserved part of the case is not inscribed, the seal is anepigraphic)

## 102. BM 80073. Fragment of a case with a seal impression.

<sup>1</sup> [.....]x x x[.....]

Seal impression: <sup>1</sup> [Pni]-šu—i-ni-š[ū] <sup>2</sup> [d u m u] <sup>d</sup>x <sup>a</sup>) —mu-ba-lí-i[t]  
<sup>3</sup> [è]r <sup>d</sup>x

98. a) Here follows an erased MA. b) The restoration is tentative.

102. a) Probably Marduk; however, -šu is equally possible.

## 98. BM 80040.

<sup>1</sup> I pray constantly for your health. <sup>2</sup> To Ilī-u-Sin, the soldier <sup>3</sup> whom you put at my disposal, <sup>4</sup> I gave <sup>3</sup> two shekels of silver, his *commission* <sup>a)</sup>. <sup>4</sup> Except for (collecting) his food allowance <sup>5</sup> and his gift <sup>b)</sup> <sup>8</sup> he has obtained for me <sup>6</sup> neither my field, nor my orchard, <sup>7</sup> nor (my) cattle, nor my sheep and goats, <sup>8</sup> nor (any other) property of mine <sup>c)</sup>. <sup>11</sup> He has neither handed <sup>9</sup> my field to a cultivator, <sup>10</sup> nor my orchard to a seasonal contractor. <sup>12</sup> Moreover, my brother Etel-pī-Nabium <sup>13</sup> has ... me (break) (le. e.) <sup>2</sup> ... *will appeal* <sup>1</sup> to the king. <sup>d)</sup>

## 99. BM 80047.

<sup>2</sup> Speak <sup>1</sup> to the gentleman whom Marduk keeps in good health: <sup>3</sup> Thus says Nabium-nāšir. <sup>4</sup> May Šamaš and Marduk keep you in good health forever. <sup>5</sup> May you be well (and) healthy. <sup>6,7</sup> May your protective deity be favorably disposed towards you. <sup>8</sup> I am writing to (inquire about) your well-being. <sup>8,9</sup> May your well-being last forever before Šamaš and Marduk. (break) ... <sup>3</sup> entrust and ... <sup>4</sup> the sheep's wool ... <sup>5</sup> and <sup>6</sup> send me <sup>5</sup> as much as you can.

## 100. BM 80071.

<sup>1</sup> To Šumma-Šamaš.

## 101. BM 80072.

## 102. BM 80073.

(Text illegible)

Seal impression: <sup>1</sup> Nīšu-īnišu, <sup>2</sup> son of ...-muballit, <sup>3</sup> servant of ...

98. a) The exact meaning of nēba/eḥum remains obscure, see AHW s.v. nēbaḥum I and CAD s.v. nēbeḥu B. The translation was suggested by K.R. Veenhof. b) For tarīmtum, see AHW and CAD s.v., and add Charpin-Durand Strasbourg, 115:11 (made of bronze), reference F.R. Kraus. c) Perhaps the soldier was assigned to the sender of the letter to repossess his property for him. d) At the end of line 2 K.R. Veenhof suggests to restore a form of maḥārum.

## 103. BM 80079.

(obv.) 1' [.....]x x[.....] 2' [aš-šum] a-[n]a la ba-ni-a-t[im] 3' [pa-ni-k]a ta-aš-ku-nu-ú[o] 4' ù a-b[a]-ka a-na la a-bi-k[a] 5' ta-aš-ku-nu-ú 6' 1 KAM ad-di-i-ma 7' t ú g šú-ba-ta[m] a-na bu-ni-ka (lo. e.) 8' ú-ul <<ú-ul>> e-pu-uš 9' [t] ú g šú-ba-at-ka (ruling) (rev.) 10' [iš-t]ù i-na-an-na 11' [u<sub>4</sub>. x]. ka m i-pa-ra-sú-ú 12' [kù]. babbar-ap š[a]-ar-tim 13' [ba-ni]-tim š[a] a-wi-lu-ú 14' [x x] x x[ x] i-la-ku-nim 15' [x x x x o] x NA x x[ x o] 16' [x x x x o] x x[...]. 17' [x x x x o] BI x[...]. 18' [x x x x o]-ma x[...]. (remainder broken)

## 104. BM 80081.

(obv.) 1' [x x x o] x x ĦA x[.....] 2' [x x] x [I]D-ki a-nu-um-m[a aš-tap-ra-a]k-ki 3' [it-t]i-ia aḥ-ḥi a-bi-šu-n[u ma-l]a wa-aš-bu 4' [ú]-ul i-ba-aš-ši a-na-ku-ú-ma a-na bi-it a. ba 5' wa-aš-ba-a-ku um-ma šar-ru-um-ma ba-ma-sú-nu 6' lu wa-aš-bu (eras.) ba-ma-sú-nu [l]i-l[ī]-ku 7' ù ki-im-tu li-še-d[i]-š[ū-nu-t]i 8' a-[n]a-ku-ma wa-aš-ba-a-ku aḥ-ḥi a-bi-ia 9' la-aš-šu-ú iš-tu-ú-ma a-bi 10' re-mu-šu-nu-ti-ma la iṭ-r[u-d]u-šu-nu-ti [o] (lo. e.) 11' ù ki-ma i-ia-ti la uš-še-r[u<sup>a</sup>] o] 12' še-a-am kù. babbar ù zì. d[a] x[o] (rev.) 13' ki-ma šar-ru-um iq-bu-[ú x o] 14' li-še-du-ni-in-n[i o] 15' al-ki-i-ma es-ri-šu-nu-ti 16' šum-ma la im-gu-ru-ki šu-up-ri-i[m-m]a 17' [m]a-ḥa-ar èr. meš lu gal e-zu-ub pnu-r[a]-tum 18' [a-n]a<sup>d</sup> u tu—ba-ni ù kar zimbir<sup>ki</sup> ka-l[i]-šu-nu 19' [x x x o]-ša-am mi-na-am ḥa-ab-la-ta 20' [x x x o]-lim lu-uš-ku-um-ma 21' [x x x l]i-it-ru-ni-im<sup>b</sup> 22' [še-a-am kù. babbar] ù zì. da šu-di-ni-ši-nu-ti-ma

104. a) One can also read uš-b[u x o]. b) Between RU and NI there is an erased NI. The last two signs are written over erasures.



## 103. BM 80079.

2' Because 3' you have set your mind 2' on improper matters a) 4' and (because) 5' you have treated 4' your father as if he is not your father b), 6' I have *dropped* the ... c) and 8' I have not prepared 7' the garment meant for you. 11' They will withhold 9' your garment 11' ... days 10' from now! 12' (As for) the silver for 13' the *fine* 12' fleece, 13' which the gentlemen 14' ... (they) will come (remainder too fragmentary)

## 104. BM 80081 a).

2' I herewith write to you! 3' Whoever of the brothers of their father b) are around, 4' *they are* c) not 3' with me. 4' I alone 5' am staying 4' *in* d) the paternal home. 5' This (is what) the king (said): 6' "Let 5' half of them 6' stay e), half of them must go, 7' and let the family give them provisions". 8' I myself am staying (here), the brothers of my father 9' are not (here). Since my father 10' had pity on them and did not chase them away, 11' and (since) *they did not let me go about freely* f), 14' they will have to provide me with 12' barley, silver and flour ..., 13' just as the king has ordered. 15' Go and put them under pressure. 16' If they do not comply with your request, write to me and (then) 19' *I want to* ... 17' in the presence of the king's servants, not just (to) Nūratum, (but) 18' to Šamaš-bāni and the collective merchants of Sippar, all of them. g) 19' (...) "Of what have you been deprived?" h) 20' I want to

103. a) A similar expression occurs in AbB 6, 188: 32' iš-tu-[ma a]-na le-em-né-tim 33' pa-ni-[ki ta]-aš-ta-ak-ni. b) Literally: "You have turned your father into not-your-father". c) l. kam makes little sense in the context. One could consider an emendation a'-hi, resulting in: "I have become negligent".

104. a) The letter is addressed to a lady as is clear from the verbal forms and the pronouns. b) Note that aḥḥī abi- is subject in this sentence. For the same phenomenon (aḥḥī instead of aḥḥū), see AbB 4, 12:9, 94:11f., and below, text 120:8. c) In view of line 9' (laššū) I regard ibašši as a mistake for ibaššū. d) ana is frequently attested with (w)ašābu(m) in Middle Assyrian with the meaning "to move in (with)", see CAD s.v. ašābu 2b, 2' (present tense!). In Old Babylonian it is unusual. Compare perhaps šakānum + ana in text 110:5-6 and note a to the translation. e) Plural, constructio ad sententiam. f) One could also read uš-b[u (see the note to the transliteration) which, however, gives not very good sense. g) For Nūratum (judge) and Šamaš-bāni (overseer of the merchants) at Sippar, see Harris, Ancient Sippar 122 and 75, respectively (Samsu-iluna and Abi-ešuḥ). h) The verbal form is a second person masculine and not feminine as in the rest of the letter. I have therefore taken this sentence as direct speech to the sender of the letter.

23' [x x ni-di] a-b[i-i]m la ta-ra-aš-ši-i 24' [.....]x x x x[...] (remainder broken)

# 105. BM 80082, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> aš-šum ka-ni-k[i .....] <sup>2</sup> mi-nu-ú i-d[u .....] <sup>3</sup> ka-ni-kam šu-a-t[i] x x[...] <sup>4</sup> iš-tu a-wa-ti-i ta-ḥu-[z]u <sup>5</sup> ù aš-šum ka-ni-ki ta-ša-ap-pa-ra-am <sup>6</sup> ki-ma aš-šum ka-ni-ki šu-a-ti ta-ba-lim <sup>7</sup> p<sup>d</sup>EN.ZU—im-gur-an-ni a-n[a d] i. ku<sub>5</sub>. meš <sup>8</sup> a-wa-tam ip-qí-du ú-ḫ[ú] š[i-i]b <sup>9</sup> [k]a-n[i]-kam šu-a-t[i] [x x o o] (rev.) <sup>10</sup> [q]a-ti d i. ku<sub>5</sub>. meš i-ka-aš-ša-ad-m[a] <sup>11</sup> ka-bi-i[t-t]am te-ep-pu-uš <sup>12</sup> a-w[i-l]um GAL.UNKEN.ŊA ša-ap-ti d i. ku<sub>5</sub>. meš <sup>13</sup> ù lu kur<sup>d</sup> utu li-iš-me-e-ma <sup>14</sup> a-di a-na<sup>a</sup>) 2 u<sub>4</sub>-mi a-ša-aq-qá-a <sup>15</sup> dumu. munus be-el ú-ni-a-tim <sup>16</sup> li-ki-in-nu-ma a-na b[e-e]l-ti šuku <sup>17</sup> [š]uku li-te-e[r-ru-nim] <sup>18</sup> šum-ma a-wa-tum i-dam [i-ra-aš-ši] (u. e.) <sup>19</sup> ka-ni-kam šu-a-t[i] ku-un-kam-ma] <sup>20</sup> a-na š[e-ri-ia šu-bi-lam] (le. e.) <sup>21</sup> i-na é<sup>d</sup> utu ma-ḥar šar-ri-ī[m lu-uš-ku-un]

# 106. BM 80244.

(obv.) <sup>1</sup> [a-n]a a-[b]i-i[a] ša<sup>d</sup> marduk ú-ba-al-la-tú-šu <sup>2</sup> [q]í-bí-ma <sup>3</sup> u[m-m]a e-t[e]l—KA—<sup>d</sup>na-bi-um-ma <sup>4</sup> dutu ù<sup>d</sup> marduk a[š-š]u-m[i-i]a da-ri-iš u<sub>4</sub>-mi<sup>(5)</sup> a-bi li-ba-a[l-l]i-i-tú <sup>6</sup> a-bi lu ša-lim lu ba-li-iṭ lu d[a-r]i] <sup>7</sup> [dingi]r [n]a-[š]i-ir a-bi-ia re-eš é-k[a ...] <sup>8</sup> [li]-ki-il <sup>9</sup> a-na šu-lum a-bi-ia a[š-pu-r]a-am <sup>10</sup> šu-lum a-b[i]-ia m[a]-ḫ[ar] dutu ù<sup>d</sup> marduk <sup>11</sup> lu da-ri <sup>12</sup> aš-šum ša ki-a-am ta-aš-pu-ra-am <sup>13</sup> um-ma at-ta-ma <sup>14</sup> p<sub>x</sub> x x x i-na li-ib-bu ma-tim ú-ul i-[ba-aš-si] <sup>15</sup> búr[. x ik] u a. šà x x x búr. 4 iku a. šà <sup>16</sup> x x [t]e-er-ra i-na ḫi-ri-tum<sup>ki</sup> <sup>17</sup> [x x x o] x x BA x KI <sup>18</sup> [x x x o] x-al-ma a. šà-am x x x (lo. e.) <sup>19</sup> [.....]x <sup>20</sup> [.....]x (rev.) <sup>21</sup> [... ..]x x x[...] <sup>22</sup> [x x x o]-nu-um i-na tu-x[...] <sup>23</sup> [x o]-ir-ri-[x x o o] <sup>24</sup> [x x]-ar-ku-um x x[ x x] x[...] <sup>25</sup> [i-na] er-še-et ḫi-ri-t[um]<sup>k[i]</sup> <sup>26</sup> [x o] x x

105. a) Over erasure.



submit to ... <sup>i)</sup> and <sup>21'</sup> ... let them get for me. <sup>22'</sup> Collect from them <sup>j)</sup> the barley, silver and flour, and <sup>23'</sup> ... do not grow lax! (remainder broken)

**105. BM 80082.**

<sup>1</sup> Concerning the sealed document *which* ..., <sup>2</sup> what is the reason *that* ... <sup>3</sup> you ... this sealed document? <sup>4</sup> After you have learned about my case <sup>5</sup> you will also have to write me about the sealed document! <sup>8</sup> I did not stay <sup>6</sup> because <sup>7</sup> Sin-imguranni <sup>8</sup> had entrusted <sup>7</sup> the judges <sup>8</sup> with the case, in order to obtain this tablet. <sup>9</sup> *Should he acquire* <sup>a)</sup> this sealed document *and* <sup>10</sup> should it fall into the hands of the judges, (then) <sup>11</sup> you will have done a grave thing <sup>b)</sup>! <sup>12,13</sup> Let the honorable director listen to what the judges and the votaress of Šamaš have to say and, <sup>14</sup> until I have come upstream in two days, <sup>16</sup> they should establish (the identity of) <sup>15</sup> the daughter of the owner of the utensils <sup>16</sup> and <sup>17</sup> they should return the food allowance <sup>16</sup> to its owner <sup>c)</sup>. <sup>18</sup> If someone raises objections <sup>19,20</sup> send this sealed document *under seal* to me. <sup>21</sup> (Then) I want to *submit* (*it*) to the king in the Šamaš temple.

**106. BM 80244.**

<sup>2</sup> Speak <sup>1</sup> to my father whom Marduk keeps in good health: <sup>3</sup> Thus says Etel-pī-Nabium. <sup>4,5</sup> May Šamaš and Marduk keep my father in good health forever for my sake. <sup>6</sup> May my father be well (and) healthy, (and) live forever. <sup>7,8</sup> May my father's protective deity be *favorably* disposed towards your family ... <sup>9</sup> I am writing to (inquire about) my father's well-being. <sup>10,11</sup> May my father's well-being last forever before Šamaš and Marduk. <sup>12</sup> Concerning what you wrote me, <sup>13</sup> in your words: <sup>14</sup> "... is not in the country. <sup>15</sup> ... acres of field ... 72 acres of field <sup>16</sup> ... in Īrītum ..." (eight fragmentary lines) <sup>25</sup> in the district of Īrītum <sup>26</sup> ... soldiers ... <sup>27</sup> let us rent and <sup>28</sup> till <sup>27</sup> as large a field as you are able (to handle). <sup>29</sup> ... this year to Sippar to the house *of* ... (two fragmentary lines) <sup>32</sup> they went and <sup>33</sup> seized the field.

104. i) Translation suggested by K.R. Veenhof. j) Same persons as in line 15' (probably the family, see line 7').

105. a) Restore possibly [i-le-qé-ma], suggestion K.R. Veenhof. b) Cf. AbB 1, 118:20. c) Feminine. Note the construct form *bēlti*.



aga. uš. meš ú-x x[ x ]x[...] <sup>27</sup> a. š à-am ma-la e-mu-qí-ka i nu-š[ē-š]i-ma  
<sup>28</sup> i ni-pu-uš <sup>29</sup> x x ša-at-tam a-na zimbir<sup>ki</sup> a-na é x[...] <sup>30</sup> x x x ka-ab-tu  
<sup>31</sup> [o] x x la-ma x ú-ku-le-e iš-tu x. me[š] <sup>32</sup> i[l]-li-ku-nim-[m]a <sup>33</sup> a. š à-  
 a[m] iš-ba-[t]u-ú <sup>34</sup> [x] x x x-ma [ a. š ] à-am ma-la e-mu-q[í-k]a <sup>35</sup> [i] nu-še-  
 ši-ma <sup>36</sup> a-na [r]ē-e-ši-im a-na ħi-ṭi-im la ta-x x x <sup>37</sup> x[ x ] x x nu-uš-tam-lu-ú-  
 ma x x x x <sup>38</sup> [o] x. ħi. a-ka š uku li-IZ-x x x <sup>39</sup> [.....] x x-ru MA x (u. e.  
 broken, ca. three lines lost) (le. e.) <sup>1'</sup> [.....] x KI x[ x o ] x a-mu-ur x[.....]  
<sup>2'</sup> (traces)

### 107. BM 80469.

(obv.) <sup>1</sup> [a]-na š[a-p]í-r[i-ni] <sup>2</sup> qí-bí-m[a] <sup>3</sup> um-ma ši-bu-ūt ħi-ri-t[um<sup>ki</sup>-ma]  
<sup>4</sup> d utu ù d marduk aš-šu-mi-ni da-ri-i[š u<sub>4</sub>-mi] <sup>5</sup> ša-pí-ir-ni li-ba-a[l-li-tú]  
<sup>6</sup> a-wi-lum la-ba-x x[...] <sup>7</sup> še-a-am a-na anše. ħi. a x[...] <sup>8</sup> a-na x x x [...  
 ...] <sup>9</sup> x x x x x[.....] <sup>10</sup> [x] x[ x ] x BI IR[.....] <sup>11</sup> [x x] x [x] i x[.....] (rev.  
 illegible, part of rev. not inscribed)

### 108. BM 82616.

(obv.) <sup>1</sup> a-na é. n[a]m. ti. la—x-[x o o] <sup>2</sup> qí-bí-ma <sup>3</sup> [u]m-ma  
 d marduk—ā-ia-ba-a[š-m]a <sup>4</sup> d utu ù d marduk aš-[šu-mi-ia] <sup>5</sup> li-ba-al-  
 li-t[ú-k]a <sup>6</sup> i-nu-ma i-na ezen d utu <sup>7</sup> i-na z[i]mb[i]r<sup>k</sup>[i] ni-in-na-<am>-  
 ru-ú <sup>8</sup> ki-a-x<sup>a</sup>) a-x-x <sup>9</sup> um-ma a-na-ku-ma <sup>10</sup> [x] x é ga-gi-im <sup>11</sup> [x x] x ħa-  
 ar-ti-im <sup>12</sup> [x o]-ti-ka (lo. e., as far as preserved, uninscribed) (rev.) <sup>13</sup> [lu-p]u-uš [x x  
 x x o] <sup>14</sup> x-ma a-x x kù. babbar. meš x x <sup>15</sup> ú-ul x x x x <sup>16</sup> 10 gín  
 kù. babbar x [x] x x x <sup>17</sup> x x x x x x <sup>18</sup> ša a-na x x x x x <sup>19</sup> x x x x ša-  
 ma-a[m]-ma <sup>20</sup> šu-[b]i-lam (ruling)

### 109. BM 85018.

(obv.) <sup>1</sup> a-na ra-bi-a-an g[ú] | <sup>2</sup> idig[na] <sup>3</sup> qí-bí-ma <sup>4</sup> um-ma d na-bi-  
 um—ma-lik-ma <sup>5</sup> ša é d ki-it-tum <sup>6</sup> ša a-na kù. [bab]bar šu-ud-du-nim

108. a) The sign is either AM or BI.

<sup>34</sup> ... so that <sup>35</sup> we will rent <sup>34</sup> as large a field as you are able (to handle) <sup>35</sup> and <sup>36</sup> ... do not *become responsible* for damage. <sup>37</sup> *As soon as* <sup>a)</sup> we have assigned ... and ... (remainder too fragmentary)

**107. BM 80469.**

<sup>2</sup> Speak <sup>1</sup> to our superior: <sup>3</sup> Thus say the elders of Hirītum. <sup>4,5</sup> May Šamaš and Marduk keep our superior in good health forever for our sake. <sup>6</sup> The honorable ... <sup>7</sup> has ... barley for the *donkeys* ... (remainder too fragmentary)

**108. BM 82616.**

<sup>2</sup> Speak <sup>1</sup> to Enamtila—...: <sup>3</sup> Thus says Marduk-aj-abāš. <sup>4,5</sup> May Šamaš and Marduk keep you in good health for my sake. <sup>6</sup> When <sup>7</sup> we met in Sippar <sup>6</sup> at the Šamaš festival <sup>8,9</sup> I *spoke (to you)* <sup>a)</sup> in the following terms: <sup>10</sup> ... the house of the cloister ... (lines 11-18 too fragmentary for translation) <sup>19</sup> buy ... for me and <sup>20</sup> send it to me.

**109. BM 85018.**

<sup>2</sup> Speak <sup>1</sup> to the mayor of the Tigris bank (district) <sup>a)</sup>: <sup>3</sup> Thus says Nabium-mālik. <sup>4</sup> The (man) of the Kittum temple <sup>b)</sup>, <sup>5</sup> who <sup>6</sup> will *come* <sup>c)</sup> <sup>5</sup> to collect

106. a) Read possibly [k]i-m[a] at the beginning, suggested by K.R. Veenhof.

108. a) Read possibly: ki-a-<am aq>-bi-a-am/kum-ma.

109. a) Cf. AbB 10, 67:1-2, ra-bi-a-an ra-bi-a-an ša ki-ša-di-im. b) See text 31 and note a to the translation. See also AbB 2, 30: <sup>6</sup>é <sup>d</sup>ki-it-ti-im <sup>7</sup>ša bād—tibira<sup>ki</sup> ū <sup>d</sup>i di g n a. c) The traces allow a restoration i-[l]ā-[k]am-[m]a; the -ma at the end of this form must then be regarded as a mistake.

<sup>6</sup> i-ḫ-ḫ(-ḫ) <sup>7</sup> kù. babbar š[u-a-ti] (lo. e.) <sup>8</sup> la ú-ša-ad-d[a]-l an (rev.) <sup>9</sup> kù.  
babbar a-li-im r[a]-bi-a-nu-u[m] <sup>10</sup> li-ša-ad-di-in li-id-di-in <sup>11</sup> ù ka-ni-ik-šu  
<sup>12</sup> [l]i-qé-a-am (ruling)

**110. BM 85248.**

(obv.) <sup>1</sup> a-na ka-lu-mu-um <sup>2</sup> qf-bf-ma <sup>3</sup> um-ma a-ḥu-ši-na-ma <sup>4</sup> d utu ù  
<sup>d</sup> marduk li-ba-al-li-tú-ka <sup>5</sup> i-na pa-ni-tim i-nu-ma a-na ḥi-ri-tim<sup>ki</sup> <sup>6</sup> qá-du  
erim-ia ša-ak-na-ku-ma <sup>7</sup> i-na zimbir<sup>ki</sup> it-ti-ia ta-an-nam-ru <sup>8</sup> ki-a-am aq-  
bi-kum um-ma a-na-ku-ma <sup>9</sup> i-na zimbir<sup>ki</sup> é na-ap-ṭa-ri <sup>10</sup> ú-ul i-šu <sup>1</sup> é  
am-ra-am-ma <sup>11</sup> kù. babbar lu-uš-qú-ul-ma lu-ša-am <sup>12</sup> at-ta ki-a-am ta-  
pu-la-an-ni <sup>13</sup> um-ma at-ta-a-ma am-mi-nim <sup>14</sup> kù. babbar ma-ar-šú-us-sú  
<sup>15</sup> [t]a-ša-aq-qá-al ša-pí-ir erim at-ta (lo. e.) <sup>16</sup> qá-qá-rum ni-di-tum <i>-ba-  
aš-ši-m[a] <sup>17</sup> [t]a-am-m[a]-r[ā]-am-ma qá-qá-ra-am (ta-)ša-am] (rev.) <sup>18</sup> é šu-ú  
ḫ[ x x x x o]-ā-am-ma <sup>19</sup> a-wa-tam a-na bi-it-r[i]-i-[im ...] <sup>20</sup> e-li-ia i-ṭi-ib  
ki-ma ta-aq-bi-a-am <sup>21</sup> kù. babbar aš-qú-ul-ma qá-qá-ra-am a-ša-am  
<sup>22</sup> p dumu—d il-tum ù ḥa-bil—da-du <sup>23</sup> ma-aḥ-ri-ka e-zi-im-ma saḥar.  
ḥi. a is-sú-ḥu <sup>24</sup> saḥar. ḥi. a šu-nu ma-la tam-li é ú-ul ma-šú-ú <sup>25</sup> ù 3  
gín kù. babbar e-zu-ub še á <sup>16</sup> ḥun. gá. meš <sup>26</sup> ù šuku erim ša a-  
na be-el saḥar. ḥi. a ù ra-bi-a-ni <sup>27</sup> id-di-nu-ma saḥar. ḥi. a ma-la tam-li  
é-ma <sup>28</sup> ú-ul in-na-ás-ḥu i-na-an-na (eras.) <sup>29</sup> ši-ip-rum ša-ab-ta-an-ni-ma  
erim e-mu-qá-tim <sup>30</sup> ú-ul aṭ-ru-da-kum ù še-am <sup>a</sup> <sup>31</sup> a-na á <sup>16</sup> ḥun. gá.  
meš ú-ul ú-ša-bi-lam <sup>32</sup> ki-ma ar-ti-qú erim-am a-ṭa-ar-ra-da-kum <sup>33</sup> ù še-  
am e-še-en-nam-ma ú-ša-ab-ba-la-ku (u. e.) <sup>34</sup> a-nu-um-ma 10 erim qá-du  
šuku iti. l. kam <sup>35</sup> ù ḥa-bil—da-du aṭ-ṭa-ar-ra-da-kum <sup>36</sup> 1 gín kù.  
babbar a-na be-el é <sup>b</sup> (le. e.) (first column) <sup>37</sup> ù 1 še. gur a-na šuku-ka

110. a) Here follows an erased ú-ul. b) After this line there is a line with one erased sign.



the silver, <sup>8</sup> must not collect <sup>7</sup> this silver (himself). <sup>9</sup> The mayor <sup>10</sup> should collect <sup>9</sup> the silver of the town <sup>10</sup> (and) hand (it to him), <sup>11</sup> and <sup>12</sup> take for me <sup>11</sup> a sealed document for it.

110. BM 85248. Cf. nos. 111, 114 and 115.

<sup>2</sup> Speak <sup>1</sup> to Kalūmum: <sup>3</sup> Thus says Aḫūšina. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> In the past, when <sup>6</sup> I was assigned with my men <sup>5</sup> to Ḫirītum <sup>a)</sup> <sup>6</sup> and <sup>7</sup> you met with me in Sippar, <sup>8</sup> I spoke to you in the following terms: <sup>10</sup> "I do not have <sup>9</sup> a pied-à-terre in Sippar. <sup>10</sup> Find me one house <sup>11</sup> so that I can buy (it) by paying silver". <sup>12,13</sup> You then answered me in the following manner: <sup>13</sup> "Why <sup>15</sup> should you pay <sup>14</sup> a high price in silver? <sup>b)</sup> <sup>15</sup> You are an overseer of workmen! <sup>c)</sup> <sup>16</sup> There (must) be an empty plot of land; <sup>17</sup> you should find and buy (such) a plot". <sup>18</sup> This house plot ..... <sup>d)</sup> and <sup>19</sup> I ... the matter for consideration and <sup>20</sup> it seemed good to me. Just as you told me <sup>21</sup> I paid silver and bought a plot of land. <sup>23</sup> I left <sup>22</sup> Mār-iltim and Ḫabil-dadu <sup>23</sup> with you and they started digging up earth. <sup>24</sup> (But) this earth was not enough for the terrace <sup>e)</sup> of the house, <sup>25</sup> and three shekels of silver — not counting the barley (to be paid as) wages for the hired laborers <sup>26</sup> and the food allowance for the workmen — (is) what <sup>27</sup> they <sup>f)</sup> gave <sup>26</sup> to the owner of the earth and to the mayor <sup>g)</sup> <sup>27</sup> and still not enough earth for the terrace of the house <sup>28</sup> has been dug up! Now <sup>29</sup> work keeps me busy so that <sup>30</sup> I could not dispatch <sup>29</sup> a strong work force <sup>30</sup> to you, and <sup>31</sup> I also could not send <sup>30</sup> the barley <sup>31</sup> for the wages of the hired laborers. <sup>32</sup> As soon as I am free I will dispatch workmen to you <sup>33</sup> and I will also load barley and send it to you. <sup>34</sup> Herewith <sup>35</sup> I send you (for the time being)

110. a) The translation is based on the preposition *ana*. However, a freer translation "when I was stationed with my troops in Ḫirītum" seems admissible. For *ana* GN šakānum see, for example, AbB 5, 25:3' (*ana ālim*). Cf. also text 104:4'-5' (*ana X wašābum*). b) For *maṣūtum* + suffix, see CAD s.v. *maṣu* 2b-3' and AHW s.v. *maṣūtu(m)*. The translation given here follows Frankena (AbB 2, 151:13; 6, 52:9) and makes better sense in the context than the translation "with difficulty" offered in the dictionaries. c) The combination *šāpīr šābim* is so far only attested in a Middle Babylonian letter (PBS 1/2, 53:19). d) This line can still have been part of the quotation. e) The translation follows AHW s.v. *tamliu(m)* and CAD s.v. *malū* 7i. The earth was probably used to make the groundfloor of the house level with the street. f) Probably Mār-iltim and Ḫabil-dadu, see text 111 rev. 11'-13'. g) For the *bakšiš* received by the mayor, see *ibidem*.

uš-ta-bi-la-kum <sup>38</sup> a-di erim-am ù še-am a-ṭa-ar-ra-da-kum (second column)  
<sup>39</sup> erim šu-ú saḥar. ḥi. a ma-la tam-l[i é] <sup>40</sup> šu-us-sí-iḥ be-el saḥar.  
 ḥi. [a x] <sup>41</sup> la tap-pa-ar-ra-ak-šum [x o]

### 111. BM 85313.

(obv.) <sup>1</sup> a-na ka-lu-mu-um <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma a-ḥu-ši-na-ma <sup>4</sup> d[u]tu ù  
 d[ma]rd[uk] li-ba-al-li-ṭú-ka <sup>5</sup> du-b-pa-ka ša tu-ša-bi-lam eš-me-e <sup>6</sup> du-b-pí  
 pa-nam ú-ša-ar-ši-a-am-ma <sup>7</sup> a-na be-la-nu-um uš-ta-bi-lam <sup>8</sup> at-ta ša pí-ḥa-at  
 é la-qé-a-ta <sup>9</sup> ù ki-ma pa-ag-ri-ia i-na mu-uḥ-ḥi <sup>10</sup> [e]ri]m-ia wa-aš-ba-a-ti a-  
 na a-wa-ti[m] <sup>11</sup> [am-m]i-nim pa-ni x[ x x x x o] <sup>12</sup> [.....]x ḥa-a [.....]  
 (lo. e.) <sup>13</sup> [... ..]x[.....] (two or three lines broken) (rev.) <sup>1'</sup> [x x]x ki-ma be-e[l  
 saḥar. ḥi. a] <sup>2'</sup> [i-t]a-wu-ú a-na saṅga <sup>d</sup>[u]tu <sup>3'</sup> [q]í-bi-ma li-ša-ḥi-is-sú  
 [o] <sup>4'</sup> ši-pí-ir u<sub>4</sub>. 10. kam gur<sub>7</sub> uḥ-ḥu-ur <sup>5'</sup> ki-ma gur<sub>7</sub> ag-da-am-ru  
<sup>6'</sup> ma-aḥ-ri-ka a-na-ku at-ta <sup>7'</sup> a-na saḥar. ḥi. a na-sa-ḥi-im ni-di a-ḥi-im  
<sup>8'</sup> la ta-ra-aš-ši saḥar. ḥi. a <sup>9'</sup> iš-tu ma-li tam-li é ta-at-ta-ás-ḥu <sup>10'</sup> a-n[a]  
 saḥar. ḥi. a erim-ka šú-uḥ-ḥi-ir <sup>11'</sup> šum-ma ra-bi-a-nu ú-da-ab-ba-ab-ka  
<sup>12'</sup> l[u]du. níta ḥa-bil—da-du li-ša-am-ma (u. e.) <sup>13'</sup> li-ṭe<sub>4</sub>-eḥ-ḥi-šum <sup>14'</sup> [n]i-  
 di a-ḥi-im a-na ši-ip-ri-im <sup>15'</sup> šu-pu-ši-im la ta-ra-aš-ši (le. e.) <sup>16'</sup> še-a-am  
 šuku erim ù <sup>2 urudu</sup>mar <sup>17'</sup> a-za-mi-lam-ma ú-ša-ba-la-ku

### 112. BM 85332.

(obv.) <sup>1</sup> [a-n]a be-ia qí-bí-ma <sup>2</sup> [um-m]a a-wi-[i]l—i štar-ma <sup>3</sup> [d]u]tu ù  
 d[ma]rd[uk] aš-š]u-mi-ia <sup>4</sup> [da-ri-i]š u<sub>4</sub>-m[i] l[i-b]a-al-li-ṭú-ka] <sup>5</sup> [aš-š]um

<sup>34</sup> ten workmen with the food allowance for one month, as well as Ḫabil-dadu. <sup>37</sup> I (also) send you <sup>36</sup> one shekel of silver for the 'master' of the house <sup>h)</sup> <sup>37</sup> and one kor of barley as food allowance for you. <sup>38</sup> Until I send you (more) workers and barley, <sup>40</sup> see to it <sup>39</sup> that these workers <sup>i)</sup> <sup>40</sup> dig up <sup>39</sup> enough earth for the terrace of the house. <sup>41</sup> Do not hinder <sup>40</sup> the owner of the earth in any way!

### 111. BM 85313.

<sup>2</sup> Speak <sup>1</sup> to Kalūmum: <sup>3</sup> Thus says Aḫūšīna. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> I have heard the letter <sup>a)</sup> which you sent me. <sup>6,7</sup> I have sent an explicit letter to Bēlānum. <sup>8</sup> You who have taken responsibility for the house (building) <sup>9</sup> and who, instead of myself, <sup>9,10</sup> are in charge of my workers <sup>b)</sup>, <sup>11</sup> why do you not give <sup>10</sup> the matter *proper attention* <sup>c)</sup>? (break) <sup>1'</sup> ... As soon as the owner of the earth <sup>2'</sup> has spoken, <sup>3'</sup> tell <sup>2'</sup> the priest of [Šamaš] <sup>3'</sup> to instruct him. <sup>4'</sup> Work on the silo will take another ten days <sup>d)</sup>; <sup>5'</sup> as soon as I have finished the silo, <sup>6'</sup> I will be with you. (As for) you, <sup>7',8'</sup> do not neglect the digging of the earth! <sup>9'</sup> After you have dug up enough <sup>8'</sup> earth <sup>9'</sup> for the terrace of the house <sup>10'</sup> reduce your workforce for (the excavation of) the earth. <sup>11'</sup> If the mayor harasses you, <sup>12'</sup> let Ḫabil-dadu buy one sheep and <sup>13'</sup> bring (it) to him. <sup>e)</sup> <sup>14',15'</sup> Do not procrastinate in having the work done. <sup>17'</sup> I will send you <sup>16'</sup> barley as food allowance for the workers, as well as two bronze hoes (and) a sack. <sup>f)</sup>

### 112. BM 85332.

<sup>1</sup> Speak to Beja: <sup>2</sup> Thus says Awīl-Ištar. <sup>3,4</sup> May Šamaš and Marduk keep you in good health forever for my sake. <sup>5</sup> Concerning the twenty shekels of

110. h) It is not clear who is meant here. Perhaps a (temporary) caretaker? Or perhaps the owner of another house who is being paid for services rendered. i) Probably the ones who had just been sent (line 34); šū is a mistake for šuāti.

111. a) The text has "your letter". b) Cf. AbB 11, 108:23. c) Read perhaps pa-ni-k[a la ta-na-di-in]. d) Literally: "The silo is ten days work late". Interpretation suggested by K.R. Veenhof. e) Cf. text 110:26. f) Probably to be used during the building.



20 g[ín kù. bāb]bar ù 5 gín kù. babbar <sup>6</sup> [š]q [q]á-ti-k[q] <sup>7</sup> aš-šum  
 ki-a-am ta-aš-pu-ra-am <sup>8</sup> [um]-ma at-ta-ma (lo. e.) <sup>9</sup> [x o t]a-la-ka-am (rev.)  
<sup>10</sup> [i-na q]á-t[i] a-bu-um—ki-ma—dingir <sup>11</sup> 1/3 ma. na 5 gín kù.  
 babbar <sup>12</sup> il-ti-qé <sup>13</sup> ki-ma ta-am-ḥu-ra-an-ni <sup>14</sup> 1/3 ma. na 5 gín k[ù].  
 bab[bar] <sup>(15)</sup> na <sup>4</sup> du tu <sup>16</sup> a-na a-bu-um—ki-ma—dingir <sup>17</sup> i-di-in (u. e.)  
<sup>18</sup> 12/3 ma. na 5 gín urudu <sup>(19)</sup> i-di-in (le. e.) <sup>20</sup> i[m-m]q-x [x] x x x ru  
<sup>21</sup> a-na a-bu-um—ki-ma—dingir i-di-in

### 113. BM 85335.

(obv.) <sup>1</sup> a-na i-lí—ip-pa-al-s[à]-am <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma a-pil—<sup>d</sup>i š k u r-ma  
<sup>4</sup> du tu ù <sup>d</sup>n in. tu li-[b]a-al-li-tú-ka <sup>5</sup> p du tu —ma-g[i]r <sup>6</sup> l má a-na ra-ka-  
 bi-ia <sup>8</sup> i-ip-pí-ša-am (remainder of obv. broken) (rev.) <sup>1'</sup> [x] x x[.....] <sup>2'</sup> la ta-ka-al-  
 la-šu[m]

### 114. BM 85347.

(obv.) <sup>1</sup> a-na i-pa-[.....] <sup>2</sup> qí-bí-m[a] <sup>3</sup> um-ma ka-lu-mu-u[m-ma] <sup>4</sup> a-nu-  
 um-ma du b-pa-a[m] <sup>5</sup> a-na <sup>d</sup>na-bu <sup>a)</sup> -um—x[...] <sup>6</sup> uš-ta-bi-[lam] <sup>7</sup> ša qá-ti  
 na-aš i[s-qí-im] <sup>8</sup> 1,1 š e. gur <sup>giš</sup> b án du tu [l]i-d[i]-in <sup>9</sup> šum-ma qá-ti na-  
 aš is-qí-im <sup>10</sup> la i-di-na-ku mi-im-ma <sup>11</sup> la te-le-qé (eras.) (lo. e.) <sup>12</sup> ki-ma ur-ra-

114. a) Sic.

silver, and the five shekels of silver <sup>6</sup> *at your disposal*, <sup>7,8</sup> because you wrote me in the following terms: <sup>9</sup> "Just *before you came* <sup>a)</sup> <sup>12</sup> I had received <sup>11</sup> twenty-five shekels of silver <sup>b)</sup> <sup>10</sup> from Abum-kīma-ilim". <sup>13</sup> Since <sup>c)</sup> you have received (it) from me, <sup>17</sup> give <sup>14</sup> the twenty-five shekels of silver <sup>15</sup> (according to) the weight stone of Šamaš <sup>16</sup> (back) to Abum-kīma-ilim. <sup>19</sup> Give (him also) <sup>18</sup> 105 shekels of copper. <sup>21</sup> Give Abum-kīma-ilim <sup>20</sup> .....

113. BM 85335.

<sup>2</sup> Speak <sup>1</sup> to Ilī-ippalsam: <sup>3</sup> Thus says Apil-Adad. <sup>4</sup> May Šamaš and Nintu keep you in good health. <sup>5</sup> Šamaš-māgir <sup>7</sup> will construct <sup>6</sup> one boat so that I can embark. (break) <sup>1'</sup> Do not deny (it) to him.

114. BM 85347. Cf. no. 110.

<sup>2</sup> Speak <sup>1</sup> to Ipa-... <sup>a)</sup>: <sup>3</sup> Thus says Kalūmum. <sup>4,6</sup> I have now sent <sup>4</sup> a letter <sup>5</sup> to Nabūm-... <sup>8</sup> He should give 36 seah of barley (measured) with the seah of Šamaš <sup>7</sup> *of the share of the one who brings the allotment* <sup>b)</sup>. <sup>9</sup> If <sup>10</sup> he does not give you <sup>9</sup> *the share of the one who brings the allotment* <sup>b)</sup>, <sup>11</sup> do not take

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112. a) Reading [la-ma t]a-la-ka-am. Other possible restorations are: [at/ta-t]a-la-ka-am, "I/You will leave", [la(-a) t]a-la-ka-am, "You should not come". These, however, do not seem to fit the context better than the restoration proposed here. b) Obviously the total of the amounts mentioned in line 5. Perhaps the money was received as a loan. c) For this meaning of kīma, see Stola, WZKM 63/64, 1972, 97f. Since the subordinate clause has a preterite and the main clause an imperative, kīma cannot mean "as soon as"; if it had, the subordinate clause would have contained a perfect, see Stola, *ibid.*, 75f.

114. a) Possibly i-pa-[le-šu], cf. AbB 10, 25:6 or i-pa-[li-is], cf. AbB 12, 131:12. b) The combination nāš(i) isqim, literally: "the one who carries the lot", is not yet attested. The meaning of isqum is not clear from the context. For the various meanings ("lot, allotted share, income"), see CAD s.v. isqu A, and AHW s.v. isqu(m) 1 and 2 ("Anteil"). For nāš instead of nāši, see GAG §64i.

am a-wa-tam<sup>13</sup> e-li-ka la ra-ši-im<sup>(14)</sup> e-pu-uš (rev.)<sup>15</sup> ur-ra-am ki-a-am<sup>16</sup> i-qá-bi-kum<sup>17</sup> um-ma šu-ú-ma<sup>18</sup> sa-na-qum-ma<sup>19</sup> ú-ul òs-ni-qá-am<sup>20</sup> a-wa-tam e-li-ka i-ra-ši<sup>21</sup> ta-ta-ḫi-i[d]-l ma<sup>22</sup> pa-nu-šu ú-ul ku-tu-x[o]<sup>23</sup> a-na še-er sin—e-[ri-ba-am]<sup>24</sup> a-li-ik- (eras.)<sup>b)</sup> [ma]<sup>25</sup> šu-mi zu-ku-u[r]-šu[m-ma]<sup>26</sup> it-ti-šu su-li-i[m]<sup>27</sup> aš-šum sin—i-din-nam dumu dingir—x[...] <sup>28</sup> ša ta-aš-pu-ra-am<sup>29</sup> i[š]-tu i-na-a[n]-n[a u<sub>4</sub>. x. ka m] (le. e.)<sup>30</sup> ma-aḫ-ri-ka a-na-ku<sup>31</sup> a-di a-la-kam du-bu-ub-šu la ta-ma-l ḫi

# 115. BM 85455.

(obv.) 1' x x[.....] 2' du b-pí a-na p<sub>x</sub> x[.....] 3' uš-ta-bi-lam du b-pa-am šu-a-[t]i 4' p<sub>ḫa</sub>-bil—da-du li-ṭe-ḫi 5' 1,0 še. gur a-na ku-ru-ma-ti-ka 6' p<sub>ḫa</sub>-bil—da-du-um uš-ta-bi-la-kum 7' it-ti še-e ša-ni-im 8' p<sub>du</sub> mu—dil-tim i-il-la-kam 9' am-mi-ni a-na šu-pu-ši-im (lo. e.) 10' ni-di a-ḫi-im ti-šu (rev.) 11' a-na erim-im ša it-ti 12' p<sub>ḫa</sub>-bil—da-du il-li-kam 13' a-na ši-ip-ri-im šu-pu-ši-im 14' ni-di a-ḫi-im la ta-ra-aš-ši 15' u<sub>4</sub>-ma-ka-li-a-am i-na mu-uḫ-ḫi-šu-nu 16' i-zi-iz (eras.) saḫ ar. ḫi. a 17' ma-aḫ-ru-tim ù wa-ar-ku-tim 18' i-na giš tukul ša dutu a-ma-ḫa-ar-ka 19' [o] x x-ar-šu-nu u<sub>4</sub>-ma-ka-li-am (remainder of rev. broken) (le. e.) 1'' [...] x saḫ ar. ḫi. a iš-tu ú-ša-li 2'' [...] mi]-ši-il erim saḫ ar. ḫi. a 3'' [...] x ú-ša-ar-ka-ab

114. b) Possibly an erased MA.



<sup>10</sup> anything. <sup>14</sup> Act <sup>12</sup> in such a way that <sup>12,13</sup> he will have no case against you *tomorrow*. <sup>c)</sup> <sup>16</sup> Would he speak to you <sup>15</sup> *tomorrow* <sup>c)</sup> <sup>15,17</sup> in the following terms: <sup>18,19</sup> "He <sup>d)</sup> has definitely not arrived", <sup>20</sup> (then) he will have a case against you. <sup>21</sup> Take good care that <sup>22</sup> his face would not be ... <sup>e)</sup>, <sup>24</sup> (and) go <sup>23</sup> to Sin-eribam <sup>24</sup> and <sup>25</sup> remind him of me. <sup>26</sup> Become reconciled to him. <sup>27</sup> Concerning Sin-iddinam son of Ilum-... <sup>28</sup> about whom you wrote me, <sup>29</sup> ... days from now <sup>30</sup> I will be with you. <sup>31</sup> Until I come, do not *desist from* complaining to him. <sup>f)</sup>

**115.** BM 85455. Cf. no. 110.

<sup>3'</sup> I sent <sup>2'</sup> my letter to ... <sup>4'</sup> Ḫabil-dadu should bring this letter. <sup>6'</sup> I have just sent Ḫabil-dadum to you <sup>5'</sup> with one kor of barley as food allowance for you. <sup>a)</sup> <sup>8'</sup> Mār-iltim wil come <sup>7'</sup> with the other barley. <sup>b)</sup> <sup>9'</sup> Why <sup>10'</sup> are you procrastinating <sup>9'</sup> in having (the work) done? <sup>c)</sup> <sup>14'</sup> Do not procrastinate <sup>13'</sup> in having <sup>11'</sup> the workers who <sup>12'</sup> have come <sup>11'</sup> with <sup>12'</sup> Ḫabil-dadu <sup>13'</sup> do the work. <sup>15',16'</sup> Supervise them all day. <sup>d)</sup> <sup>18'</sup> I will accept from you <sup>17'</sup> (both) the earlier and the later <sup>16'</sup> earth <sup>e)</sup> <sup>18'</sup> in the presence of the symbol of Šamaš. <sup>19'</sup> Their *work assignment* <sup>f)</sup> for a single day ... (break) <sup>1''</sup> ... earth from the alluvial field <sup>2''</sup> ... half of the workers the earth <sup>3''</sup> ... I/he will send by boat.

**114. c)** The text has IB-ra-am in lines 12 and 15. I propose to read ur-ra-am in both cases for the following reasons: a) a personal name Ibram is unattested and one would expect a 'personenkeil' at the beginning of line 15; b) the word ibrum, "friend" requires a nominative in both contexts; c) the beginning of the first sign is identical to the beginning of UR in line 25. That the person will come the next day may have something to do with the sending of the letter to Nabûm-... (lines 4-6). **d)** Presumably the nāš isqim. **e)** It is tempting to read ku-tu-mu<sup>i</sup> in view of AbB 7, 36:5. However, the last sign is certainly not MU, it looks more like MA or KU. After this sign the heads of two horizontals are visible. Note that the sentence has ūl instead of the expected lā. **f)** The translation is based on an emendation tu<sup>i</sup>-ma-ḫi. For dubbubšu, cf. AbB 10, 13:18 and AbB 12, 13:12.

**115. a)** Cf. text 110:37. **b)** Possibly the barley mentioned in text 110:38. See also text 111:16'. **c)** Cf. text 111:14'-15'. **d)** Cf. text 111:9-10. **e)** What 'earlier' and 'later' refer to is not clear to me. See perhaps text 110:23f. **f)** [i]š-[k]a-ar-šu-nu, suggested by K.R. Veenhof.

## 116. BM 86007.

(obv.) <sup>1</sup> a-na bé-li-i qí-bí-ma <sup>2</sup> um-ma <sup>d</sup>EN.ZU—ú-ba-li-is-sú-ma <sup>3</sup> <sup>d</sup>utu ù <sup>d</sup>mar.tu aš-šum-ia da-ri-iš u<sub>4</sub>-mi <sup>4</sup> li-ba-al-li-tù-ka <sup>5</sup> a-wa-ti-ia gi-me-er-ši-na <sup>6</sup> iš-tu u<sub>4</sub>. 5. kam maḥ-ri-ka <sup>7</sup> ṭe<sub>4</sub>-mi ga-[a]m-ra-am aš-ku-un <sup>8</sup> ki-ma ti-du-ú iš-tu mu. 3. kam <sup>9</sup> ki-ma ḫ[.....]ḫ ḫ ḫ[...]<sup>10</sup> a-na é <sup>d</sup>marḍuk—AM.PI al-li-kam-ma <sup>11</sup> um-ma a-na-ku-ma a-na UD.UNU<sup>ki</sup>-ma <sup>12</sup> l[ṽ]-ṽ[l]-li-ik-ma <sup>13</sup> ṭe<sub>4</sub>-mi lu-ud-di-iš-šum <sup>14</sup> ši-pi im-ta-[r]a-aš-ma <sup>15</sup> [x]ḫ[.....]ḫ-ti (remainder of obv. broken) (rev.) (three lines illegible) <sup>4'</sup> x x x x x x-ma <sup>5'</sup> [x] x x x x x-e <sup>6'</sup> [x x] x x x x x-du-ma <sup>7'</sup> [.....] id-di-nu-kum (three lines illegible) <sup>11'</sup> x AM x x x x x-ba-am <sup>12'</sup> l[a-q]é-a-ku <sup>13'</sup> ù a-x x x x x-tu[m] <sup>14'</sup> ę-li-ia i-ba-aš-ši

## 117. BM 86019.

(obv.) <sup>1</sup> a-na é—ra-bi <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma é-a—an—KA-šu-ma <sup>4</sup> <sup>d</sup>utu ù <sup>d</sup>marḍuk li-ba-al-li-tù-k[a] <sup>5</sup> aš-šum ša a-na šu-ul-mi-ia <sup>6</sup> ta-aš-pu-ra-am <sup>7</sup> ša-pa-ar-ka an-ni-a-am <sup>8</sup> <sup>d</sup>marḍuk li-ra-am <sup>9</sup> aš-šum x ú-ul ta-aš-pu-ra-am-m[a] (lo. e.) <sup>10</sup> a-na be-lí-ia <sup>11</sup> ú-ul aq-bi (rev.) <sup>12</sup> ḫ ḫ[.....] (remainder of rev. broken, le. e. not inscribed)

## 118. BM 86031. Larsa script.

(obv.) <sup>1</sup> a-na <sup>d</sup>utu—a-bi <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>utu—ra-bi-ma <sup>4</sup> <sup>d</sup>utu ù <sup>d</sup>nin.m[a]r <sup>5</sup> li-ba-al-li-tù-ú-ka <sup>6</sup> ki-i-ma a-li-ka-am <sup>7</sup> bé-ri-a-ku <sup>8</sup> ši-ip-ra-am ú-ul e-pu-uš-ma <sup>9</sup> ú-ul ú-ši-li-a-ma <sup>10</sup> ú-ul a-ka-al <sup>11</sup> ki-i ta-aq-bi-a-am (lo. e.) <sup>12</sup> [u]m-ma a[t-ta-ma] <sup>13</sup> [a. š] à-am i-ḫ[i-id] (rev.) <sup>14</sup> a. š à-am ša p[g]i-m[il—<sup>d</sup>...] <sup>15</sup> i-zi-ba-ak-ku <sup>16</sup> a-la-ka-am ú-ul i-le-i- | ma <sup>17</sup> ú-ul a-la-k[a]-ku

## 116. BM 86007.

<sup>1</sup> Speak to Bēlī <sup>a)</sup>; <sup>2</sup> Thus says Sin-uballissu. <sup>4</sup> May <sup>3</sup> Šamaš and Amurru  
<sup>4</sup> keep you in good health <sup>3</sup> forever for my sake. <sup>5</sup> (With regard to) the  
 expenses of my affairs <sup>b)</sup> <sup>7</sup> I submitted my full report <sup>6</sup> to you five days ago.  
<sup>8</sup> As you know, three years ago <sup>9</sup> when ..... <sup>10</sup> I came to the house of  
 Marduk-... <sup>c)</sup>, <sup>11</sup> this (is what) I (said): <sup>12</sup> "I want to go <sup>11</sup> to Larsa <sup>13</sup> to give  
 him <sup>d)</sup> my report", <sup>14</sup> (but) my foot became sick and (so) <sup>15</sup> ... (break) (reverse  
 1'-11' too broken for translation) ... <sup>12'</sup> I have received, <sup>13'</sup> and ..... <sup>14'</sup> I owe.

## 117. BM 86019.

<sup>2</sup> Speak <sup>1</sup> to Bītum-rabi: <sup>3</sup> Thus says Ea-annum-pīšu <sup>a)</sup>. <sup>4</sup> May Šamaš and  
 Marduk keep you in good health. <sup>5,6</sup> As to the fact that you wrote me (to  
 inquire about) my well-being: <sup>8</sup> may Marduk be pleased with <sup>7</sup> this message  
 of yours! <sup>b)</sup> <sup>9</sup> You did not write me about the ... <sup>c)</sup> and (therefore) <sup>11</sup> I did not  
 speak <sup>10</sup> to my lord. (remainder broken)

## 118. BM 86031.

<sup>2</sup> Speak <sup>1</sup> to Šamaš-abī: <sup>3</sup> Thus says Šamaš-rabi. <sup>5,6</sup> May Šamaš and  
 Ninmar keep you in good health. <sup>6</sup> When I came <sup>7</sup> I was hungry, <sup>8</sup> I did not  
 do any work and <sup>9</sup> I did not *produce* <sup>a)</sup> (anything) for myself, <sup>10</sup> I have  
 nothing to eat! <sup>11</sup> How could you speak to me <sup>12</sup> in the following manner:  
<sup>13</sup> "Take good care of the field". <sup>15</sup> I <sup>b)</sup> left <sup>14</sup> the field of *Gimil*-... <sup>15</sup> to you,

116. a) Cf. AbB 9, 26:1. b) Or: "my affairs (and) their expenses". c) K.R. Veenhof suggests <sup>d</sup> m a r d u k — g ú . g a l !. The last sign can also be read mar. d) Probably the addressee of this letter.

117. a) For similar names, see Stamm, *Namengebung* 233f. b) Cf. AbB 3, 42:7f. and 10, 159:16f. Interpretation suggested by K.R. Veenhof. c) Possibly *sí g*, "wool".

118. a) *šipram* could still be the object of *ušēliam*, which combination, however, is as yet unattested. I have therefore translated the form as if the produce of the field (line 13) is meant. b) A first person has been assumed here on account of *allakakku* in line 17.



<sup>18</sup> a-nu-um-ma Pli-pí-it—i š tar <sup>19</sup> aṭ-ṭar-da-ku-um <sup>20</sup> 7,3.2 gur še i-na  
me-š[ē]-qí <sup>21</sup> ù sú-ti-ia mu-da-am-ma <sup>22</sup> id-na-šu-um-ma <sup>23</sup> li-ib-lam <sup>24</sup> al-ka-  
am- (eras.) ma <sup>25</sup> ku-up-ra-am *bu-qa-ma* <sup>26</sup> 0,0.3.2 síla [š]e. gi š. ì (u. e.)  
<sup>27</sup> id-<na>-ni-iš-šu (ruling)

# 119. BM 86032.

(obv.) <sup>1</sup> a-na ša-pí-ri-ia <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup> nanna-tum-ma <sup>4</sup> d u t u ù  
<sup>d</sup> marduk aš-šu-mi-ia da-ri-iš u <sub>4</sub> -mi <sup>5</sup> ša-[p]í-r[i] li-b[a]-al-li-ṭú <sup>6</sup> aš-šu[m]  
a. š à g ú. u n ša a-na-ku <sup>7</sup> ù <sup>d</sup> na-bi-um—ma-lik ni-zu-zu <sup>8</sup> <sup>p</sup> na-bi-um—ma-  
lik i-[n]a q. š q-lim <sup>9</sup> ù me-e x ú-da-a[r]-r[i]-s[a]-an-ni-ma <sup>10</sup> ù <sup>p</sup> dEN.ZU—i-  
dín-n[a]m [G]AL.ZU.UNKEN.NA <sup>11</sup> q-[w]í-lum ē x x x a-na x x x [...] <sup>12</sup> [...  
...] x-ma (remainder of obv. broken) (rev.) <sup>1'</sup> a-[n]a m[a]-b[ar] ..... <sup>2'</sup> it-ta-q[*l*-  
*kam*] <sup>3'</sup> ki-ma ša-pí-ri [i-du-ú] <sup>4'</sup> pí-ḥa-as-sú an-ni-ki-a-[a]m <sup>5'</sup> na-di-a-at-ti  
<sup>6'</sup> ša-pí-ri i-ša-ri-iš <sup>7'</sup> li-pu-la-aš-šu-ma <sup>8'</sup> ar-ḥi-iš li-iṭ-ru-da-aš-šu (ruling)

# 120. BM 86046.

(obv.) <sup>1</sup> a-na <sup>d</sup> EN.ZU—ú-sé-el-l[i] <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup> ingir-šu—ib-ni-  
šu-ma <sup>4</sup> d u t u li-ba-al-li-iṭ-k[a] <sup>5</sup> aš-šum še-e-im ša ta-aš-pu-ra-am <sup>6</sup> ki-i-ma  
te-eš-mu-ú <sup>7</sup> iš-tu ni-il-li-kam <sup>8</sup> a-aḥ-ḥi a-bi-ia <sup>9</sup> lu-uḥ-ḥu-šu-ni-a-ti (rev.) <sup>10</sup> aš-  
šum še-e-im ša t[a-aš]-pu-[r]q-q[m] <sup>11</sup> še-a-am šu-a-ti <sup>12</sup> a-na <sup>d</sup> u t u —li-wi-  
ir <sup>13</sup> ni-im-ta-da-ad-ma <sup>14</sup> šum-ma di-gi-il-ka <sup>15</sup> i-na še-e-im ša i-na <sup>16</sup> uruza-  
ku-rum ni-zu-zu <sup>17</sup> ṭe<sub>4</sub>-em-ka šu-up-ra-am-ma <sup>18</sup> še-a-am ša x x [...] <sup>19</sup> lu-  
ša-b[i]-la-kum]

<sup>16</sup> I <sup>b</sup>) am unable to go <sup>c</sup>) (now) so <sup>17</sup> I will (also) not come to you. <sup>18,19</sup> Herewith I send you Lipit-Ištar. <sup>21</sup> Measure for me <sup>20</sup> 230 seah of barley (measured) with a strickle <sup>21</sup> and (with) my seah, and <sup>22</sup> give it to him <sup>23</sup> so that he will bring (it) to me. <sup>24</sup> Come and <sup>27</sup> give <sup>d</sup>) him <sup>25</sup> bitumen, a *lamb* <sup>e</sup>), <sup>26</sup> (and) thirty-two liters of sesame.

# 119. BM 86032.

<sup>2</sup> Speak <sup>1</sup> to my superior: <sup>3</sup> Thus says Nannatum. <sup>4,5</sup> May Šamaš and Marduk keep my superior in good health forever for my sake. <sup>6</sup> Concerning the tax field which <sup>7</sup> Nabium-mālik and <sup>6</sup> I <sup>7</sup> divided, <sup>8</sup> Nabium-mālik <sup>9</sup> has taken <sup>8</sup> the field <sup>9</sup> and the water from me by intimidation, and <sup>10</sup> Sin-iddinam, the head of the assembly <sup>a</sup>), ... (break) ... <sup>2'</sup> has come <sup>1'</sup> to ... <sup>3'</sup> As my superior knows, <sup>4'</sup> his duties here <sup>5'</sup> have been neglected <sup>b</sup>), <sup>6'</sup> My superior <sup>7'</sup> should pay him <sup>6'</sup> what is due him <sup>7'</sup> and <sup>8'</sup> send him here quickly.

# 120. BM 86046.

<sup>2</sup> Speak <sup>1</sup> to Sin-uselli: <sup>3</sup> Thus says Ilšu-ibnišu. <sup>4</sup> May Šamaš keep you in good health. <sup>5</sup> Concerning the barley about which you wrote me: <sup>6</sup> as you have heard <sup>8</sup> my father's brothers <sup>a</sup>) <sup>9</sup> have been *bothering* <sup>b</sup>) us <sup>7</sup> ever since we came (here). <sup>10</sup> Concerning the barley about which *you wrote me*: <sup>13</sup> we have just measured out <sup>11</sup> this barley <sup>12</sup> to Šamaš-liwwir <sup>13</sup> but, <sup>14</sup> if you so desire, <sup>17</sup> send me your instruction and (then) <sup>19</sup> I will send you <sup>18</sup> the barley which ... <sup>15</sup> from the barley which <sup>16</sup> we divided <sup>15</sup> in <sup>16</sup> Zakurum.

118. c) Theoretically it would be possible to translate: "I am unable to perform the ilku-service on the field which *Gimil*... left with you" (cf. CAD s.v. alāku 4a-1', eqlu c). However, the combination of eqlum and alākum, which is attested a few times in Middle Assyrian, is now translated differently, see Aynard and Durand, *Assur* 3/1, 1980, 9f. The Old Babylonian references (for which see Stol, *OB History* 100) were dismissed by Aynard and Durand, *ibid.* d) Either read id-<na>-ni-iš-šu (plural) or idnaššum!, see line 22. e) Highly doubtful.

119. a) For the GAL.ZU.UNKEN.NA = rab puḫri, see Yoffee, *BiMes* 5, 81f. and Charpin, *Le clergé d'Ur*, 236. b) I-mode, see Kraus, *Symbolae Böhl* 253f., nos. 2, 11, 12; see also 258. For parallels to this phrase, see CAD s.v. nadû v. 1c-4'.

120. a) For aḫḫī abija as nominative, see text 104:3', 8'. b) Tentatively derived from la<sup>2</sup>āšu, see CAD and AHW s.v., for which a meaning similar to the one required here has to be assumed (see *ibid.*, s.v. la<sup>2</sup>šu).

## 121. BM 86060.

(obv.) <sup>1</sup> a-n[a b]e-lf-[i]a <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>EN.ZU—ia-t[u]-ma <sup>4</sup> a-wa-tam  
ša la x x x <sup>a)</sup> <sup>5</sup> a-ša-p[a-r]a-kum <sup>6</sup> a-wa-a[t] a-wi-li-im <sup>7</sup> hu-uB-x a. š d-im  
<sup>8</sup> um-ma šar-ru-um-ma (lo. e.) <sup>9</sup> a-na-ku i-x | x x (rev.) <sup>10</sup> a-wi-la-am <sup>11</sup> ša i-na  
qá-tim <sup>12</sup> ša-ab-tu-ú <sup>13</sup> ù NI TI IZ <sup>14</sup> šú-ḥa-ra-am x x x <sup>b)</sup> <sup>15</sup> šu-ri-a-am <sup>16</sup> i-du-  
ku-ú-šu <sup>17</sup> a-pu-tum <sup>18</sup> ma-ru ši-ri-i[m] (u. e.) <sup>19</sup> ša A GA L[I o] <sup>20</sup> wa-aš-bu-ú  
(le. e.) <sup>21</sup> a-al-ka ša-li-im <sup>22</sup> um-ma at-ta-ma am-x [o]

## 122. BM 86277.

(obv.) <sup>1</sup> a-[n]a <sup>d</sup>marduk—na-ši-ir ugula dam. gār <sup>2</sup> [o] ù di. ku<sub>5</sub>.  
meš zimbir<sup>ki</sup>—am-na-nu-um <sup>3</sup> [qf]-bí-ma <sup>4</sup> [um-ma t]a-ri-ba-tum-ma <sup>5</sup> [x  
x x o] x <sup>a)</sup> PA.PA ša erim a-wi-lum x[...] <sup>6</sup> [ki-a-am iq-b]i-a-am um-ma šu-  
ma <sup>7</sup> [<sup>d</sup>marduk—na]-ši-ir ugula dam. gār <sup>8</sup> [o o ù di. ku<sub>5</sub>]. meš  
zimbir<sup>ki</sup>—am-na-nu <sup>9</sup> [dub <sup>d</sup>...—na-d]i-in—šu-mi sipa áb. gud.  
ḥi. a <sup>10</sup> [ù dub .....]-nu sipa ug. udu. ḥi. a <sup>11</sup> [o o ú-ù] ik-nu-ku-ni-  
in-ni-ma <sup>12</sup> [dub-pl] m[a-a]ḥ-ru-t[i]m <sup>13</sup> [.....]x x rá. gab kī-ma ú-[...]  
<sup>14</sup> [.....]x it-te-x[...] <sup>15</sup> [ki-a-am iq-b]i-a-a[m ...] (remainder of obv. broken)  
(rev.) <sup>1'</sup> [a-na be-l]í-ia ú-ul A[D] x[...] <sup>2'</sup> a-wa-tum ši-i ki-i ep-še-et [o] <sup>3'</sup> te<sub>4</sub>-  
ma-am <sup>4'</sup> pa-nam šu-ur-ši-a-nim-ma <sup>5'</sup> a-na be-lí-ia lu-uq-bi (ruling)

## 123. BM 86283.

(obv.) <sup>1'</sup> [.....]x <sup>2'</sup> [ki-a-am i]q-bi-a-am um-ma š[u]-ma <sup>3'</sup> [aš-  
šum udu š] ṽ. gi. na ša i-na iti. l. kam <sup>4'</sup> [š]a [a-na] é an-nu-ni-tum

121. a) The last four signs can possibly be read as LA KU/MA TA/ŠA ŠU. b) The signs could be RU/Ū É Ū. Read possibly ù é-sú?

122. a) Possibly [š]a.



## 121. BM 86060.

<sup>2</sup> Speak <sup>1</sup> to my lord: <sup>3</sup> Thus says Sinjatūm <sup>a)</sup>. <sup>5</sup> I will send you <sup>4</sup> word concerning ... <sup>b)</sup>. <sup>6</sup> (As to) the matter concerning the gentleman <sup>7</sup> ..... <sup>c)</sup>, <sup>8</sup> this (is what) the king (said): <sup>9</sup> "I myself ... <sup>15</sup> Send me <sup>10</sup> the gentleman <sup>11</sup> in (whose) possession <sup>d)</sup> it/he was seized, <sup>13</sup> as well as ... <sup>14</sup> the servant ...". <sup>16</sup> They will put him to death. <sup>e)</sup> <sup>17</sup> Please! <sup>18</sup> They are family <sup>f)</sup>, <sup>19</sup> who <sup>20</sup> live <sup>19</sup> ... <sup>g)</sup>. <sup>21</sup> Your town is well. <sup>22</sup> This (is what) you (said): "...".

## 122. BM 86277.

<sup>3</sup> Speak <sup>1</sup> to Marduk-nāšir the overseer of the merchants <sup>a)</sup> <sup>2</sup> and the judges of Sippar-Amnānum: <sup>4</sup> Thus says Tarībatum <sup>b)</sup>. <sup>5</sup> To ..., the captain of the troops, the honorable ... <sup>6</sup> spoke in the following terms: <sup>7</sup> "Marduk-nāšir the overseer of the merchants <sup>8</sup> and the judges of Sippar-Amnānu <sup>11</sup> have not sealed for me <sup>c)</sup> <sup>9</sup> [the document concerning] ...-nādin-šumi the cattle herder <sup>10</sup> [and the document concerning] ...nu the shepherd, <sup>11</sup> but <sup>12</sup> the previous <sup>d)</sup> documents ... <sup>13</sup> ... the 'rider' ... <sup>14</sup> .....". <sup>15</sup> This (is what) he told me ... (break) ... <sup>1'</sup> I will not leave for <sup>e)</sup> my lord. <sup>2'</sup> How did this thing come about? <sup>4'</sup> Send <sup>f)</sup> me an explicit <sup>3'</sup> report and (then) <sup>5'</sup> I will talk to my lord.

123. BM 86283. <sup>a)</sup>

<sup>1'</sup> ..... <sup>2'</sup> spoke to me in the following terms: <sup>3'</sup> "Concerning the regular sheep offerings <sup>b)</sup> which (are due) each month <sup>c)</sup> (and) <sup>4'</sup> which (are) for the

121. a) For this name, compare AbB 7, 66:1. b) Perhaps a personal name. c) The third sign can be TA or ŠA. A connection with eqlum ḥupum seems unlikely, cf. CAD s.v. ḥupū A, AHw s.v. ḥupum II. d) Dubious. One expects i-na qā-ti-šu. Perhaps one should translate: "who was caught red-handed". I can find no parallels for ina qātim šabit. e) The line possibly still belongs with the quotation. f) Literally "sons of the flesh". The expression is so far not attested and the interpretation remains dubious. K.R. Veenhof suggests: "there are relatives who live ...". g) Read perhaps a- <<GA>>-l[i], "(who live in) my town". Highly dubious.

122. a) Marduk-nāšir was overseer of the merchants at Sippar at the time of Abi-ešuh, see Harris, Ancient Sippar 75f., and below, no. 139. b) For Tarībatum, see AbB 2, 72:3 and possibly AbB 10, 179:16 (both Abi-ešuh). c) -ni-in-ni-ma is a mistake for -nim-ma. d) Accusative. e) Read possibly a[t]-t[ā]-la-ak. f) Plural.

123. a) The letter was probably sent by a king of Babylon. b) See AbB 9, 52 note c to the translation. c) Compare line 6': warḥiṣam.

5' n[e]-me-[e]t-ti <sup>1</sup>[úx x] x x x <sup>6</sup>ša wa-[a]r-ḫi-ša-a[m a-na] é an-nu-ni-tum  
 7' i-na-ad-d[i-nu] <sup>8</sup>iš-tu <sup>iti</sup>du<sub>6</sub>. kù u[du šu. gi. na] <sup>9</sup>ú-ul i-na-a[d-d]i-  
 n[u o] <sup>10</sup>udu [š]u. g[i. na a-na é an-nu-ni-tum] (lo. e.) <sup>11</sup>ú-ul i-il-lā-  
 [ku-nim] <sup>12</sup>[k]i-a-am [i]q-b[i-a]-a[m] (rev.) <sup>13</sup>p<sup>d</sup>EN.ZU—la-ma-sà-šu  
 agrig <sup>14</sup>aṭ-ṭar-dam <sup>15</sup>ki-ma [i]s-sà-an-qá-ak-ku-nu-š[i-im] <sup>16</sup>a-wi-le-e  
 [š]a udu šu. gi. [na] <sup>17</sup>ne-me-et-t[ā]-šu-nu <sup>18</sup>a-na é an-nu-ni-tum la  
 id-[d]i-n[u] <sup>19</sup>i-na é an-nu-ni-tum <sup>20</sup>[b]i-ir-ra-a-ma <sup>21</sup>[a-na k]á.  
 dingir. ra<sup>ki</sup> <sup>22</sup>[tú-ur-da-n]i-iš-šu-nu-ti (remainder broken, le. e. not inscribed)

## 124. BM 86403.

(obv.) <sup>1</sup>du tu ù [d marduk aš-šu-mi-ia da-ri-iš u<sub>4</sub>-mi] (<sup>2</sup>) a-b[i ka-ta li-  
 ba-al-li-tú] <sup>3</sup>a-bi lu [ša-li-im lu ba-li-it] <sup>4</sup>[l]u da-ri <sup>5</sup>[dingir n]a-ši-i[r a-  
 bi-i]a re-eš da-mi-iq-ti-šu <sup>6</sup>[li]-[k]i-il <sup>7</sup>[a-na šu]-l[um] a-b[i-ia aš]-pu-ra-am  
<sup>8</sup>[šu-lum a-bi-ia ma-ḫar] du tu ù d marduk <sup>9</sup>[lu da]-ri <sup>10</sup>[aš-šum .....]  
 x x [...] <sup>11</sup>[š]a i-na é [.....]x <sup>12</sup>[aš]-pu-ra-[a]m <sup>13</sup>[še]-am šu-a-ti it-ti  
 du tu—na-ši-ir PA DAM. meš <sup>14</sup>[a-na]-ku ú-še-ši-i ù LÚ KA x MI <sup>15</sup>[a-na]  
 erim. meš al-li-ik <sup>16</sup>[ki-m]a erim. meš aṭ-ru-du x x[...] (lo. e.) <sup>17</sup>[x]-at  
 é. gal aš-šum gud. ḫi. a (rev.) <sup>18</sup>[.....]x[...] <sup>19</sup>[x x] TA/ŠA [x x x  
 o] [x] <sup>20</sup>[x x-i]a ip-pa-ri-i[s]-ma <sup>21</sup>[x x e] rim-ia la wa-aš-bu-ú <sup>22</sup>[x x x  
 o] x x-ú qá-as-su ú-bi-il-ma <sup>23</sup>[x x x x o] x ú-še-lu-ú <sup>24</sup>[x x x x x] i-pu-uš  
<sup>25</sup>[x x] x [.....]x-rā ma-aḫ-ri-ka <sup>26</sup>[x o]-li-[x o] <sup>27</sup>[ki-a-a]m iq-bi-a-am  
 um-ma [šu-ú-ma] <sup>28</sup>[x x P]A DAM. me [š]-ma ki-ma pa-al-ḫi-i[m]-m[a]

temple of Annunītum, 5' (and are) the impost of the ...s, 6' who 7' have to deliver 6' each month to the temple of Annunītum: 8' since Tašrītu 9' they no longer deliver 8' the regular sheep offerings, 10' (and as a consequence) regular sheep offerings 11' no longer come 10' to the temple of Annunītum". 12' This (is what) he told me. 14' I (herewith) send you 13' Sin-lamassašu the steward. 15' As soon as he reaches you d), 20' convict d) 16' the men who 18' have not delivered 16' the regular sheep offerings 18' to the Annunītum temple 17' (which are) their impost 19' in (that very) Annunītum temple, 20' and 22' send them on 21' to Babylon.

#### 124. BM 86403.

1'.2' May Šamaš and Marduk keep you, my father, in good health forever for my sake. 3' May my father be well (and) healthy, 4' (and) live forever. 5'.6' May my father's protective deity be favorably disposed towards my father. 7' I am writing to (inquire about) my father's well-being. 8'.9' May my father's well-being last forever before Šamaš and Marduk. 12' I have written 10' concerning the barley a) 11' which is in the house of ... 14' I myself have dispatched 13' this barley with Šamaš-nāšir the overseer of the ... b) and your man ... 15' I left for the workers. c) 16' As soon as I had sent the workers ... 17' ... of the palace because of the oxen ... (two lines broken) 20' my ... was cut off and 21' since my workers are not around 22' ... handled (four fragmentary lines) 27' He spoke to me in the following terms: 28' I am d) the overseer of the ... b), as one who fears 29' I will constantly send e) you ...

123. d) Plural.

124. a) Compare line 13'. b) Both in this line and in line 28' the text has *ugula dam meš*. No 'overseer of the consorts', however, is attested. Although a double mistake is not easy to explain, one is tempted to emend the text in both lines to *ugula dam . <gār> . meš*. Note that an overseer of the merchants with the name Šamaš-nāšir is attested in BE 6/2, 91:20 (Abi-ešuḫ), see Harris, *Ancient Sippar* 75. c) K.R. Veenhof proposes the following interpretation: 14' *ù lōka-si-mi* 15' *[ù] erim meš al-li-ik*, "I performed the services with the weeders and the workers". For the idiom, see Stol, *OB History* 99f. d) Read possibly *[a-na-ku ug]ula*, etc. A restoration *[a-na ug]ula*, "for the overseer" is also possible. e) Note the form *ušanablakkum* instead of the expected *ušanabbalakkum*. *Štn* forms for *palākum* and *palāqum* are not (yet) attested.



29' [x o] uš-ta-na-ab-la-ak-ku-um 30' [ki]-a-am iq-bi-a-am-ma 31' pdingir-  
 šu—ib-ni a-na ma-aḥ-ri-ia aṭ-ṭar-dam 32' gud. ḥi. a-ia al-la-al-ma a. šà i ni-  
 ri-i[š] 33' mi-in-de a-wi-la-tum kù. babb[ar] ša dumu. munus lugal  
 34' i-t[a]-ar-ra-am-ma ga-a[r]-x[.....] (u. e. broken) (le. e.) 1' [... -n]i lu da-ri  
 x[.....] 2' [...] iš-KU-ú ša x[.....]

# 125. BM 86567.

(obv.) 1 a-na i-lf—am-t[a-ḥ]a-a[r] 2 qí-bí-ma 3 um-ma [l]i-p[í-i]t—  
 dmar. tu-ma 4 du tu l[i]-ba-[a]l-li-iṭ-ka 5 aš-šum pta-ri-bu 6 a-na ni-p[ū-ū]t  
 pu-bar—ištar 7 a-w[i]-l[a]m i-[n]a ṣ[i-b]i-ṭi-tim 8 ta-ka-a[l]-l[a-a] 9 šum-ma  
 a-wi-[l]u[m] š[u]-ú 10 im-tu-ut 11 pi-ḥa-at a-wi-lim a) (lo. e.) 12 ša-a-ti i-na mu-  
 u[ḥ-ḥi-ka] 13 ú-ul i-ša-ak-k[a] l -nu (rev.) 14 a-wi-lum šu-ú 15 šà kaskal-  
 na-tim ša an. za. g[ar—lu] gal 16 a-wi-lam ša-a-ti 17 šu-ši-a-aš-šu-ú-ma  
 18 a-na še-ri-ia š[ri-a-aš-šu] (ruling)

# 126. BM 86568 & 86568A.

**Case.** (Only part of the reverse, which is covered with faint seal impressions, is preserved).

Seal impression: 1 li-p[í-i]t—dmar. t[u] 2 dumu d m[ar du] k —iš-me-  
 [an-ni] 3 èr d m a[r. tu]

**Tablet.** (obv.) 1 a-[n]a i-lf—am-ta-ḥa-ar (2) ù ši-bu-ut a-lim 3 q[í]-bí-ma  
 4 um-ma li-pí-it—dmar. tu-ma 5 d[u] tu li-ba-al-li-iṭ-ku-nu-ti 6 l gur še-  
 a-am ù máš. bi 7 pdingir-šu—ib-ni-šu 8 a-na di-šar—pa-dan—e-mu-qí  
 9 [i]-na-ad-di-in (ruling) (lo. e. and rev. not inscribed)

# 127. BM 86574.

(obv.) 1 a-na ding[ir]-šu—ib-ni-šu 2 qí-bí-ma 3 um-ma dEN.ZU—i-din-  
 nam-ma 4 du tu ù dmar duk li-ba-al-l[i-ṭu]-ka 5 pbi-la-nu dumu èr—  
 ištar [...] 6 a-na šu-ḥa-ar pše-ep—[dEN.ZU] 7 ša i-la-ka-ak-ku[m] 8 i-di-in 9 ù

125. a) LIM is written over an erasure of Ú.

<sup>30'</sup> This (is what) he told me. <sup>31'</sup> I have just ordered Ilšu-ibni to me. <sup>32'</sup> I will ... <sup>f)</sup> my oxen so that we can plow the field. <sup>33'</sup> Perhaps Awīlatum <sup>g)</sup> <sup>34'</sup> can fetch <sup>33'</sup> the princess' silver for me, <sup>34'</sup> and ... (remainder fragmentary)

**125.** BM 86567. Cf. no. 126.

<sup>2</sup> Speak <sup>1</sup> to Ilī-amtaḥar: <sup>3</sup> Thus says Lipit-Amurru. <sup>4</sup> May Šamaš keep you in good health. <sup>5</sup> Concerning <sup>a)</sup> Tarību: <sup>8</sup> you are holding <sup>7</sup> the man in custody <sup>6</sup> as a pledge for Ubār-Ištar. <sup>9</sup> If this man <sup>10</sup> dies <sup>13</sup> will they not hold <sup>12</sup> you <sup>11</sup> responsible for <sup>12</sup> this <sup>11</sup> man? <sup>b)</sup> <sup>14</sup> This man <sup>15</sup> belongs to the service units from Dimat-šarrim. <sup>17</sup> Set <sup>16</sup> this man <sup>17</sup> free and <sup>18</sup> send him to me.

**126.** BM 86568 & 86568A. Cf. no. 125.

(Case) (Seal impression) <sup>1</sup> Lipit-Amurru, <sup>2</sup> son of *Marduk-išmeanni*, <sup>3</sup> servant of *Amurru*.

(Tablet) <sup>3</sup> Speak <sup>1</sup> to Ilī-amtaḥar <sup>2</sup> and the city elders: <sup>4</sup> Thus says Lipit-Amurru. <sup>5</sup> May Šamaš keep you <sup>a)</sup> in good health. <sup>6</sup> One kor of barley and its interest <sup>7</sup> (is what) Ilšu-ibnišu <sup>9</sup> will give <sup>8</sup> to Išar-padān-emūqī.

**127.** BM 86574.

<sup>2</sup> Speak <sup>1</sup> to Ilšu-ibnišu: <sup>3</sup> Thus says Sin-iddinam. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>8</sup> Hand <sup>5</sup> Bēlānu, the son of Warad-Ištar ..., <sup>6</sup> over to the servant of Šēp-Sin <sup>7</sup> who is coming to you. <sup>9</sup> And (as for)

124. f) No meaning established for the verbs alālum and ḫalālum fits the context.  
g) Name of a man.

125. a) One could also take aššum with takallā in line 8. However, awīlam in line 7 is easier to explain as referring to the casus pendens Tarību. b) For the expression pīḫat X / pīḫatam in muḫḫi Y šakānum, cf. AbB 2, 59:20f.; 10, 56:30 and 11, 42:27f.

126. a) Plural.

<sup>d</sup>ma<sup>r</sup>du<sup>k</sup>—gi<sup>m</sup>-la-an-ni <sup>10</sup>èr ša <sup>d</sup>utu—ha-x<sup>a</sup>) [...] (rev.) <sup>11</sup>um-ma be-el-  
[šū-(ú)-ma o o] <sup>12</sup>èr i x[.....] <sup>13</sup>l ma. na kù. babbar x[ x x o]  
<sup>14</sup>aš-TAB-BU x[ x x x o] <sup>15</sup>èr x[.....] (remainder of reverse broken; there is  
room for another three or four lines)

128. BM 86607. Only case preserved.

Case. <sup>1</sup>a-[n]a a-wi-lim

Seal impression: <sup>1</sup>ta-ri-b[ū-um] <sup>2</sup>du mu <sup>d</sup>EN.ZU—re-me-n[i] <sup>3</sup>èr dé-[a]

129. BM 87307.

(obv.) <sup>1</sup>[a-na] a-bi-i[a] <sup>2</sup>[qí]-bí-ma <sup>3</sup>[um-m]a <sup>d</sup>EN.ZU—na-ši-ir-ma  
<sup>4</sup>[d]u t[u] ù <sup>d</sup>ma<sup>r</sup>du<sup>k</sup> da-ri-iš <sup>u</sup><sub>4</sub>-mi <sup>(5)</sup>a-bi ka-ta li-ba-al-li-tú <sup>6</sup>a-bi a[t]-  
t[a lu š]a-al-ma-ta l[u] b[a-a]l-ta-ta <sup>7</sup>[d]in gir na-ši-ir a-bi-ia re-eš] a-[b]i-i[a]  
a-[n]a da-mi-iq-tim li-ki-il <sup>8</sup>[.....]x (remainder of obv. broken) (rev.)  
<sup>1'</sup>[x x x o o] x a-ḫi <sup>d</sup>E[N].Z[U]—x x x x <sup>2'</sup>[x x x o o]-ba-ab-b[a]-bu <sup>3'</sup>[x x x  
x o o] x i-ša-ap-pa-ra-am-ma <sup>4'</sup>[.....]x x šu-a-ti <sup>5'</sup>[.....]x x tum  
(ruling)

130. BM 87342, *ze<sup>3</sup>pum*.

(obv.) <sup>1</sup>be-lí <sup>d</sup>[.....] <sup>2</sup>aš-šu-mi-i[a li-ba-(al)-li-it-ka] <sup>3</sup>ki-ma te-e[š-  
(te)-mu-ú] <sup>4</sup>dam. gār. meš wa-ši-ib ká. d[ingir. ra<sup>ki</sup>] <sup>5</sup>a-lik i-di-ka l  
gín kù. gi. ta <sup>6</sup>il-qú-ú-ma it-ti a-wi-lim <sup>7</sup>ša-pí-ri-šu-nu in-nam-ru <sup>8</sup>qá<sup>a</sup>) -  
ti dam. gār. meš (lo. e.) <sup>9</sup>a-wi-lum i-ri-im-an-ni <sup>(10)</sup>iš-me-e-ma (rev.)  
<sup>11</sup>um-ma šu-ma dam. gār. meš <sup>12</sup>ša pí-i qá-ti an-ni-tim <sup>13</sup>am-mi-ni la tu-  
ga-am-me-ra-ma <sup>14</sup>it-ti-ia la in-nam-ru <sup>15</sup>an-ni-tam iq-bi-a-a[m]-m[a o] <sup>16</sup>i-  
na mu-úḫ-ḫi-ia [x x x o] <sup>17</sup>a-na ká. dingir. r[a<sup>ki</sup> x x x o] <sup>18</sup>it-x[.....  
.....]

127. a) What remains of the sign after ḫA looks like two superimposed winkelhaken. A reading —ha-z[é-er] is therefore not likely.

130. a) The signs GA and BI are written differently in this text. The sign GA has the lower winkelhaken more to the right than the upper one, the sign BI has the winkelhaken on top of each other.



Marduk-gimlanni, <sup>10</sup> the slave of Šamaš-ḫa... <sup>a)</sup>, <sup>11</sup> this (is what) *his* owner (said): <sup>12</sup> "The slave ... <sup>13</sup> one mina of silver ... <sup>14</sup> I will/have ..." (remainder too fragmentary)

128. BM 86607.

(Case) <sup>1</sup> *To* the gentleman.

(Seal impression) <sup>1</sup> Tarībum, <sup>2</sup> son of Sin-rēmēni, <sup>3</sup> servant of Ea.

129. BM 87307.

<sup>2</sup> Speak <sup>1</sup> to my father: <sup>3</sup> Thus says Sin-nāšir. <sup>4,5</sup> May Šamaš and Marduk keep you, my father, in good health forever. <sup>6</sup> May you, my father, be well (and) healthy. <sup>7</sup> May my father's protective deity be favorably disposed towards my father. (break) (remainder too fragmentary for translation) <sup>a)</sup>

130. BM 87342.

<sup>2</sup> May <sup>1</sup> My Lord ... <sup>2</sup> keep you in good health for my sake. <sup>3</sup> As you have heard, <sup>4</sup> the merchants residing in Babylon <sup>5</sup> who accompany you <sup>6</sup> have taken <sup>5</sup> one shekel of gold each, <sup>6</sup> and <sup>7</sup> they have met <sup>6,7</sup> with their honorable overseer. <sup>9</sup> The honorable Irīmanni <sup>10</sup> learned about <sup>8</sup> the *list* <sup>a)</sup> of merchants <sup>10</sup> and <sup>11</sup> this (is what) he (said): <sup>13</sup> "Why have you not <sup>11,13</sup> arranged for all the merchants <sup>12</sup> who are mentioned in this *list* <sup>14</sup> to meet with me?" <sup>b)</sup> <sup>15</sup> This (is what) he said to me and <sup>16</sup> *he reprimanded me* <sup>c)</sup>. <sup>17</sup> To Babylon ... (remainder too fragmentary)

127. a) See note a to the transliteration.

129. a) The form in line 2' is probably an R-stem of dabābum, see Whiting, Or. 50, 1981, 1f., and Durand and Charpin, NABU 1988/17. Since the GR-stem probably had a present idababbub, the form here must be a DR-stem, ú-da]-ba-ab-b[a]-bu or the like, see the paradigm as reconstructed by Whiting, *ibid.*, 19.

130. a) The translation "list" has been chosen in view of ša pī qāti annītim in line 12. The combination preposition + pī is normally followed by an object inscribed with a text, like tuppum, kunukkum or kanikum, see AHW s.v. pū(m) ID-11. b) The translation follows a suggestion of K.R. Veenhof according to which tugammerā and innamrū form a kind of Koppelung. c) Restore possibly: i-na mu-úḫ-ḫi-ia [iṣ-(ta)-sī-(ma)].

## 131. BM 87443.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—še-me <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma pi-ša-aḥ—dingir-[m]a  
<sup>4</sup> a-na mi-ni-i[m] <sup>5</sup> ša-ḥa-am ti-el-qé-ma <sup>6</sup> la tu-te-ra-[a]m <sup>7</sup> [š]u-up-ra-am-ma  
<sup>8</sup> ša-ḥa-am li-di-nu-ni (rev.) <sup>9</sup> ni-pa-ti-ka <sup>10</sup> ú-še-ri-ib <sup>11</sup> ša-ḥa-am é. gal-lum  
<sup>12</sup> i-te-er-ša-an-ni

## 132. BM 87643.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—ú-sé-el-l[i] <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>EN.ZU—pa-ṭe<sub>4</sub>-er-  
ma <sup>4</sup> u tu li-ba-al-li-iṭ-ka <sup>5</sup> a-nu-um-ma <sup>d</sup>išk<sub>u</sub>r—ta-a-a-ar <sup>6</sup> aṭ-ṭar-da-ak-  
kum <sup>7</sup> x x x <sup>a</sup>) ša tu-ḥa-al-x <sup>b</sup>) [x] <sup>8</sup> ša ma-aḥ-ri-ka <sup>9</sup> pi-iq-da-aš-šu-um-ma  
(rev.) <sup>10</sup> i-na ku-nu-uk-k[i-k]a <sup>11</sup> [ku]-un-ka-a[m-m]a <sup>12</sup> [š]u-bi-[la-a]m <sup>c</sup>)  
(ruling)

## 133. BM 87907.

(obv.) <sup>1</sup> [a-na .....] <sup>2</sup> q[í]-[b]í-ma <sup>3</sup> um-ma du-ḫi <sup>a</sup>) -ša-tum-ma <sup>4</sup> u tu ù  
<sup>d</sup>ma<sub>r</sub>du<sub>k</sub> li-ba-al-li-ṭú-<ka> <sup>5</sup> k ù . b a b b a r ad-di-in <sup>6</sup> ú <sup>b</sup>) -né-tim ù ka-ni-  
kam <sup>7</sup> iš-tu é. gal uš-te-ṣú-ú (rev.) <sup>8</sup> ù ka-ni-ka[m] <sup>9</sup> ma-aḥ-ri-ia <sup>10</sup> a-di ta-al-  
la-kam <sup>11</sup> ak-ta-la <sup>12</sup> ma-ḥa-ar-ka <sup>13</sup> [x] x x-ia ki-a-am iq-bi <sup>14</sup> [.....] x x  
(remainder broken, i.e. not inscribed)

## 134. BM 88391.

(obv.) <sup>1</sup> [a-na] a-bi-[ia] <sup>2</sup> [q]í-bí-[ma] <sup>3</sup> um-ma i-lí—tu-ra-[a]m-m[a] <sup>4</sup> u tu  
mu . š á r . k a m li-ba-al-li-iṭ-ka <sup>5</sup> ma-ri-a-ka (eras.) ša-al <sup>6</sup> ki-ma al-pa-am la i-  
šu-ú <sup>7</sup> al-pa-am ša ta-aš-pu-ra-am <sup>8</sup> um-ma at-ta-a-ma <sup>9</sup> al-pa-am ša ši-ip šar-  
ri-im <sup>10</sup> ú-ša-aš-ša-qú-ka <sup>a</sup>) <sup>11</sup> a-na-an-di-i[k-kum] <sup>12</sup> šum-ma i-na x [x x o]  
<sup>13</sup> x[.....] x [.....] (two lines missing; i.e., as far as preserved, not inscribed)  
(rev.) <sup>1</sup> al-pa-am li-x [x x o] (ruling) (remainder of rev. not inscribed)

132. a) The first sign could be TUM, the second UM, DUB or URUDU, the third looks like 3. b) Possibly -l[i]. c) What is preserved looks like LIM rather than -a]m.

133. a) Probably a mistake for Uḫ, see the note to the translation. b) The sign is PA rather than Ú.

134. a) The reading of the word is certain. The signs TA and ŠA are written differently in this text: ŠA has one vertical, TA has no verticals.

## 131. BM 87443.

<sup>2</sup> Speak <sup>1</sup> to Sin-šēme: <sup>3</sup> Thus says Pišaḫ-ilum. <sup>4</sup> Why <sup>5</sup> did you take a pig and <sup>6</sup> did you not bring (it) back? <sup>7</sup> Write <sup>8</sup> that they give me the pig. <sup>10</sup> I have detained <sup>9</sup> pledges on your account! <sup>11</sup> The palace <sup>12</sup> has asked me <sup>11</sup> for the pig.

## 132. BM 87643.

<sup>2</sup> Speak <sup>1</sup> to Sin-uselli: <sup>3</sup> Thus says Sin-pāter. <sup>4</sup> May Šamaš keep you in good health. <sup>5</sup> Herewith <sup>6</sup> I send you <sup>5</sup> Adad-tajjār. <sup>9</sup> Entrust him <sup>7</sup> with the *sealed receipt ... for the basket* <sup>a)</sup> <sup>8</sup> which is with you <sup>9</sup> and <sup>11</sup> put (it) <sup>10</sup> under your seal <sup>11</sup> and <sup>12</sup> have (him) bring (it) to me.

## 133. BM 87907.

<sup>2</sup> Speak <sup>1</sup> [to ...]: <sup>3</sup> Thus says Duḫ(i)šatum <sup>a)</sup>. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> I paid the silver <sup>7</sup> (and) they *released* <sup>6</sup> the *utensils* <sup>b)</sup> and the sealed document <sup>7</sup> from the palace; <sup>8</sup> moreover, <sup>11</sup> I have kept <sup>8</sup> the sealed document <sup>9</sup> with me <sup>10</sup> until you come. <sup>12</sup> In your presence <sup>13</sup> ... spoke in the following terms: <sup>14</sup> ... (remainder broken)

## 134. BM 88391.

<sup>2</sup> Speak <sup>1</sup> to my father: <sup>3</sup> Thus says Ilī-tūram. <sup>4</sup> May Šamaš keep you in good health for 3600 years. <sup>5</sup> Ask your fattener <sup>a)</sup> <sup>6</sup> whether I have no ox. <sup>7</sup> (As for) the ox about which you wrote me, <sup>8</sup> in your words: <sup>11</sup> "I will give <sup>b)</sup> you <sup>9</sup> an ox for which <sup>10</sup> they will let you kiss <sup>c)</sup> <sup>9</sup> the king's foot!", <sup>12</sup> if ... (remainder too broken for translation)

132. a) Reading *í b . r a x š a tu-ḫa-al-l[i-im]*. I have no proposal for x, which looks like the number 3.

133. a) A name Duḫišatum is not attested. There is Duḫšitum in AbB 12, 67:27, read perhaps Duḫšatum here? b) The reading of the word is doubtful.

134. a) For the spelling ma-ri-a-ka, see GAG §65h, end. b) For the occasional nasalization of the middle consonant in Old Babylonian, see GAG §32b, and Goodnick-Westenholz, Reiner AV 416, Charpin, Le Clergé d'Ur 163, AbB 5, 172:12-13, and below, text 143:19 and 184:22. c) Since the verb *našākum* does not have a Š-stem, the form *ú-ša-aš-ša-KU-ka* can only be derived from *našāqum*.



## 135. BM 88479.

(obv.) <sup>1</sup> a-na ì-lí—tu-ra-am <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma li-pí-it—ištar <sup>4</sup> d u t u li-ba-li-[i]t-[ka] <sup>5</sup> iq-bu-nim-[m]a <sup>6</sup> aḥ-[d]u ki-í-ma <sup>7</sup> a-na-ku-ú al-li-ku <sup>a</sup> <sup>8</sup> te-pu-uš <sup>9</sup> ki-i-ma tu-ba-li-tá-an-[ni] <sup>10</sup> šu-ur-di-i-ma (rev.) <sup>11</sup> [x x x o]-ba-AD <sup>12</sup> [.....]x x x <sup>13</sup> [.....]x <sup>14</sup> [.....]-ni-im <sup>15</sup> [.....]x-ba-bu (remainder of rev. broken) (u. e.) <sup>1'</sup> t[u]-te-[e]r

## 136. BM 88581.

(obv.) <sup>1</sup> a-na dEN.ZU—ma-gir <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma d i š k u r—šar-rum-ma <sup>4</sup> d u t u ù d marduk <sup>5</sup> li-ba-al-li-tú-ka <sup>6</sup> a-nu-um-ma <sup>7</sup> pšar-rum—d i š k [u r] (lo. e.) <sup>8</sup> aṭ-ṭar-da-kum (rev.) <sup>9</sup> [x]<sup>1</sup>/2 gín kù. babbar [š]a d i š k u r <sup>10</sup> i-di-šum <sup>a</sup> <sup>11</sup> lu it-tum um-ma at-ta-a-ma <sup>12</sup> wa-ar-ka-at <sup>13</sup> i-sí-nu-um <sup>14</sup> a-na šà. gud <sup>ki b</sup> <sup>15</sup> a-la-ak (ruling)

## 137. BM 88676.

(obv.) <sup>1</sup> a-na ša-ab-rum <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma mu-ḥa-d[u]-um-ma <sup>4</sup> d u t u li-ba-al-li-it-ka <sup>5</sup> aš-šum l u d u. níta <sup>6</sup> ša ta-aq-bi-a-am (rev.) <sup>7</sup> l u d u. níta ka-a[b-r]a <sup>8</sup> a-n[a] x x x PA KU <sup>9</sup> ša AN x x [...] <sup>10</sup> [i]d-na-aš-šum <sup>11</sup> ki-ma ta-na-di-nu-šum <sup>12</sup> ma-am-ma-an (u. e.) <sup>13</sup> la i-ma-ar

## 138. BM 88726.

(obv.) <sup>1</sup> a-na dEN.ZU—ḥé. ù. tu <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ma-an-nu-um—ba-lum—d u t u-ma <sup>4</sup> d u t u ù d g u. la <sup>5</sup> a-na da-ri-a-tim <sup>6</sup> l[i]-ba-al-li-tù-ka <sup>7</sup> a-n[u]-um-ma pna-bi—d u t u (rev.) <sup>8</sup> l g u r š [e]-a-[a]m i-na gi[š m] á <sup>9</sup> [x] x KA lum <sup>10</sup> i-ka-na-kam-ma <sup>11</sup> a-na larsam <sup>ki</sup> ub-ba-al <sup>12</sup> [q]í-bi-ma <sup>13</sup> l[a] i-ma-ki-sú l -šu (ruling)

135. a) The sign KU is suppressed by the sign BU of line 15.

136. a) The last sign is SUM rather than IN. b) For the reading GUD, see F.R. Kraus, *Verfügungen* 280 note 443. For the syllabic spelling of Kullizum, see Charpin, *ARM* 26/1, 174 note a (ref. M. Stol).

## 135. BM 88479.

<sup>2</sup> Speak <sup>1</sup> to Ilī-tūram: <sup>3</sup> Thus says Lipit-Ištar. <sup>4</sup> May Šamaš keep you in good health. <sup>5</sup> They told me (about you) and <sup>6</sup> I was pleased. <sup>8</sup> You acted <sup>7</sup> as though <sup>8</sup> I myself had gone. <sup>10</sup> *Continue* <sup>9</sup> just as you have kept me alive (until now) <sup>10</sup> and ... (remainder too fragmentary for translation)

## 136. BM 88581.

<sup>2</sup> Speak <sup>1</sup> to Sin-māgir: <sup>3</sup> Thus says Adad-šarrum. <sup>5</sup> May <sup>4</sup> Šamaš and Marduk <sup>5</sup> keep you in good health. <sup>8</sup> I <sup>6</sup> herewith <sup>8</sup> send you <sup>7</sup> Šarrum-Adad. <sup>10</sup> Give him <sup>9</sup> the ... and a half shekels of silver for Adad. <sup>11</sup> Let me remind you <sup>a)</sup> that you said: <sup>12</sup> "After <sup>13</sup> the festival <sup>b)</sup> <sup>15</sup> I will go <sup>14</sup> to Kullizum".

## 137. BM 88676.

<sup>2</sup> Speak <sup>1</sup> to Šabrum: <sup>3</sup> Thus says Muḥaddūm. <sup>4</sup> May Šamaš keep you in good health. <sup>5</sup> As for the one sheep <sup>6</sup> which you promised me, <sup>10</sup> give <sup>7</sup> one fattened sheep <sup>8</sup> to ..., *the shepherd* <sup>a)</sup> <sup>9</sup> of ... <sup>b)</sup> <sup>12,13</sup> No one should see <sup>11</sup> that you give (it) to him!

## 138. BM 88726.

<sup>2</sup> Speak <sup>1</sup> to Sin-ḫe<sup>2</sup>utu <sup>a)</sup>: <sup>3</sup> Thus says Mannum-balum-Šamaš. <sup>6</sup> May <sup>4</sup> Šamaš and Gula <sup>6</sup> keep you in good health <sup>5</sup> forever. <sup>7</sup> Now, Nabi-Šamaš <sup>10</sup> will put <sup>8</sup> one kor of barley <sup>10</sup> under seal in the boat <sup>9</sup> of ... <sup>b)</sup> <sup>10</sup> and <sup>11</sup> he will bring (it) to Larsa. <sup>12</sup> Give orders <sup>13</sup> that they do not collect taxes from him.

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136. a) Literally: "Let it be a sign". For this translation, see ZA 82, 1992, 30f. The article was already in press when Durand's note in NABU (1992/35) on lū itum appeared. I cannot accept Durand's readings for AbB 12, 160:8-14. Note that his ta-ki-it-TU-ša is written over two different lines (11-12) and that it is partly restored in line 14. I therefore retain my readings of AbB 12. The same goes for ú-ri-i[m s ] í g in line 8; a syllabic spelling for Ur is highly irregular and a reading KI for the last sign is not very likely. Moreover, since the offerings were made to the planet Venus (Ninsi'anna! see note c to the translation), a translation "roof" makes good sense. b) Note that isinnum has the nominative, which suggests that the word was treated as a name.

137. a) The signs PA KU are tentatively read s i p a. b) Name of a god.

138. a) Compare perhaps text 11 above. b) Possibly a personal name: [P]tā-ka-lum. Such a name is, however, so far not attested.

## 139. BM 94168.

(obv.) <sup>1</sup> [a-n]a<sup>d</sup> m[ar du] k — na-ši-ir <sup>2</sup> [qí]-[b]í-[ma] <sup>3</sup> [um-m]a a-bi—[e-š]u-uh-ma <sup>4</sup> [pí]b-ni—<sup>d</sup>[x x [k]i-ā-ā[m] <sup>5</sup> [o o o] [ú-l]am-mi-d[ā]-an-[ni] <sup>6</sup> [um-ma] š[ū-ú]-ma <sup>7</sup> [a]-na<sup>d</sup> marduk—n[ā-ši-i]r ugula dam. gār <sup>8</sup> [aš]-šum ša h ne-[m]e-et-[ti-šu š]a<sup>iti</sup> gan. gan. è <sup>9</sup> a-na ká. di[n gir]. r[ a ]<sup>ki</sup> <sup>10</sup> [š]u-bu-li-[i]m <sup>11</sup> aš-ta-na-[a]p-pa-ar-š[um]-ma <sup>12</sup> ša h ne-m[e]-et-ti-šu <sup>13</sup> a-na ká. dingir. [ r ]<sup>ki</sup> <sup>14</sup> ú-ul ú-ša-bi-lam <sup>15</sup> ki-a-am ú-lam-mi-da-an-ni <sup>16</sup> a-na mi-nim a-di i-na-an-na <sup>17</sup> [ š a ] h ne-me-et-ti-ka ša<sup>iti</sup> g[ an. gan. è ] <sup>18</sup> [a-na] ká. dingir. ra<sup>ki</sup> (rev.) <sup>19</sup> [l]a tu-ša-bi-lam <sup>20</sup> k[i]-ma du b-pí an-[n]i-a-am ta-am-ma-ru <sup>21</sup> ša h ne-me-e[t-t]i-ka ša<sup>iti</sup> gan. gan. è <sup>22</sup> a-na ká. dingir. ra<sup>ki</sup> <sup>23</sup> šu-bi-lam (ruling)

## 140. BM 94338.

(obv.) <sup>1</sup> [a-na a-wi]-lim ša<sup>d</sup> marduk ú-ba-al-l[ā-tú-šu] <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma pir-ḫi—<sup>d</sup>mar. tu-ma <sup>4</sup> du tu ù<sup>d</sup> marduk da-ri-iš u<sub>4</sub>-mi li-ba-al-l[i-t]ú-ka <sup>5</sup> lu ša-a[l-m]ā-a-ta lu ba-al-ṭa-t[a] <sup>6</sup> dingir na-ši-ir-ka re-eš-ka a-na d[ā-mi-i]q-tim <sup>7</sup> li-ki-il <sup>8</sup> šu-lum-ka ma-ḥar<sup>d</sup> u tu ù<sup>d</sup> marduk <sup>9</sup> lu [d]a-r[i] <sup>10</sup> aš-šum a. šà du [mu]. munus<sup>d</sup> marduk—l[a]-m[ā-sà-šu] <sup>11</sup> ša ta-aš-pu-[ra-am] <sup>12</sup> a-na a-wi-lim iš-me—<sup>d</sup>EN.ZU a-ḫi-š[ā] <sup>13</sup> aq-bi<sup>a)</sup> <sup>14</sup> [x x] x x-[b]i-im-ma (remainder of obv. broken) (rev.) <sup>1'</sup> [š]a-[l]a-[m]a x[.....] <sup>2'</sup> i-na šu-ul-mi-im ù<sup>d</sup> ba-lā-ti-ḫi <sup>3'</sup> al-kam-ma <sup>4'</sup> bu-nu nam-ru-tum ša<sup>d</sup> marduk i-li a-li-ka <sup>5'</sup> li-im-ḫu-ru-ka <sup>6'</sup> [b]a-al-tú-ut-ka ù<sup>d</sup> ša-al-mu-ut-k[ā] <sup>7'</sup> al-kam-ma <sup>8'</sup> lu-mu-ur-[k]a (ruling)

## 141. BM 94425.

(obv.) <sup>1</sup> a-na a-wi-lim <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma<sup>d</sup> marduk — na-ši-ir-ma <sup>4</sup> du tu ù<sup>d</sup> marduk da-ri-iš u<sub>4</sub>-mi li-ba-ā[l-li-tú-ka] <sup>5</sup> lu ša-al-ma-ta lu ba-al-MA<sup>a)</sup> -ta <sup>6</sup> dingir na-ši-ir-ka re-eš-ka a-na da-m[i-iq-tim] <sup>7</sup> li-ki-i[l] <sup>8</sup> a-na šu-ul-mi-ka aš-pu-ra-[am] <sup>9</sup> šu-lum-ka ma-ḥar<sup>d</sup> [u]t[ u ù<sup>d</sup> marduk lu da-ri] <sup>10</sup> aš-šum ša ta-aš-p[u-ra-am um-ma at-ta-ma] <sup>11</sup> x<sup>b)</sup> Aḫ ḫu x[.....] <sup>12</sup> [x] x[.....] (remainder of obv. broken) (rev.) <sup>1'</sup> [š]a x[.....] <sup>2'</sup> la ta-x[.....] <sup>3'</sup> ù<sup>d</sup> a-na šu ku [.....] <sup>4'</sup> ni-dí a-ḫi-i[m la ta-ra-(aš)-ši] (ruling) (remainder of rev. not inscribed)

140. a) Between AG and BI is an erased BI.

141. a) Mistake for DA. b) The sign can be either ME or a personenkeil over an erasure.



## 139. BM 94168.

<sup>2</sup> Speak <sup>1</sup> to Marduk-nāšir <sup>a)</sup>: <sup>3</sup> Thus says Abi-ešuḫ. <sup>4</sup> Ibni-... <sup>5</sup> brought <sup>4</sup> the following <sup>5</sup> to my attention, <sup>6</sup> in his words: <sup>11</sup> "I am constantly writing <sup>7</sup> to Marduk-nāšir the overseer of the merchants <sup>8</sup> to <sup>10</sup> send <sup>8</sup> the pig (which is) his impost for Kislimu <sup>9</sup> to Babylon, <sup>11</sup> but <sup>14</sup> he has not sent <sup>12</sup> the pig (which is) his impost <sup>13</sup> to Babylon." <sup>15</sup> This he brought to my attention. <sup>16</sup> How is it that until now <sup>19</sup> you have not sent <sup>17</sup> the pig (which is) your impost for Kislimu <sup>18</sup> to Babylon? <sup>20</sup> As soon as you have read this letter of mine, <sup>23</sup> send <sup>21</sup> the pig (which is) your impost for Kislimu <sup>22</sup> to Babylon!

## 140. BM 94338.

<sup>2</sup> Speak <sup>1</sup> to the gentleman whom Marduk keeps in good health: <sup>3</sup> Thus says Pirḫi-Amurru. <sup>4</sup> May Šamaš and Marduk keep you in good health forever. <sup>5</sup> May you be well (and) healthy. <sup>6,7</sup> May your protective deity be favorably disposed towards you. <sup>8,9</sup> May your well-being last forever before Šamaš and Marduk. <sup>10</sup> Concerning the field of the daughter of Marduk-lamassašu <sup>11</sup> about which you wrote me, <sup>13</sup> I talked <sup>12</sup> to the honorable Išme-Sin, her brother, <sup>14</sup> ... (break) ... <sup>3'</sup> Come <sup>4'</sup> in well-being and good health <sup>3'</sup> and <sup>5'</sup> may <sup>4'</sup> the shining countenance of Marduk, the god of your city, <sup>5'</sup> greet you <sup>a)</sup>. <sup>7'</sup> Come <sup>6'</sup> in good health and well-being. <sup>8'</sup> I want to see you!

## 141. BM 94425.

<sup>2</sup> Speak <sup>1</sup> to the gentleman: <sup>3</sup> Thus says Marduk-nāšir. <sup>4</sup> May Šamaš and Marduk keep you in good health forever. <sup>5</sup> May you be well (and) healthy. <sup>6,7</sup> May your protective deity be favorably disposed towards you. <sup>8</sup> I am writing (to inquire) about your well-being. <sup>9</sup> May your well-being last forever before Šamaš and Marduk. <sup>10</sup> Concerning what you wrote to me, in your words: <sup>11</sup> "... (break) ... (two fragmentary lines) <sup>4'</sup> Do not grow lax <sup>3'</sup> in (providing) food *for* ...

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139. a) See line 7 and text no. 122, note a to the translation.

140. a) Almost exactly the same phrase can be found in AbB 11, 119, 27-30.

## 142. BM 94433.

(obv.) <sup>1</sup> a-na a-bi-ia qí-bí-ma <sup>2</sup> um-ma ib-ni—<sup>d</sup>mar.tu-ma <sup>3</sup> <sup>d</sup>utu ù <sup>d</sup>marduk aš-šu-mi-ia da-ri-iš u<sub>4</sub>-mi-im <sup>4</sup> a-bi li-b[a-a]l-li-tú <sup>5</sup> aš-šum dumu.meš é—<sup>[dE]</sup>N.ZU ša ia-ad-ru-uk—li-im <sup>6</sup> ù <sup>d</sup>marduk—mu-ba-lí-iṭ ša a-bi iš-pur-am <sup>7</sup> i-na dumu.meš é—<sup>d</sup>EN.ZU ša ia-ad-ru-[u]k—li-im <sup>8</sup> [P]a-pil—er-ṣ[ē-ti]m<sup>a)</sup> -ma ma-aḥ-ri-ia <sup>9</sup> [P]b à d<sup>ki</sup>—ga-mi[l] ma-ḥar a-bi-ia <sup>10</sup> [P]a-pil—er-še-tim<sup>b)</sup> uš-ta-ri-a-am <sup>11</sup> [x]. meš (traces) (remainder of obv. broken; rev., as far as preserved, not inscribed)

## 143. BM 94457.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—ú-sé-li <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma é-a—la-ma-sí-[m]a <sup>4</sup> <sup>d</sup>ut[u] ù <sup>d</sup>x x x x<sup>a)</sup> <sup>(5)</sup> aš-šum-ia li-ba-al-li-t[ú-k]a <sup>6</sup> a-wi-lum Pli-pí-it—é-a <sup>7</sup> ú-ul na-ka-ra-am <sup>8</sup> a-na Pi-bi—<sup>d</sup>EN.ZU qí-bí-m[a] <sup>9</sup> di-in-šu ki-ma ša a-na-k[u] (rev.) <sup>10</sup> [az]-za-[a]z-z[u] <sup>11</sup> l[i]-[d]i-i[n] <sup>12</sup> ù at-ta-a-[ma] <sup>13</sup> [a-na] a-li-šu la t[a-(al)-la-ak] <sup>14</sup> [a]-wi-lum i[t]-ta-q[l-kam] <sup>b)</sup> <sup>15</sup> du b-pí a-wi-l[i]m <sup>16</sup> a-na Pi-bi—<sup>d</sup>EN.ZU <<ú-š[a]>><sup>c)</sup> <sup>(17)</sup> ú-ša-bi-lam <sup>18</sup> a-aḥ-ka e-li-šu<sup>d)</sup> <sup>(19)</sup> la ta-na-an-di (ruling)

## 144. BM 94520.

(obv.) <sup>1'</sup> [x x o] x [x o] x[.....] <sup>2'</sup> [x x o] i-mu-ur-ma x [x x x x o] x [...] <sup>3'</sup> [x x o d] u b-pa-ti ši-n[a]-t[i x x x] x-ma <sup>4'</sup> a-na ma-ḥar be-lí-ia [x x x x]-bi <sup>5'</sup> i-na ša-al <sup>d</sup>utu ra-i-im be-[lí-ia x x o]-a-m[a ...] <sup>6'</sup> [aš]-šum 4 ma. na 10 gín kù. babbar-ia [x x x i]l-x[...] <sup>7'</sup> a-na šu-a-ti be-lí ú-ul i[t-x x x] x [...] <sup>8'</sup> i-na ta-a-at ra-ma-ni-ia i-G[A]-x x x[...] <sup>9'</sup> a-x-tu ša-ad-da-aq-da é-ti im-šu-[uḥ/hu] <sup>10'</sup> wa-ar-ka-at é-ia ša im-ma-aš-ḥu be-lí x[...] <sup>11'</sup> ša-at-tam Pku-ub-bu-rum Pši-l[i]—<sup>d</sup>utu<sup>a)</sup> Px x x[...] <sup>12'</sup> ù ḥu-za-lum 1 áb il-te-qú-ú UG/AZ-du-ú[...] <sup>13'</sup> ša-ad-da-aq-da<sup>b)</sup> x x x x a-na e-re-ši-im ú-u[l ...] (remainder of obv. and rev. broken)

142. a) Restored after line 10. b) The last three signs look like NI ŠI NU RUM.

143. a) See the copy at the end of this volume. b) One can also read i[t]-ta-l[a-ak].

c) Or, less likely, tap-p[i-šu]. d) There is a superfluous horizontal at the beginning of this sign.

144. a) The reading of this name is quite uncertain. The whole line is written over erasures. b) This line starts more to the left than the preceding lines.

## 142. BM 94433.

<sup>1</sup> Speak to my father: <sup>2</sup> Thus says Ibni-Amurru. <sup>4</sup> May <sup>3</sup> Šamaš and Marduk <sup>4</sup> keep my father in good health <sup>3</sup> forever. <sup>5</sup> Concerning the people of Bīt-Sin <sup>a)</sup> belonging to Yadruk-Lim <sup>6</sup> and Marduk-muballit, about whom my father wrote me, <sup>7</sup> from the people of Bīt-Sin <sup>a)</sup> belonging to Yadruk-Lim <sup>8</sup> only Apil-eršetim is with me, <sup>9</sup> BAD-gāmil <sup>b)</sup> is with my father. <sup>10</sup> I have just dispatched Apil-eršetim ... (remainder broken)

## 143. BM 94457.

<sup>2</sup> Speak <sup>1</sup> to Sin-uselli: <sup>3</sup> Thus says Ea-lamassī. <sup>5</sup> May <sup>4</sup> Šamaš and ... <sup>5</sup> keep you in good health for my sake. <sup>6</sup> The honorable Lipit-Ea <sup>7</sup> is no stranger to me. <sup>8</sup> Tell Ibbi-Sin <sup>11</sup> that he should grant <sup>9</sup> him justice as if I <sup>10</sup> were present <sup>9</sup> myself. <sup>12</sup> And as for you, <sup>13</sup> do not go to his town, <sup>14</sup> (since) the gentleman <sup>a)</sup> has just arrived. <sup>17</sup> I (already) sent <sup>15</sup> the gentleman's tablet <sup>16</sup> to Ibbi-Sin. <sup>18,19</sup> Do not neglect him! <sup>b)</sup>

## 144. BM 94520.

<sup>2</sup> ... he inspected and ... <sup>3</sup> ... these tablets *he* ..., and <sup>4</sup> to my lord ... <sup>a)</sup> <sup>5</sup> When questioning Šamaš, who loves my lord, ... <sup>6</sup> Concerning my four minas (and) ten shekels of silver ... <sup>7</sup> For this/him my lord did not ... <sup>8</sup> With a gift of my own ... <sup>9</sup> ... last year he/they plundered my house (and) <sup>10</sup> my lord *took care* <sup>b)</sup> of the case of my house that had been plundered. <sup>11</sup> This year Kubburum, Šilli-Šamaš, ... <sup>12</sup> and Huzalum have taken one cow ... <sup>13</sup> last year ... *they* did not ... to seed ... (remainder broken)

142. a) "Member of the temple of Sin" is awkward in this context. Moreover, *dum u é* DN is not attested elsewhere. For Bīt-Sin, see Rép. géogr. 3, 44. b) For possible identifications of *bād<sup>ki</sup>*, see Rép. géogr. 3, 33. The name is probably to be read Dūrum-gāmil.

143. a) Lipit-Ea, see line 6. b) For the form *tanandi*, see text 134, note b to the translation.

144. a) In view of *ana maḥar* a restoration [*ki-a-am aq*]-bi is not likely. Restore perhaps a form of *tebūm*: *a-na ma-ḥar be-lí-ia* [*x x x i/et*]-bi, "he/I departed for my lord ...".

b) At the end of line 10' one expects a form of *parāsum*, possibly *u[š-ta-ap-ri-is]*.



## 145. BM 95839 a).

(obv.) <sup>1</sup> [a-n]a bé-li-i[a] <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma ma-ri—<sup>d</sup>mar. tu-ma <sup>4</sup> d<sup>d</sup>utu ù  
<sup>d</sup>mar. tu <sup>5</sup> a-na da-ri-a-tim li-ba-al-<li>-t[ú-ka] <sup>6</sup> pbi-it-ti-i uš-te-šú-ni <sup>7</sup> a-na  
qá-ti-i-ša ša-ba-a-ti[m] <sup>8</sup> a-[w]i-l[a]m aš-ta-pa-ar <sup>9</sup> pī-lí—[i]p-p[a]-al-sà-a[m]  
<sup>10</sup> iš-tu i-na-an-na u<sub>4</sub>. 5. [kam] <sup>11</sup> ú-ši-šú-ni-im <sup>12</sup> ù l-lí—i-qí-ša-am <sup>13</sup> a-  
na še. gi š. l̄ ša TE ER x x-ši l -im <sup>14</sup> ša-ki-in <sup>15</sup> [á]b. gu<sub>4</sub>. ħi. a ù x x-tim  
(lo. e.) <sup>16</sup> UG/AZ BA/KU ta-a-nu <sup>17</sup> Pa-ħi-ti wa-aq-ra-am <sup>18</sup> it-ti ni-pa-a-ti (rev.)  
<sup>19</sup> x x x da-a x x[...] <sup>20</sup> it-ba-lu-ú-n[im] <sup>21</sup> iš-tu lu ga l a ga ú-ša-m[i-d]u  
<sup>22</sup> p<sup>d</sup>na-bu-um—[x x] x-a <sup>23</sup> it-ba-a-[x x] <sup>24</sup> aš-šum áb<sup>b</sup>). gu<sub>4</sub>. ħi. a [...] x[...]  
<sup>25</sup> id-na-ši-na-a-ti x[ x ] x[...] <sup>26</sup> x[.....] <sup>27</sup> x x x[.....] <sup>28</sup> MA/  
KU x x[.....] <sup>29</sup> i-na a-li-im [x x o i]m x[...] <sup>30</sup> gu<sub>4</sub> ù u du. ħi. a x x x x  
<sup>31</sup> sipa ša ta-qá-ab-bu-ú <sup>32</sup> im-tu-ut-ma an-nu-um x <sup>33</sup> i-na mu-uħ-ħi-ši-na  
li-DI/KI-in <sup>34</sup> [t]a-na-sà-aħ-ši-na-ti (u. e.) <sup>35</sup> [ú]-ul im-gu-ra-an-ni <sup>36</sup> a. š d  
ki. kal šú-pí-a-aš-šu-u[m] (le. e.) <sup>37</sup> x x A x MA LI x x a. š d ki. kal mi-  
x[.....] <sup>38</sup> áb. gu<sub>4</sub>. ħi. a ša d<sup>d</sup>utu x x x ka a x[.....] <sup>(39)</sup> [o] x i-na-ZA-  
x[.....]

## 146. BM 96651.

(obv.) <sup>1</sup> a-na <sup>d</sup>EN.ZU—ni-i-šu<sup>a</sup>) <sup>2</sup> um-ma lu-uš-ta-mar—<sup>d</sup>utu <sup>3</sup> d<sup>d</sup>utu ù  
<sup>d</sup>a š n a n <sup>4</sup> aš-šum-ia a-na da-re-tim <sup>5</sup> li-ba-al-li-ħù-ú-ka <sup>6</sup> a-nu-um-ma li-wi-  
ir—ištār <sup>7</sup> it-ta-al-ka-ku (rev.) <sup>8</sup> pa-ni-x<sup>b</sup>) i-di-šu <sup>9</sup> ri-qú-sú la i-tu-ra (ruling) (le.  
e. partly erased, under a ruling there is one sign [=ŠE] left).

147. BM 97516, ze<sup>2</sup>pum.

(obv.) <sup>1</sup> 2 sila zà. ħi. li. a. sar <sup>2</sup> ù 1/3 numun. x. sar <sup>3</sup> Pta-ri-bu  
<sup>4</sup> šu-bi-lam (ruling) (remainder of obv. and rev. not inscribed)

145. a) The surface of this tablet is not well preserved which makes many readings uncertain. b) Over erasure.

146. a) The sign can also be DI. b) The sign looks like GIŠ. It is either an incomplete ŠU or KA. The context requires -ka.

## 145. BM 95839.

<sup>2</sup> Speak <sup>1</sup> to my lord: <sup>3</sup> Thus says Māri-Amurru. <sup>5</sup> May <sup>4</sup> Šamaš and Amurru <sup>6</sup> keep you in good health forever. <sup>6</sup> They have just released Bitti (and) <sup>8</sup> I have sent the gentleman <sup>7</sup> to help her <sup>a)</sup>. <sup>11</sup> They will release <sup>9</sup> Ilī-ippalsam <sup>10</sup> five days from now. <sup>12</sup> Also Ilī-iqīšam <sup>14</sup> has been assigned <sup>13</sup> to *crushing* the sesame from Ereš <sup>b)</sup>. <sup>15</sup> The cattle and the ... <sup>16</sup> ..... <sup>17</sup> *the dear Aḫiti* <sup>18</sup> together with the pledges <sup>19</sup> ..... <sup>20</sup> they have taken away. <sup>21</sup> After the king had put on the crown <sup>22</sup> Nabûm-... <sup>23</sup> ..... <sup>24</sup> Concerning the cattle ... <sup>25</sup> give <sup>c)</sup> them <sup>d)</sup> ... (three fragmentary lines) <sup>29</sup> in town ... <sup>30</sup> ox(en) and sheep ... <sup>31</sup> The shepherd about whom you speak <sup>32</sup> has just died and ... <sup>e)</sup> <sup>33</sup> should *establish the truth about* <sup>f)</sup> them <sup>d)</sup>. <sup>34</sup> You will remove them <sup>d)</sup>. <sup>35</sup> If he does not agree <sup>g)</sup>, <sup>36</sup> irrigate a fallow field for him <sup>37</sup> ... a fallow field ... <sup>38</sup> the cattle of Šamaš ...

## 146. BM 96651.

<sup>1</sup> To Sin-nīšu: <sup>2</sup> Thus says Luštamar-Šamaš. <sup>5</sup> May <sup>3</sup> Šamaš and Ašnan <sup>5</sup> keep you in good health <sup>4</sup> forever for my sake. <sup>6</sup> Now Liwwir-Ištar <sup>7</sup> has gone to you. <sup>8</sup> Give him *your* <sup>a)</sup> (full) attention, <sup>9</sup> he must not return empty-handed!

## 147. BM 97516.

<sup>4</sup> Have <sup>3</sup> Tarību <sup>4</sup> bring me <sup>1</sup> 2 liters of cress (seed) <sup>2</sup> and *one third (of a liter) of* ... <sup>a)</sup> seed.

145. a) Literally: "to take her hand". b) Read possibly ša NAGA [n]a-[p]a-ši l -im. The same name is probably attested in text 150:11', below. For NAGA = éreš, see Rép. géogr. 3, 73, and cf. Rép. géogr. 1, 49 and 2, 47. According to Biggs and Postgate, Iraq 38, 1976, 160f., Abu Salabikh could be a candidate for this city. c) Plural d) Feminine, probably the cattle. e) Annûm, "This (person)" rather than annum, "consent". The verbal form in line 33 requires a subject. f) Or: "... should impose (...) on them". g) For the use of the preterite in conditional clauses, see Stol, OB History 107.

146. a) See note b to the text.

147. a) K.R. Veenhof suggests numun <sum>.siki<sup>1</sup>.sar, "onion seed", cf. AbB 12, 48:7.

## 148. BM 100165.

**Case.** (Only part of the case is preserved; it is impressed with an anepigraphic seal)

**Tablet.** (obv.) <sup>1</sup> a-na a-[bi-ia] <sup>2</sup> qí-[bí-m]a <sup>3</sup> um-ma <sup>d</sup>EN.ZU—na-di-[in—  
šú-mi-m]a <sup>4</sup> <sup>d</sup>utu ù <sup>d</sup>marduk da-ri-i[š u<sub>4</sub>-mi-(im) a-bi ka]-ta <sup>a</sup>) (5) li-ba-  
al-l[i-ťú] <sup>6</sup> a-bi at-ta lu š[a]-al-ma-t[a lu ba-al-ť]a-ta <sup>7</sup> [d in] gir na-ši-ir a-bi-  
ia ka-ta re-e[š]-ka a-na da-m[i-i]q-[tim] <sup>a</sup>) <sup>8</sup> [l]i-ki-il <sup>9</sup> [a-na š]u-l[um] a-[b]i-ia  
k[a-t]a aš-pu-ra-a[m] <sup>10</sup> [šú-lum a-bi-ia ka-ta m]a-ħ[a]r <sup>d</sup>utu ù  
<sup>d</sup>mar[duk] <sup>11</sup> [lu da-r]i (remainder of obv. broken) (rev.) <sup>1'</sup> x x x x-[k]a <sup>b</sup>) i-di-  
in <sup>2'</sup> an-ni-tam aq-bi-a-am <sup>3'</sup> ki-ma BI.SE <sup>d</sup>marduk ra-i-mi-k[a] <sup>4'</sup> ta-ad-di-  
nu <sup>5'</sup> a-na ba-la-ťi-im tu-uš-te-še-er-ma <sup>6'</sup> it-ti a-bi-ia ú-ul uš-ša-ab <sup>7'</sup> i-na-an-  
na èr—<sup>d</sup>taš-me-tum èr-ka <sup>8'</sup> ať-ťar-dam <sup>9'</sup> i-na a-li-ia gú. gal ù gú.  
n[í]g. ħar.ra (u. e.) <sup>10'</sup> ú-ul i-ba-aš-ši-a <sup>11'</sup> 0,0.2 gú. gal ù 0,0.1 gú.  
n[í]g. ħar.ra <sup>12'</sup> a-bi li-ša-bi-lam (le. e.) <sup>13'</sup> a-bi i-dam la ú-ša-ā[r-ša .....  
...] <sup>c</sup>) <sup>14'</sup> i-na an-ni-tim e-pé-eš a-bi-[ia .....] <sup>c</sup>)

## 149. BM 103074.

(obv.) <sup>1</sup> a-na gi-mil—<sup>d</sup>m[a]rduk <sup>(2)</sup> ša <sup>d</sup>marduk ú-ba-al-la-ťú-šú <sup>3</sup> qí-  
bí-ma <sup>4</sup> um-ma <sup>d</sup>na-bi-um—na-ši-ir-ma <sup>5</sup> <sup>d</sup>utu ù <sup>d</sup>marduk aš-šú-mi-ia da-  
ri-iš u<sub>4</sub>-mi <sup>(6)</sup> li-ba-al-li-ťú-ka <sup>7</sup> <sup>d</sup>marduk aš-šú-mi-ia l šú-ši i-na an-ē  
<sup>8</sup> šum-ka dam-qá-am li-iz-k[ur] <sup>9</sup> èš e. i ku a. šà i-na ħa-bu-uz<sup>ki</sup> ú-še-ši-ma  
<sup>10</sup> še-eħ-ri a-na me-e ša-pé-e-šú <sup>11</sup> ať-ru-ud-ma ud-da-ar-ri-su-šú <sup>12</sup> ù dumu  
lú qé-er-bi ať-ru-ud-ma ud-da-ar-ri-su-šú <sup>13</sup> ki-ma ti-du-ú we-du-tam at-ta-la-  
ak <sup>14</sup> a-la-ka ù é na-ap-ťa-ri-ia (lo. e.) <sup>15</sup> [na-š]a-a ú-ul e-le-i <sup>16</sup> [šum]-ma ta-  
ga-am-mi-la-an-n[i] (ruling) (rev.) <sup>17</sup> [a-nu-ű]m-ma li-wi-ra-šum <sup>18</sup> [a]ť-ťar-da-  
ak-ku-uš-šú <sup>19</sup> iš-te-en ša ta-ta-ak-ka-lu-šú <sup>20</sup> it-ti-šú řu-ru-ud-ma <sup>21</sup> a. šà-  
am šu-a-ti me-e li-iš-pa-aš-šú <sup>22</sup> ki-ma ti-du-ú ša-at-tum it-ta-la-ak <sup>23</sup> gú. u n  
a. šà i-na mu-uħ-ħi-ia la iš-ša-ka-an <sup>24</sup> la tu-uš-ta-a <sup>25</sup> ki-ma ta-ag-da-na-am-  
mi-la-an-ni <sup>26</sup> gi-im-la-an-ni (ruling)

148. a) The end of the line is suppressed by signs from the rev. b) The last three signs could be a-b[i-k]a. c) The line was originally twice as long.



## 148. BM 100165.

<sup>2</sup> Speak <sup>1</sup> to my father: <sup>3</sup> Thus says Sin-nādin-šumi. <sup>4,5</sup> May Šamaš and Marduk keep you, my father, in good health forever. <sup>6</sup> May you, my father, be well (and) healthy. <sup>7,8</sup> May the god who protects you, my father, be favorably disposed towards you. <sup>9</sup> I am writing to (inquire about) the well-being of you, my father. <sup>10,11</sup> May the well-being of you, my father, last forever before Šamaš and Marduk. (break) <sup>1</sup> "Give ... your father". <sup>2</sup> This (is what) I said. <sup>3</sup> Since <sup>4</sup> you have provided <sup>3</sup> *an offering* <sup>a)</sup> for Marduk, who loves you, <sup>5</sup> you will *continue to live in good health* <sup>b)</sup>, (but) <sup>6</sup> I will no longer stay with my father. <sup>7</sup> Herewith <sup>8</sup> I send <sup>7</sup> Warad-Tašmetum, your servant. <sup>10</sup> There are no <sup>9</sup> broad-beans and lentils <sup>c)</sup> in my town. <sup>12</sup> Let my father send me <sup>11</sup> two seah of broad beans and one seah of lentils. <sup>13</sup> My father should not raise objections ... <sup>14</sup> In this the work of my father ... <sup>d)</sup>.

## 149. BM 103074.

<sup>3</sup> Speak <sup>1</sup> to Gimil-Marduk <sup>2</sup> whom Marduk keeps in good health: <sup>4</sup> Thus says Nabium-nāšir. <sup>5,6</sup> May Šamaš and Marduk keep you in good health forever for my sake. <sup>7,8</sup> May Marduk mention your name with favor <sup>a)</sup> <sup>7</sup> sixty (times) in heaven. <sup>9</sup> I rented a six acre field in Ḫabbuz and <sup>11</sup> I sent <sup>10</sup> my servant to soak it with water, <sup>11</sup> but they scared him off. <sup>12</sup> I also sent the son of a relative, but they have scared him off (as well). <sup>13</sup> As you know I have come to be on my own <sup>b)</sup> <sup>15</sup> (so) I cannot <sup>14</sup> both go (there) and <sup>15</sup> take care of <sup>14</sup> my pied-à-terre. <sup>16</sup> If you want to oblige me <sup>18</sup> I <sup>17</sup> herewith <sup>18</sup> send you <sup>17</sup> Liwiraššum. <sup>20</sup> Send <sup>19</sup> one (man) whom you trust <sup>20</sup> with him and <sup>21</sup> let him soak this field with water. <sup>22</sup> As you know the season is over. <sup>23</sup> I must not be charged with the rent! <sup>24</sup> Do not be indifferent! <sup>26</sup> Oblige me <sup>25</sup> as you have always obliged me.

148. a) Since there are no other examples of DAḪ with a divine name a reading *si skur!* seems preferable. b) The translation is tentative. I can find no parallels for this combination of *šutēšurum* and *balāṭum*. c) Literally: "big pulses and pulses for grinding". The identifications are taken from Stol, Bull. on Sum. Agriculture 2, 1985, 128f. They are, however, by no means certain. d) Restore perhaps: *i-na an-ni-tim e-pé-eš a-bi-[ia du-um-mu-qá-am lu-mu-ur]*, "In this I want to experience the good work of my father", and cf. AbB 6, 220:36-37.

149. a) Literally: "your good name". b) Cf. AbB 7, 18:9'.

## 150. BM 103181.

(obv.) <sup>1</sup> a-na ša-pí-ri-ia <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma x[ x ]x x-ma <sup>4</sup> du[ tu li-ba-al-li-  
iṭ-k]a<sup>a</sup>) (remainder of obv. too damaged) (rev.) <sup>1'</sup> [.....]x x x[...]<sup>2'</sup> [.....]x RI i-ra-  
aš-ši <sup>3'</sup> x x x a-na ša-p[í-r]i-i[a .....]<sup>4'</sup> aš-tap-[r]q-[am]<sup>5'</sup> 2 giš[...]<sup>6'</sup> 4 gišLI-  
x[ o o]<sup>7'</sup> 4 gišnfg.x[...]<sup>8'</sup> 2 me-es-sú x[ o o]<sup>9'</sup> ki-ma a-mu-ru 1 AN KA x[ x  
o ] (<sup>10'</sup>) ma-aḥ-ša-am AB x[ o o]<sup>11'</sup> aš-šum a. šà <sup>uw</sup>é r e š<sup>ki b</sup>) <sup>12'</sup> a-na šú-ḥa-  
ri-im ša p<sup>d</sup>mar. tu —na-šir <sup>13'</sup> í d a-na ša-DI<sup>c</sup>) -im ú-ki-il-ma <sup>14'</sup> ú-ul im-ḥu-  
ra-an-ni (u. e.) <sup>15'</sup> [u]m-ma šu-ú-<ma> a. šà -lam a-ka-ar-r[ā-ā]r <sup>16'</sup> ę-ri-iš a-  
na s a g. ę r ki-a-am aq-bi <sup>17'</sup> [u]m-ma a-na-ku-ma a-na ka-ra-ri-im <sup>18'</sup> la ta-  
na-ad-di-in (le. e.) <sup>19'</sup> [ a. š ] à -lam a-na x-li-NI-x[.....]<sup>d</sup>) <sup>20'</sup> at-ta-di-in ù  
ka-ni-k[am] uš-te-z[i-ib-šū .....]<sup>d</sup>)

## 151. BM 103699.

(obv.) <sup>1</sup> a-na ba-la—šú-ra-ma <sup>2</sup> ù su-mu—la—<sup>d</sup>na-da <sup>3</sup> qí-bí-ma <sup>4</sup> um-ma  
nu-ṭú-[u]p-tum-ma <sup>5</sup> a-nu-u[m-m]a<sup>6</sup> p l ú —[.....]<sup>7</sup> ù a-[.....]<sup>8</sup> [a]ṭ-  
[tar-da-ak-kum]<sup>9</sup> u g. u d u. ḥ i. a x x x x BUR KUR i<sup>10</sup> [áb]. g u<sub>4</sub>. ḥ i. a  
ša ḤI A[...] (lo. e., as far as preserved, not inscribed, beginning of rev. broken) (rev.) <sup>1'</sup> x  
x x[.....]<sup>2'</sup> la uB-Bu-[x x x o]<sup>3'</sup> ma-la i-qá-ā[b-bu-ú o o]<sup>4'</sup> giš<sup>x a</sup>). ḥ i. a x x  
A<sup>5'</sup> šu-um-x-x-qá-šū-nu-ti-ma <sup>6'</sup> li-[ib-l]u-nim (ruling)

## 152. BM 103702.

(obv.) <sup>1</sup> a-na k á. g i<sub>4</sub>. x[ x o ] (<sup>2</sup>) ù x[.....]<sup>3</sup> [q]í-bí-[ma]<sup>4</sup> um-ma na-ra-  
am—[...] <sup>5</sup> d u t u ù <sup>d</sup>mar duk l[i-ba-(al)-li-ṭú-ku-nu-ti]<sup>6</sup> 2 tú g. ḥ i. a  
PA.PA ša x[...]<sup>7</sup> uš-ta-bi-la-ak-ku-nu-[ši-im]<sup>8</sup> x s i l a<sup>a</sup>) numun ga. ra š.  
sar [...] <sup>9</sup> [1] giš mar. urudu PA.PA [...] <sup>10</sup> [u]š-[t]ā-[b]i-la-[k]u-[n]u-ši-  
i[m] (lo. e.) <sup>11</sup> [.....]x. sar (ruling) (rev.) <sup>12</sup> [šū]m-ma ta-ša-x<sup>b</sup>) [.....]  
<sup>13</sup> [x] x a. š à -šū x[.....]<sup>14</sup> [... g]q-qr[.....] (ruling)

150. a) The restoration is dubious. b) The sign looks like TE.Ú. c) Mistake for KI (read ša-qí-im). d) Only approximately a quarter to a third of the le. e. is preserved.

151. a) Possibly APIN. K.R. Veenhof suggests MÁ.

152. a) Possibly 1 sila. b) Possibly -ā[p-.

## 150. BM 103181.

<sup>2</sup> Speak <sup>1</sup> to my superior: <sup>3</sup> Thus says ... <sup>4</sup> May Šamaš keep you in good health. (break) <sup>2'</sup> ... will *acquire* <sup>3'</sup> ... to my superior ... <sup>4'</sup> I have written. <sup>9'</sup> When I inspected <sup>5'</sup> the two ..., <sup>6'</sup> the four ... <sup>7'</sup> the four ... <sup>8'</sup> (and) the two ..., <sup>9'</sup> one <sup>10'</sup> *beaten* <sup>9'</sup> ... <sup>10'</sup> ..... <sup>11'</sup> As for the field in Ereš <sup>a)</sup>: <sup>13'</sup> I offered the canal <sup>12'</sup> to the servant of Marduk-nāšir <sup>13'</sup> for the irrigation but <sup>14'</sup> he did not accept (it) from me. <sup>15'</sup> This (is what) he (said): "I will *dig* the field *with a hoe* <sup>b)</sup> (and) <sup>16'</sup> I will seed (it)". I spoke to the slave <sup>c)</sup> <sup>16', 17'</sup> in the following terms: <sup>18'</sup> "Do not hand (it) out <sup>17'</sup> for *hoeing*". <sup>20'</sup> I have (now) handed over <sup>19'</sup> the field to ... <sup>20'</sup> I have had *him* make out a sealed document ...

## 151. BM 103699.

<sup>3</sup> Speak <sup>1</sup> to Bala-šura <sup>2</sup> and Sumu-la-Nada: <sup>4</sup> Thus says Nuṭupum. <sup>8</sup> I <sup>5</sup> herewith <sup>8</sup> send you <sup>6</sup> *Awīl*-... <sup>7</sup> and A... <sup>9</sup> The sheep ... <sup>10</sup> the cattle ... (break) ... <sup>3'</sup> as much as they will *order*, <sup>4'</sup> ..... <sup>5'</sup> make them ... (them) and <sup>6'</sup> let them bring (them) here.

## 152. BM 103702.

<sup>3</sup> Speak <sup>1</sup> to *Kagi*... <sup>2</sup> and ...: <sup>4</sup> Thus says Narām-... <sup>5</sup> May Šamaš and Marduk keep you in good health. <sup>7</sup> I (herewith) have <sup>6</sup> *the captain* <sup>a)</sup> of ... <sup>7</sup> bring you <sup>b)</sup> two garments. <sup>10</sup> I (also) have <sup>9</sup> *the captain* <sup>a)</sup> ... <sup>10</sup> bring you <sup>b)</sup> <sup>8</sup> ... liter(s) of leek seed ... <sup>9</sup> (and) one copper spade. (remainder too fragmentary for translation)

150. a) Compare text 145:13 and note b to the translation. b) The verb *karārum* is well attested in Middle and Neo-Assyrian with the meaning "to place" (see the dictionaries s.v.). It is not attested in Old Babylonian. Therefore, I propose to regard *karārum* as a dialectical variant to *ḫarārum*, "to dig (a field) with a hoe", for which verb see Landsberger, MSL 1, 182f. and JNES 8, 1949, 279. For the interchange k/ḫ, see Knudsen, AOAT 1, 147f. c) Probably a slave of the writer of the letter, who is guarding the field.

152. a) Both the reading and the function of the word in the sentence are uncertain. One could also think of a personal name *Papaša*... b) Plural.



153. BM 103705, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> a-na a-wi-lim ša <sup>d</sup>marduk ú-ba-al-la-tú-šu <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>marduk—dingir-ma <sup>4</sup> <sup>d</sup>utu ù <sup>d</sup>marduk da-ri-iš u<sub>4</sub>-mi <sup>(5)</sup> li-ba-al-li-tú-ka <sup>6</sup> [lu š]a-al-ma-ta lu ba-al-ṭa-ta <sup>7</sup> [dingir na-š]i-ir-ka re-eš-ka a-na da-mi-iq-t[i]m <sup>8</sup> [li]-ki-il <sup>9</sup> [a-na šu-ul]-mi-ka aš-pu-ra-am <sup>10</sup> [šu-l]um-ka ma-ḥar <sup>d</sup>utu ù <sup>d</sup>marduk <sup>11</sup> lu da-ri <sup>12</sup> 1/2 gín kù. babbar ša ar-du ḥa-al <sup>a)</sup> -gi-tu-ú <sup>13</sup> [š]a qá-ta-am (rev.) <sup>14</sup> ta-as-sú-ḥu <sup>15</sup> a-na <sup>di</sup>-šum—na-ši-ir i-di-in <sup>16</sup> šum-ma kù. babbar la qú-ur-ru-ba-ak-ku <sup>17</sup> [še]-am ša 1/2 gín kù. babbar <sup>18</sup> i-di-in-šu <sup>19</sup> [dub-pí] at-ta-di-in-šu <sup>20</sup> [x o I]D me-ḥe-er dub-pí-ia <sup>21</sup> [š]u-bi-lam (ruling)

## 154. BM 103710.

(obv.) <sup>1</sup> a-[n]a <sup>d</sup>na-na-a—ib-ni-šu <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma dingir-šu—ib-ni-šu-m[a] <sup>4</sup> a-nu-um-ma šú-ḥa-ar <sup>d</sup>EN.ZU—da-a-a-ni <sup>5</sup> aṭ-ṭar-da-ak-kum <sup>6</sup> l x SA x NI PA <sup>7</sup> a-[n]a x x x x pí-qí-i[d]-ma <sup>8</sup> [a-na šú-ḥa]-ar <sup>d</sup>EN.ZU—da-a-a-[n]i [l]i-id-di-in <sup>a)</sup> (lo. e.) <sup>9</sup> [i-n]a mu-ši-[i]m (ruling) (rev.) <sup>10</sup> i-na ęd [i n] li-bi-it <sup>11</sup> ù ki-ma x <sup>b)</sup> -pu-UD-ma <sup>12</sup> pta-ri-bu ma-aḥ-ri-ka <sup>13</sup> ak-lu-ú <sup>14</sup> a-na <sup>d</sup>marduk—ni-šu qí-bi-ma <sup>15</sup> la i-na-ak-ku-ud <sup>16</sup> i-na ti-bi-im ma-aḥ-ri-ka <sup>17</sup> ni-nu (ruling)

## 155. BM 103712.

(obv.) <sup>1</sup> a-na GA-ti-lu-x[ o] <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma u-bar—<sup>d</sup>uraš-ma <sup>4</sup> iš-tu u<sub>4</sub>. 10. kam <sup>5</sup> a-na 10 lú. me š <sup>6</sup> ḥa-am-ši-šu aš-tap-ra-kum <sup>7</sup> ù i-na i-in a-

153. a) The sign can also be RA.

154. a) Another line could have followed here. b) The sign looks like ŠI. However, KA, IS and even NE or IL are possible.

## 153. BM 103705.

<sup>2</sup> Speak <sup>1</sup> to the gentleman whom Marduk keeps in good health: <sup>3</sup> Thus says Marduk-ilum. <sup>4,5</sup> May Šamaš and Marduk keep you in good health forever. <sup>6</sup> May you be well (and) healthy. <sup>7,8</sup> May your protective deity be favorably disposed towards you. <sup>9</sup> I am writing (to inquire) about your well-being. <sup>10,11</sup> May your well-being last forever before Šamaš and Marduk. <sup>15</sup> Give <sup>12</sup> the half shekel of silver *offfor* ... <sup>a)</sup>, <sup>13,14</sup> which you have given up <sup>b)</sup>, <sup>15</sup> to Išum-nāšir. <sup>16</sup> If the silver is not available to you, <sup>18</sup> give him <sup>17</sup> barley worth half a shekel of silver. <sup>19</sup> I have given him my letter (for you), <sup>21</sup> send me <sup>20</sup> ... an answer to my letter.

## 154. BM 103710.

<sup>2</sup> Speak <sup>1</sup> to Nanā-ibnišu. <sup>3</sup> Thus says Ilšu-ibnišu. <sup>4</sup> Herewith <sup>5</sup> I send you <sup>4</sup> the servant of Sin-dajjānī. <sup>7</sup> Entrust ... <sup>6</sup> with one ... <sup>8</sup> so that he will give it to the servant of Sin-dajjānī. <sup>10</sup> Let him <sup>9,10</sup> stay overnight <sup>10</sup> in the open country <sup>11</sup> and *since* <sup>a)</sup> ... <sup>b)</sup> <sup>13</sup> I have detained <sup>12</sup> Tarību <sup>12</sup> at your place, <sup>14</sup> say to Marduk-nišu <sup>15</sup> that he should not worry. <sup>16</sup> At dawn <sup>17</sup> we will be <sup>16</sup> with you.

## 155. BM 103712.

<sup>2</sup> Speak <sup>1</sup> to Gaṭilu...: <sup>3</sup> Thus says Ubār-Uraš. <sup>4</sup> During the last ten days <sup>6</sup> I have written to you five times <sup>5</sup> (to ask) for the ten men, <sup>7</sup> and under the

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153. a) I can offer no satisfactory solution for the words ar-du ḥa-al/ra-gi-tu-ú. The first can be wardum, "slave", as well as a personal name. The second word is probably a gentilic. The only place name which vaguely resembles it is Ḥalabī mentioned in texts from Mari (see Rép. géogr. 3, 86). There remains the problem of the case endings, which can only be solved by regarding ar-du as a personal name and ḥa-al/ra-gi-tu-ú as a mistake caused by the apparent nominative of Ardu. Translate possibly: "... silver of/from Ardu from Ḥalgit/Ḥaragit". M. Stol suggests that the form is an abnormal spelling for Ḥanigalbatū. b) Compare, for example, TCL 17, 33:8. See for the expression, Kümmel, AfO 25, 1974-'77, 75f., and Malul, Studies in Mesopotamian Legal Symbolism, 231f.

154. a) In view of the subjunctive in ak-lu-ú (line 13), kīma can only be a conjunction. b) Possible readings are: ši-bu-ut-ka', "at your request"(?) (syntax unclear) or ši-bu-tam-ma, "by request"(?).

wi-lim<sup>8</sup> ki-ma ša iš-tu u<sub>4</sub>. x. [k] a m<sup>9</sup> maḥ-ri-ia wa-aš-bu<sup>10</sup> 3 lú. me š il-  
li-ku-nim-ma<sup>(11)</sup> ù it-ta-al-ku<sup>12</sup> [(ù) mi-im-m]a a-ša-lu-ka (rev.)<sup>13</sup> [.....  
.....]<sup>14</sup> [..... aš-p]ur<sup>15</sup> [a-na mi-nim] la ta-na-di-nam<sup>16</sup> [an]-ni-tam la  
an-ni-tam<sup>17</sup> [šu-up]-ra-am-ma<sup>18</sup> a-na a-wi-lim lu-ù[š]-pur<sup>19</sup> ù a d. KID  
maḥ-ri-ia<sup>(20)</sup> a) ú-ul i-ba-aš-ši<sup>21</sup> a-di a-wi-lum i-la-kam-ma<sup>22</sup> 1 a d. KID a-  
na qá-ti-ia<sup>(23)</sup> i-na-di-nam<sup>24</sup> 10 gi d u s u. ḫ i. a<sup>25</sup> 1 gi ma. an. sim<sup>26</sup> 1  
gi ma. an. sim n í g. ḫ a r. r [a]<sup>27</sup> 1 gi KAB-LU-tim [o]<sup>28</sup> la ta-ka-la-a-am

# 156. BM 103720.

(obv.)<sup>1</sup> a-na gi-m[il—d...] <sup>2</sup> qí-bí-[ma] <sup>3</sup> um-ma nu-úr—ì-lí-š[u-ma]  
<sup>4</sup> d u t u ù d m a r d u k li-ba-al-l[i-tú-ka] <sup>5</sup> p l i - p í - i t — d e n. l í l u m. m i. a <sup>6</sup> k i -  
a-am iq-bi-a-am um-ma šu-ma<sup>7</sup> p d e n. l í l — m u - b a - l í - i ṭ a - ḫ i <sup>8</sup> i - n a k i š k i i -  
sa-aṇ-qá-ma<sup>9</sup> ša-pí-ir k i š k i <sup>10</sup> a-na ba-ab-bi-lu-tim ša še. gi š. ì (lo. e.)  
<sup>11</sup> i š - b a - a s - s ú - m a <sup>12</sup> i k - t a - l a - š [u] (rev.) <sup>13</sup> [k i - a - a] m i q - [ b i - a - a m ] <sup>14</sup> [ x ] ù x [ ...  
...] <sup>15</sup> [ ..... ] x w a - a š - b u <sup>16</sup> [ ..... ] a) x x <sup>17</sup> [ ..... ] a) <sup>18</sup> [ .....  
...] a) — d e n. l í l <sup>19</sup> [ ..... ] a) x - r i <sup>20</sup> [ ... ] x i q - b i - a - a [ m ] x [ x k ] a - l u - ú  
<sup>21</sup> [ ... ] x š e. g i š. ì [ x o ] <sup>22</sup> [ x ] x x i - n a x x [ ..... ] (ca. two lines lost; u. e. and  
le. e., as far as preserved, not inscribed)

# 157. BM 103722.

(obv.)<sup>1</sup> [a-na .....]-ia <sup>2</sup> [qí-b]í-ma <sup>3</sup> [um-ma] ib-ni—dEN.ZU-ma <sup>4</sup> [d u t u]  
ù d m a r d u k a š - š u - m i - i a <sup>5</sup> [l i - b] a - a l - l i - t ú - k a <sup>6</sup> [l u b] a - a l - I D a) - a - t a <sup>7</sup> [l u š] a -  
al-ma-ta<sup>8</sup> [l u d] a - r i - a - t a <sup>9</sup> [ d i n g i r n a - ṣ ] i - i r - k a <sup>10</sup> [ š i - b u ] - t a m <sup>11</sup> [ a - a i r ] - š i  
<sup>12</sup> [ a - n a š u - u l - m ] i - k a <sup>13</sup> [ a š - p u - r ] a - a m <sup>14</sup> [ š u - l u - u m - k a š u - u ] p - r a - a m <sup>15</sup> [ ...  
..... ] x x (remainder of obv. broken) (rev.) <sup>1'</sup> [ x x x o ] B I / G A - t i x [ o o ] <sup>2'</sup> [ l i - q ] é - e -  
m [ a ] <sup>3'</sup> [ x š ] e - a - a m ù š e. g i š. ì [ o o ] <sup>4'</sup> [ š a ] - m a - a m - m a <sup>5'</sup> [ š ] u - b i - l a m (rul-  
ing)

155. a) At the beginning probably nothing. Just like in lines 11 and 23 there is no ruling for the signs in this line.

156. a) There are isolated wedges visible on the tablet.

157. a) Mistake for DA.



gentleman's very eyes, <sup>8</sup> as if <sup>a)</sup> <sup>9</sup> he had been staying with me <sup>8</sup> for the last ... days, <sup>10</sup> three men came here, <sup>11</sup> but they have left (again). <sup>12</sup> And *whatever* I ask from you ... <sup>13</sup> ..... <sup>14</sup> ... *I wrote*, <sup>15</sup> why do you not give (it) to me? <sup>17</sup> Write me <sup>16</sup> yes or no, <sup>18</sup> so I can write to the gentleman <sup>b)</sup>. <sup>19</sup> Also, <sup>20</sup> there is no <sup>19</sup> reed worker with me. <sup>21</sup> Until the gentleman comes and <sup>23</sup> puts <sup>22</sup> one reed worker at my disposal, <sup>28</sup> do not refuse me <sup>24</sup> ten carrying baskets, <sup>25</sup> one sieve, <sup>26</sup> one ... sieve <sup>c)</sup> <sup>27</sup> (and) one ...

# 156. BM 103720.

<sup>2</sup> Speak <sup>1</sup> to Gimil-...: <sup>3</sup> Thus says Nūr-ilišu. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> Lipit-Enlil the master <sup>6</sup> spoke to me in the following terms: <sup>7</sup> "My brother Enlil-muballiṣ <sup>8</sup> has arrived in Kiš and <sup>9</sup> the governor of Kiš <sup>11</sup> has drafted him <sup>10</sup> for the transportation <sup>a)</sup> of sesame, <sup>11</sup> and <sup>12</sup> he has detained him". <sup>13</sup> This (is what) he told me. (remainder too fragmentary for translation)

# 157. BM 103722.

<sup>2</sup> Speak <sup>1</sup> to my ...: <sup>3</sup> Thus says Ibni-Sin. <sup>4,5</sup> May Šamaš and Marduk keep you in good health for my sake. <sup>6</sup> May you be well <sup>7</sup> (and) healthy <sup>8</sup> (and) live forever. <sup>9</sup> May your protective deity <sup>11</sup> have no <sup>10</sup> demand (unfulfilled). <sup>13</sup> I am writing (to inquire) <sup>12</sup> about your well-being. <sup>14</sup> Write me how you are. (break) <sup>2'</sup> Take <sup>1'</sup> ... <sup>2'</sup> and <sup>4'</sup> buy me <sup>3'</sup> ... barley and sesame, <sup>4'</sup> and <sup>5'</sup> send it to me.

155. a) Similar clauses occur in AbB 9, 148:21, 230:13, TCL 17, 71:19 and AfO 24, 124 no. 9:14. b) Presumably the same as in line 7. c) See CAD and AHW s.v. *maḥḥaltu*. The ideogram suggests a sieve (with narrow mesh?) for ground materials. The finished products were ordered in the absence of a reed worker.

156. a) See most recently Kraus, *Verfügungen* 236f.

## 158. BM 103723.

(obv.) <sup>1</sup> a-na a-bu-um—ki-ma—i-lí x x x <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>EN.ZU—gim-la-an-ni-ma <sup>4</sup> d u t u ù <sup>d</sup>mar duk li-ba-al-li-tú-ka <sup>5</sup> du-um-mu-uq-ta-ka iš-x x <sup>6</sup> it-ta-ab-ši-a-am <sup>7</sup> re-eš du-um-mu-u[q]-t[i-ka] <sup>8</sup> a-na é-ti-n[i] <sup>9</sup> i-na mu-uḫ-ḫi a[...] (lo. e.) <sup>10</sup> ša at-ba-l[a ...] (ruling) (rev.) <sup>11</sup> [.....] <sup>12</sup> x [x] x x MA [x x o o] (ruling)

## 159. BM 103724.

(obv.) <sup>1</sup> a-na ši-x-x-x-ia <sup>2</sup> [q]í-[b]í-ma <sup>3</sup> u[m-m]a <sup>d</sup>[...—m]u-ša-lim-ma <sup>5</sup> [x x] x x [x x] a. šà mu-ku-ur <sup>5</sup> [x x o] x [x] x AN x AN DA x x <sup>6</sup> [x x x]-ú <sup>7</sup> [x x x] x-ma <sup>8</sup> [x x] x x—<sup>d</sup>n in. šu bur <sup>9</sup> tu-[x-o-i]l <sup>a</sup>) -lu (ruling)

160. BM 103731, *ze<sup>2</sup>pum*. Late cursive script.

(obv.) <sup>1</sup> [a-n]a a-ḫi-[ia] <sup>2</sup> [q]í-bí-[ma] <sup>3</sup> [um-m]a x-x <sup>a</sup>) —<sup>d</sup>x-ma <sup>4</sup> [d u t] u ù <sup>d</sup>ma[r d] u k li-ba-a[l]-[l]i-[t]ú-ka <sup>5</sup> [l]u ša-al-m[a]-t[a] <sup>6</sup> i-na šà kù. babbar ša ma-aḫ-ri-ka <sup>7</sup> i gi. 6. gál <gín> kù. babbar <sup>8</sup> a-na ppa-ṭe-er—e-il-tim <sup>9</sup> i-di-in (ruling on rev.)

## 161. BM 103741.

(obv.) <sup>1</sup> a-na ZI-[.....] <sup>2</sup> qí-bí-[ma] <sup>3</sup> um-[m]a x [x x o]-tum-ma <sup>4</sup> d u [t u] <sup>d</sup>[m]ar duk ù <sup>d</sup>mar. tu <sup>5</sup> ba-ni-ka aš-šum-[ia] da-ri-iš u <sup>4</sup>-mi <sup>6</sup> li-ba-al-li-tú-ka <sup>7</sup> [lu]-ú ba-al-ṭa-a-ta <sup>8</sup> [lu]-ú ša-al-ma-a-ta <sup>9</sup> lu-ú da-ri-a-[t]a <sup>10</sup> [.....] x [.....] <sup>11</sup> [.....] (rev.) <sup>12</sup> [x x] ka x [x x x] <sup>13</sup> [x x o] x ib-b[a-x x o] <sup>14</sup> [n]a-ra-am nu-uš-x [x o o] <sup>15</sup> ù a. šà ma-[k]i-ir <sup>16</sup> mi-im-ma la ta-n[a-ku-ud] <sup>17</sup> p[u]m-mi—wa-a[q-ra-at] <sup>18</sup> sí-in-ni-iš-ta-[k]a <<ša-li-im>> <sup>19</sup> ša-[a]l-[m]a-at ù b[a-a]l-t[ā] l -[at] <sup>20</sup> ki-ma na-AZ-x x [...] <sup>21</sup> ú-ul ti-de-e <sup>22</sup> [x x o] x IZ lu x [x x o] (u. e.) <sup>23</sup> [x x x]-ra-am [x x o o] <sup>24</sup> [x x] na ZI x [x x o] (le. e. not inscribed)

159. a) The sign can also be read -a]l-.

160. a) Possibly g[i-m]il. The first sign can also be RI.

## 158. BM 103723.

<sup>2</sup> Speak <sup>1</sup> to Abum-kīma-ili ...: <sup>3</sup> Thus says Sin-gimlanni. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> Your *goodness* ... <sup>a)</sup> <sup>6</sup> has been imparted to me. <sup>7</sup> The ... <sup>b)</sup> of your *goodness* <sup>8</sup> for our family <sup>9</sup> charged to ... <sup>10</sup> which I took away ... (remainder too fragmentary)

## 159. BM 103724.

<sup>2</sup> Speak <sup>1</sup> to ...: <sup>3</sup> Thus says ...-mušallim. <sup>4</sup> ..... irrigate the field! (remainder too fragmentary)

## 160. BM 103731.

<sup>2</sup> Speak <sup>1</sup> to my brother: <sup>3</sup> Thus says *Gimil*... <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> May you be well. <sup>9</sup> Give <sup>7</sup> one sixth of a shekel of silver <sup>6</sup> from the silver that is with you <sup>8</sup> to Pāter-e<sup>2</sup>iltim <sup>a)</sup>.

## 161. BM 103741.

<sup>2</sup> Speak <sup>1</sup> to ZI...: <sup>3</sup> Thus says ...tum. <sup>6</sup> May <sup>4</sup> Šamaš, Marduk and Amurum, <sup>5</sup> your creator, <sup>6</sup> keep you in good health <sup>5</sup> forever for my sake. <sup>7</sup> May you be well <sup>8</sup> (and) healthy <sup>9</sup> (and) live forever. (four broken lines) <sup>14</sup> We ... <sup>a)</sup> the canal <sup>15</sup> and the field is being irrigated. <sup>16</sup> Do not worry at all. <sup>18</sup> Your wife <sup>b)</sup> <sup>17</sup> Ummī-waqrat <sup>18</sup> is well and healthy. <sup>21</sup> Do you not know <sup>20</sup> that .....? (remainder too fragmentary)

158. a) Perhaps iš-ni-ā-[m]a, "... has been imparted to me a second time". b) As long as the exact nature of dummuqtum cannot be defined (see the dictionaries s.v. and AbB 7, 140:10'), the meaning of rēš cannot be determined. Both "beginning" and "quality" are possible meanings.

160. a) Cf. AbB 7, 86:41 and Janssen, *Mesopotamie et Elam* (CRRRA 36), 77f. I retain Kraus' interpretation as a personal name for three reasons, 1) the name has a 'personen-keil', 2) the context requires a personal name, 3) the subject of the phrase e<sup>2</sup>iltam paṭārum is almost always a divinity (see the texts cited by Janssen, *ibid.*, 99f.) who has to be assumed as actor in the name as well.

161. a) Possibly nu-uš-t[ē-er-di], "we have caused the canal (water) to flow". K.R. Veenhof suggests nu-uš-t[ē-ši-ir], "we have put (the canal) in order", see AbB 2, 4:12'.

b) Literally, "your woman".



162. BM 103743, *ze<sup>2</sup>pum*.

(obv.) <sup>1</sup> a-na a-[bi]-ia <sup>2</sup> qí-b[í-m]a <sup>3</sup> um-ma <sup>d</sup>marduk—[di]ngir-ma  
<sup>4</sup> d<sup>d</sup>utu ù <sup>d</sup>marduk da-ri-iš <sup>u</sup><sub>4</sub>-mi a-bi ka-ta <sup>5</sup> li-ba-[a]l-li-tú <sup>6</sup> [l]u ša-al-  
 ma-ta lu ba-[a]l-ša-ta <sup>7</sup> [di]ngir na-ši-ir a-bi-ia ka-ta re-ē[š a]-bi-[ia a-na da-  
 mi-iq-tim] <sup>8</sup> [l]i-ki-il <sup>9</sup> a-na šu-ul-m[i]-ka [aš]-pu-ra-am <sup>10</sup> šu-lum a-bi-ia k[ā-  
 t]ā ma-ḥ[a]r <sup>d</sup>utu ù [d<sup>d</sup>marduk] <sup>11</sup> lu da-ri <sup>12</sup> gi-ir-ru a-di-ni ú-ul i-s[a-an-  
 ni-qá-am] <sup>13</sup> síg<sup>a)</sup> . ḥi. a ša aq-bi-a-[ak-kum] <sup>14</sup> ú-la-qí<sup>b)</sup> -ta-am-ma x[ x x  
 o o] <sup>15</sup> i-na-an-na ù-lí—i-qí-ša-am x[...] (rev.) <sup>16</sup> x[.....] <sup>17</sup> ù x[.....  
 ...] <sup>18</sup> uš-[.....] <sup>19</sup> šum-ma ta-x x[.....] <sup>20</sup> šum-ma x x[.....] <sup>21</sup> ù  
 x[.....] (of the following lines only isolated wedges are preserved)

## 163. BM 103755.

(obv.) <sup>1</sup> [a-na] <sup>d</sup>EN.ZU—e-m[u-qí] <sup>2</sup> [q]í-bí-[ma] <sup>3</sup> [um-ma] i-ka-x x[ o ] x  
 [...] <sup>4</sup> [d<sup>d</sup>utu] ù <sup>d</sup>marduk l[i]-b[a]-[l]i-[tú-ka] <sup>5</sup> [du b-p]í i-na a-ma-r[i]-  
 i[m] <sup>6</sup> [x] NI-ib-ba-x [G...] <sup>7</sup> [x] x x ša uš x x <sup>8</sup> x x x GA AM x <sup>9</sup> [x x o] x ti x  
 x (rev. probably not inscribed)

## 164. BM 103768.

(obv.) <sup>1</sup> a-n[a] be-el-ti-ia <sup>d</sup>n i [ n ] . mu [ g ] <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup>n i n . u r t a —  
 qar-ra-ad wa-ra-ad-ki-ma <sup>4</sup> qá-ba-ki <sup>d</sup>i-šum i-še-mi <sup>5</sup> a-na an-ni-tim ḥi-ṭi-tim  
<sup>6</sup> ša ub-l[a]m<sup>a)</sup> qá-ta-ti-ia <sup>7</sup> it-ti <sup>d</sup>i-šum li-qé-a <sup>8</sup> i-nu-ú-ma qá-ta-t[i-i]ā <sup>9</sup> te-el-  
 te-qé <sup>10</sup> i-na pa-ni-in na-am-ru-tim (rev.) <sup>11</sup> a-na <sup>d</sup>i-šum ni-qí-a-am <sup>12</sup> ub-ba-la-  
 am <sup>13</sup> ù a-na ka-ši-im <sup>14</sup> u d u . n í t a ub-ba-la-[q]m<sup>b)</sup> <sup>15</sup> i-nu-ú-ma da-li-li  
<sup>16</sup> ā-[n]ā [m]ā-[ḥ]ar <sup>d</sup>i-šum <sup>17</sup> ā-da-la-lu <sup>18</sup> ù DI<sup>c)</sup> -li-li-ki <sup>19</sup> lu-ud-lu-ul (rul-  
 ing)

## 165. BM 103770.

(obv.) <sup>1</sup> ā-na e-ṭi-rum qí-bí-ma <sup>2</sup> um-ma mu-na-wi-rum-ma <sup>3</sup> ištar ù d z a .  
 b a <sub>4</sub> . b a <sub>4</sub> da-ri-iš <sup>u</sup><sub>4</sub>-mi <sup>4</sup> li-ba-al-li-tú-ka <sup>5</sup> i-na k i š<sup>ki</sup> ki-a-ā[m ta-aq-bi-a-

162. a) Or u<sub>8</sub>. b) The sign looks like U+Ú. The reading is tentative.

164. a) Reading suggested by K.R. Veenhof. b) One could also read -[ā]k-k[i] or even -[k]i-i[m]. c) Mistake for DA.

## 162. BM 103743.

<sup>2</sup> Speak <sup>1</sup> to my father: <sup>3</sup> Thus says Marduk-ilum. <sup>4,5</sup> May Šamaš and Marduk keep you, my father, in good health forever. <sup>6</sup> May you be well (and) healthy. <sup>7,8</sup> May the protective deity of you, my father, be favorably disposed towards my father. <sup>9</sup> I am writing to (inquire about) your well-being. <sup>10,11</sup> May the well-being of you, my father, last forever before Šamaš and Marduk. <sup>12</sup> The caravan has still not arrived. <sup>14</sup> I have *gathered all* <sup>13</sup> the wool <sup>a)</sup> which I promised *you* <sup>14</sup> and ... <sup>15</sup> Now *I have sent* Ilī-iqīšam *to you* <sup>b)</sup> ... (remainder too fragmentary)

## 163. BM 103755.

<sup>2</sup> Speak <sup>1</sup> to Sin-emūqī: <sup>3</sup> Thus says *Ika*... <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> As soon as you have read my letter, (remainder too fragmentary)

164. BM 103768 <sup>a)</sup>.

<sup>2</sup> Speak <sup>1</sup> to My Lady Ninmug <sup>b)</sup>: <sup>3</sup> Thus says Ninurta-qarrad, your servant. <sup>4</sup> (Since) Išum will listen to your speech, <sup>7</sup> intercede <sup>6</sup> for me <sup>7</sup> with Išum <sup>5</sup> for this sin <sup>6</sup> which I committed <sup>c)</sup>. <sup>8</sup> As soon as <sup>9</sup> you have interceded <sup>8</sup> for me, <sup>12</sup> I, <sup>10</sup> in high spirits, <sup>12</sup> will bring <sup>11</sup> Išum a sacrifice, <sup>13</sup> and for you <sup>14</sup> I will bring a sheep. <sup>15</sup> When <sup>17</sup> I give <sup>15</sup> praise <sup>16</sup> in front of Išum, <sup>19,20</sup> I will also praise you!

## 165. BM 103770.

<sup>1</sup> Speak to Ēṭirum: <sup>2</sup> Thus says Munawwirum <sup>a)</sup>. <sup>4</sup> May <sup>3</sup> Ištar and Zababa <sup>4</sup> keep you in good health <sup>3</sup> forever. <sup>5</sup> In Kiš you spoke to me <sup>4,5</sup> in the fol-

162. a) Or "ewes", see the note to the transliteration. b) Read possibly a[t-tar-da-ak-kum].

164. a) For letters to gods, see AbB 12, 99 note a to the translation. b) For Ninmug, wife of Išum, see Edzard, RLA 5, 213f. and Edzard and Wilcke, Kramer AV 143. For an etymology of her name, see Jacobsen, Or. 42, 1973, 291. For Išum, see also Cagni, The Poem of Erra (SANE 1/3, 1977) 16f. c) Cf. CAD s.v. ḫiṭtu, lexical section.

165. a) For Munawwirum in Kiš, see Kraus, AbB 10, XVI (d.1).

am] <sup>6</sup> um-ma at-ta-ma <sup>7</sup> i-nu-ma ši-bu-ti-ka <sup>8</sup> šu-up-ra-am-ma (lo. e.) <sup>9</sup> lu-ud-di-ī[n] <sup>10</sup> ki-a-am ta-aq-bi-a-[a]m (rev.) <sup>11</sup> i-na-an-na gur-ru-rum <sup>12</sup> du b-pí ù ka-ni-kam <sup>13</sup> uš-t[a]-bi-la-ak-kum <sup>14</sup> 2 [g]ín k[ù]. babbar <sup>15</sup> i-d[i]-[i]š-šum <sup>16</sup> la t[a]-ka-al-la (ruling)

# 166. BM 103773.

(obv.) <sup>1</sup> a-na ŠI-x x x <sup>2</sup> [q]í-bí-ma <sup>3</sup> um-ma gi-mil—<sup>d</sup> marduk-ma <sup>4</sup> du tu li-ba-al-li-ī-ka <sup>5</sup> [p]x-x-x—<sup>d</sup> EN.ZU ki-a-am iš-[pu]r-a[m] <sup>6</sup> [um-m]a [š]u-ú-m[a] <sup>7</sup> [.....]x-ka <sup>8</sup> [.....]x x x (remainder of obv. broken) (rev.) <sup>1'</sup> [.....]x [...] <sup>2'</sup> [.....]x-ša/ta-am-ma <sup>3'</sup> [.....]x-ad-di-kum [o] <sup>4'</sup> [k]i-a-am ta-a[q-b]i-a-[am] <sup>5'</sup> du b-pí uš-ta-bi-la-ak-[k]um <sup>6'</sup> še-am a-na šú-ḥa-ri-ia <sup>7'</sup> i-dí-in (ruling)

# 167. BM 103775.

(obv.) <sup>1</sup> [a-na a-wi-lim ša <sup>d</sup> marduk ú-ba-(al)-l]a-tú-šu <sup>2</sup> [qí-b]í-ma <sup>3</sup> [um-ma x] x x x-[ma] <sup>4</sup> [du tu] ù <sup>d</sup> m[ar]duk li-ba-a[l-l]i-tú-ka <sup>5</sup> [Pi]n-bi—<sup>d</sup> u tu a-na m[a-ab]-ri-ka <sup>6</sup> aṭ-ṭar-da-a[m] <sup>7</sup> x<sup>a</sup>) x x ka x x x x x-x<sup>e</sup>-e <sup>9</sup> [.....]-kum <sup>b</sup>) (lo. e.) <sup>10</sup> [x] gín kù. babbar <sup>11</sup> i-di-in-šum <sup>12</sup> šú-ḥa-ar-rum <sup>13</sup> šuk u ú-ul i-šu (ruling) (seal legend illegible)

# 168. BM 103832.

(obv.) <sup>1</sup> a-na ì-lí—ḥa-zi-ri <sup>2</sup> [q]í-bí-ma <sup>3</sup> um-ma ni-šu—x-q[m-m]a <sup>4</sup> du tu ù <sup>d</sup> marduk li-ba-al-l[i-tú-ka] <sup>5</sup> a-nu-um-ma Pi-KI-[x x] <sup>6</sup> [a]ṭ-ṭar-da-kum (rev.) <sup>7</sup> [x x o]-i/ a-wi-lim <sup>8</sup> [x o]-il-qú-n[i] <sup>9</sup> [x x o] x è[r x o] <sup>10</sup> [x x] ma [x o] <sup>11</sup> i-ri-šu-ka <sup>12</sup> [x] x x la-ta-ka <sup>13</sup> [la ta-ka]-la-šum (ruling)

# 169. BM 103834.

(obv.) <sup>1'</sup> l[i-ba-al-li-tú-ku-nu-ti] <sup>2'</sup> a-na k[q-ti ù ra-i-mi-k]i <sup>3'</sup> be-el-ki [<sup>d</sup>x o] a-na na-ša-ri-k[u-nu a-a i-gu] <sup>4'</sup> ki-ma š[a-mu]-ú ù er-še-tum da-ru-ú <sup>5'</sup> at-ti [ù r]a-im-ki lu-ú da-ri-a-tu-nu <sup>6'</sup> [x x k] ù. babbar a-wi-lum i-ri-ša-an-ni-

167. a) Possibly AR or Û. b) Before KUM there are indistinct traces.



lowing terms: <sup>8</sup> "Write me <sup>7</sup> in case you need (something) <sup>b)</sup>, <sup>8</sup> so <sup>9</sup> I can give (it to you)". <sup>10</sup> This (is what) you told me. <sup>11</sup> Now <sup>13</sup> I have had <sup>11</sup> Gur-rurum <sup>13</sup> bring you <sup>12</sup> my letter and a sealed document. <sup>15</sup> Give him <sup>14</sup> two shekels of silver, <sup>16</sup> do not deny it (to him)!

**166. BM 103773.**

<sup>2</sup> Speak <sup>1</sup> to Ši...: <sup>3</sup> Thus says Gimil-Marduk. <sup>4</sup> May Šamaš keep you in good health. <sup>5</sup> ...-Sin wrote to me <sup>5,6</sup> in the following terms: <sup>7</sup> "Your ..... (remainder of obv. too fragmentary for translation; beginning of rev. three fragmentary lines) <sup>4</sup> This (is what) you told me. <sup>5</sup> I (herewith) send you my letter. <sup>7</sup> Give <sup>6</sup> (the) barley to my servant.

**167. BM 103775.**

<sup>2</sup> Speak <sup>1</sup> to the gentleman whom Marduk keeps in good health: <sup>3</sup> Thus says ... <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>6</sup> I (herewith) send <sup>5</sup> Inbi-Šamaš to you. (remainder of obv. too fragmentary for translation) <sup>11</sup> Give him ... shekels of silver. <sup>12</sup> The servant <sup>a)</sup> <sup>13</sup> does not have any food allowance!

**168. BM 103832.**

<sup>2</sup> Speak <sup>1</sup> to Ilī-ḫāziri: <sup>3</sup> Thus says Nīšu-... <sup>a)</sup>. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>6</sup> I <sup>5</sup> herewith <sup>6</sup> send you <sup>5</sup> Ik/qi... <sup>7</sup> ... of the gentleman (three fragmentary lines) ... <sup>11</sup> they asked from me. <sup>13</sup> Do not deny him <sup>12</sup> your ...

**169. BM 103834.**

<sup>1</sup> May (... and ...) keep you <sup>a)</sup> in good health. <sup>3</sup> May Your <sup>b)</sup> Lord ... not neglect watching over <sup>2</sup> you and the one who loves you. <sup>c)</sup> <sup>4</sup> Just as heaven and earth will last (forever) <sup>5</sup> may you <sup>b)</sup> and the one who loves you <sup>b)</sup> last

165. b) Literally, "At the time of your need".

167. a) Note the spelling with -rr-.

168. a) K.R. Veenhof suggests ni-šu—dan'-na[m]<sup>2</sup>-m[a], cf. AbB 12, 26:15.

169. a) Plural. b) Feminine. c) I take line 2' as a casus pendens to which -kunu in line 3' refers. "You" in line 2' is feminine, the suffix in line 3' is plural.

ma <sup>7'</sup> [x x x x-t]i-ia x x-ni-ma (lo. e.) <sup>8'</sup> [.....]x <sup>a)</sup> -il-šum <sup>9'</sup> [.....  
 ..... n]q x x x-ni <sup>b)</sup> (rev.) <sup>10'</sup> [.....]x ú-ta-ra-ki <sup>11'</sup> [..... qá-b]a-am  
 iš-ku-nam <sup>12'</sup> [.....]x ša-mu-uḥ-ma ad-di-šu <sup>13'</sup> [.....]x x x x-ma (re-  
 mainder of rev. broken, le. e. not inscribed)

# 170. BM 103857.

(obv.) <sup>1</sup> a-na a-wi-le-e <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma a-lí—ta-li-mi-ma <sup>4</sup> d<sup>d</sup>utu ù  
 d<sup>d</sup>mar duk da-ri-iš u<sup>4</sup>-mi <sup>(5)</sup> li-[b]a-al-li-tú-ku-nu-t[i] <sup>6</sup> lu [š]a-al-ma-tu-nu  
 lu ba-al-t[a]-t[ṭ]-nu <sup>7</sup> d<sup>d</sup>in gir na-ši-ir-ku-nu re-eš-ku-nu a-[na da-mi-iq-tim]  
<sup>8</sup> li-ki-il <sup>9</sup> a-na šu-ul-mi-k[u]-nu aš-pu-ra-am <sup>10</sup> šu-lum-k[u]-nu m[a-h]ar  
 d<sup>d</sup>utu ù d<sup>d</sup>mar duk <sup>11</sup> lu da-ri <sup>12</sup> Pti-il-ga-ab u g u l a m a r . t u <sup>13</sup> ša a-na bé-  
 eḥ-ru-t[i]m ma x x <sup>14</sup> iz-za-a[z-zu] <sup>15</sup> a-na túgú-pu-ur-tim ù ši-i[l-li-im] <sup>a)</sup> <sup>16</sup> a-  
 na be-ē[h-r]ṭ-tim le-q[é]-ē-[em] <sup>17</sup> 4 g [í] n k [ù . b a b ] b a r x x x x (remain-  
 der of lo. e. and rev. broken) (u. e.) <sup>1'</sup> la t[ṭ]-ṭ[ṭ]-t[ṭ]-ḥa <sup>2'</sup> Pti-il-ga-ab ar-ḥi-iš  
<sup>3'</sup> túgú-pu-ur-tam ù ši-il-li-a l -a[m] (le. e.) <sup>4'</sup> [l]i-i[l-q[é]] x ù i-[.....]x-  
 ma <sup>5'</sup> ù x x [.....]x x

# 171. BM 103879.

(obv.) <sup>1</sup> a-n[a ...]x x x d<sup>d</sup>mar duk <sup>2</sup> qí-[b]í-ma <sup>3</sup> ṭ[m-m]a x <sup>a)</sup> [x x x]-ma  
<sup>4</sup> [x] x x aš-tap-ra-ak-kum <sup>5</sup> 0,4 zì . da 5 pí-ḥu ka š ul-li-a-am-ma <sup>6</sup> ù i-si-  
 im-ma-na-a-am <sup>7</sup> ša 30 [gín k] ù . b a b b a r li-qé-a-am <sup>8</sup> a-[n]a ma-aḥ-ri-i[a  
 a]l-kam <sup>9</sup> 3 gín k ù . [ b a b ] b a r i-na qá-[t]i <sup>10</sup> š u . i <sup>11</sup> ki-ma pa-ni-ka  
<sup>12</sup> li-qé-a-am-ma (rev.) <sup>12</sup> ar-ḥi-iš at-la-kam (ruling)

# 172. BM 103881.

(obv.) <sup>1</sup> a-na ib-ni—<sup>d</sup>iš kur <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma d<sup>d</sup>mar duk —na-ši-ir-ma  
<sup>4</sup> d<sup>d</sup>utu ù d<sup>d</sup>mar duk li-ba-al-li-tú-ka <sup>5</sup> aš-šum š e <sup>a)</sup> -ia ša i-na šu-ur-qí-im

169. a) The sign can be Ḫ or G. b) Another line can have followed line 9' on the lo. e.

170. a) Restored after u. e. 3'. b) Possibly le-qú-ú.

171. a) The sign is either MA or KU.

172. a) Between SE and IA is an erasure, possibly of -a-am.

(forever). <sup>6</sup> ... of silver the gentleman has requested from me, and ... (three fragmentary lines) <sup>10</sup> ... I will send back to you <sup>b</sup>). <sup>11</sup> ... made me a promise. <sup>12</sup> ... of ...-šamuḥ I gave (it) to him. (one fragmentary line)

**170. BM 103857.**

<sup>2</sup> Speak <sup>1</sup> to the gentlemen: <sup>3</sup> Thus says Ali-talīmī. <sup>5</sup> May <sup>4</sup> Šamaš and Marduk <sup>5</sup> keep you <sup>a</sup>) in good health <sup>4</sup> forever. <sup>6</sup> May you <sup>a</sup>) be well (and) healthy. <sup>7,8</sup> May your <sup>a</sup>) protective deity be favorably disposed towards you <sup>a</sup>). <sup>9</sup> I am writing to (inquire about) your <sup>a</sup>) well-being. <sup>10,11</sup> May your <sup>a</sup>) well-being last forever before Šamaš and Marduk. <sup>12</sup> Tilgab the general, <sup>13</sup> who <sup>14</sup> is about <sup>13</sup> to ... the ... <sup>b</sup>), <sup>17</sup> has *received* four shekels of silver <sup>15</sup> in order <sup>16</sup> to collect <sup>15</sup> a wig <sup>c</sup>) and a needle <sup>16</sup> for the ... <sup>b</sup>). (break) <sup>1</sup> Do not be complacent! <sup>2</sup> Tilgab <sup>4</sup> should collect <sup>3</sup> the wig and the needle <sup>2</sup> immediately ... (remainder too fragmentary for translation)

**171. BM 103879.**

<sup>2</sup> Speak <sup>1</sup> to ...-Marduk: <sup>3</sup> Thus says ... <sup>4</sup> I *herewith* <sup>a</sup>) write to you. <sup>5</sup> *Raise* <sup>b</sup>) for me 24 *seah* <sup>c</sup>) of flour (and) five jars <sup>d</sup>) of beer, and <sup>7</sup> get me <sup>6</sup> also beer ingredients <sup>7</sup> worth 30 shekels of silver, <sup>8</sup> (and) come to me. <sup>11</sup> Collect for me <sup>9</sup> three shekels of silver from the 'barber' <sup>10</sup> as you see fit <sup>e</sup>), <sup>11</sup> and <sup>12</sup> set out to me at once.

**172. BM 103881.**

<sup>2</sup> Speak <sup>1</sup> to Ibni-Adad: <sup>3</sup> Thus says Marduk-nāšir. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> Concerning my barley, which <sup>6</sup> had been

170. a) Plural. b) See CAD s.v. būru B, AHW s.v. būru(m) II. One would expect a meaning "elite troops". However, in view of the items collected by the general I have preferred to leave the word untranslated. Note that the word can be either the plural of an adjective or an abstract in -ūt. c) See Durand, NABU 1991/52.

171. a) The first word is possibly [a]-nu-um'-ma. b) Meaning suggested by K.R. Veenhof. The word tēlitum probably belongs with this meaning of ullūm. c) Or perhaps "four (liters)". d) For pīhum, see Kraus, Verfügungen 253f. e) The expression kīma pānī- occurs in AbB 2, 100:24, 104:12; 4, 143:11; 7, 176:13; 9, 168:13, 237:14; 11, 170:7, and TCL 18, 89:13. See also JCS 42, 1990, 159 ad line 11. Its meaning can be deduced from the parallelism of AbB 11, 170:7 (kīma pānīka) and 179:7 (kīma tēm pānīka).



<sup>6</sup> il-le-qú-ú-ma <sup>7</sup> šu-ur-qá-am šu-a-ti ta-aš-ba-tu <sup>8</sup> ù d u b -pa-ti-ka tu-ša-bi-lam <sup>9</sup> [ d u ] b -[p]a-ti-ka ša tu-ša-b[i]-lam <sup>10</sup> [x x o]-ā-[a]r <sup>11</sup> [.....]x x (the lo. e. is broken, it was probably not inscribed) <sup>12</sup> [.....]x x-mu-[n]i-i[n-ni] <sup>13</sup> [ š ] ē-am šu-a-ti ú-ul tu-ša-al-la-[m]a-an-ni-ma <sup>14</sup> ma-ḥar be-lí-ia <sup>15</sup> še-am šu-a-ti i-na mu-uḥ-ḥi-ka <sup>16</sup> ú-ša-aš-ka-an <sup>17</sup> i-na pa-la-aḥ Pú-ši—su-mu—a-bu-um <sup>18</sup> a-wa-a-tim i-na qá-tim <sup>19</sup> la tu-ka-a-al (ruling)

## 173. BM 103888.

(obv.) <sup>1</sup> a-na sf-ia-tum <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma dEN.ZU—a-bu-šu-m[a] <sup>4</sup> pla-ma-súm it-[t]i-k[a] <sup>5</sup> a-na ki š ki ri-de-e-ma <sup>6</sup> x[ x š]ā l g[ [n]r kù. babbar še-a-[a]m x[.....] <sup>7</sup> [.....]x[.....] (break) <sup>1'</sup> [x] x x[.....] <sup>2'</sup> li-di-in ù a. š à-ā[m] <sup>3'</sup> a-nu-um-mi-a-am šum-ma LU x[...]<sup>4'</sup> gud. ḥi. a li-la-bi-ku-ú (lo. e.) <sup>5'</sup> i-na a-la-ki-ia <sup>6'</sup> kù. babbar lu-uš-qú-ul (rev.) <sup>7'</sup> šum-ma la ki-a-am <sup>8'</sup> ú-lu-ú a-na i gi. 3. gál. à m <sup>9'</sup> ú-[l]u-ú a-BI-il [...] (break) <sup>1''</sup> AD x x[.....] ..... <sup>2''</sup> š[ā x] x x x-di x[.....] <sup>3''</sup> wa-aš-ba-k[ū-(ma)] <sup>4''</sup> i gi. 6. gál kù. babbar it-[ti a]) <sup>5''</sup> ma-ma-an am-ri-i[m-ma] <sup>6''</sup> šu-bi-li-i[m] <sup>7''</sup> 0,1.4 še ša it-ti-[ka] (u. e.) <sup>8''</sup> dEN.ZU—ri-iš a-pu-u[l] (ruling)

## 174. BM 103889.

(obv.) <sup>1</sup> [a-na] dE[N].ZU—x[ x o] <sup>2</sup> [qí]-b[í]-ma <sup>3</sup> [um-ma .....-m]ā <sup>4</sup> [... ..]-am <sup>5</sup> [.....]-x <sup>6</sup> [.....] NI NI (three lines broken) (rev.) <sup>10</sup> [a-mu]-ur-ma <sup>11</sup> [a]p-pu-tum (ruling)

## 175. BM 103906.

(obv.) <sup>1</sup> [a-na] a-pil—ku-bi <sup>2</sup> [qí-b]í-ma <sup>3</sup> [u]m-ma [o l]ā-ma-si-i-ma <sup>4</sup> a-ḥa-a[t-k]a-a-ma <sup>5</sup> d u tu ù d m a r d u k <sup>6</sup> aš-šu-m[i-i]ā da-ri-iš u<sub>4</sub>-mi <sup>7</sup> li-ba-li-tú-ú-k[a] <sup>8</sup> am-mi-nim iš-tu u<sub>4</sub>-um <sup>9</sup> tu-šú-ú (lo. e.) <sup>10</sup> šu-lu-um-ka <sup>11</sup> la ta-aš-pu-ra-am (rev.) <sup>12</sup> a-na-ku-ú an-ni-ki <sup>13</sup> ú-mi-ša i-na bi-ta-ki <sup>14</sup> i-na-ia i-ta-aḥ-ma-ṭa <sup>15</sup> d u b -pí ki-ma te-èš-te-mu <sup>16</sup> šu-lu-um-ka <sup>17</sup> šu-up-ra-am-ma <sup>18</sup> li-ib-bi li-nu-uḥ (ruling)

173. a) Restoration suggested by K.R. Veenhof.

taken <sup>5</sup> by theft, <sup>7</sup> — that (same) stolen (barley which) you seized <sup>8</sup> and (about which) you sent me your tablets — <sup>9</sup> your tablets, which you sent me, ... (three fragmentary lines) <sup>a</sup>) <sup>13</sup> (If) you do not compensate me for this barley, <sup>15,16</sup> I will have you charged for this barley <sup>14</sup> in the presence of my lord! <sup>17</sup> For fear of Ūši-Sumu-abum, <sup>19</sup> do not hold <sup>18</sup> anything back!

**173. BM 103888.**

<sup>2</sup> Speak <sup>1</sup> to Sijatum: <sup>3</sup> Thus says Sin-abūšu. <sup>5</sup> Take <sup>4</sup> Lamassum with you <sup>5</sup> to Kiš and <sup>6</sup> ... worth one shekel of silver, barley ... (break) ... <sup>2'</sup> he should give, and <sup>4'</sup> let them *break up* <sup>3'</sup> the said <sup>2'</sup> field, <sup>3'</sup> *either (with) sheep [or (with)]* <sup>a</sup>) <sup>4'</sup> oxen; <sup>6'</sup> I want to pay with silver <sup>5'</sup> when I come. <sup>7'</sup> Otherwise, <sup>8'</sup> either one third each <sup>9'</sup> or ... (break) (two fragmentary lines) "... <sup>3''</sup> I am staying. <sup>5''</sup> (Try to) find <sup>b</sup>) <sup>4''</sup> one sixth (shekel of) silver with <sup>5''</sup> someone and <sup>6''</sup> send <sup>b</sup>) (it) to me." <sup>c</sup>) <sup>8''</sup> Pay Sin-rīš <sup>7''</sup> the nine seah of barley which are with you.

**174. BM 103889.**

<sup>2</sup> Speak <sup>1</sup> to Sin-...: <sup>3</sup> Thus says ... (break) ... <sup>10</sup> *find!* <sup>11</sup> Please!

**175. BM 103906.**

<sup>2</sup> Speak <sup>1</sup> to Apil-Kubi: <sup>3</sup> Thus says Lamassī, <sup>4</sup> your sister. <sup>7</sup> May <sup>5</sup> Šamaš and Marduk <sup>7</sup> keep you in good health <sup>6</sup> forever for my sake. <sup>8</sup> Why <sup>11</sup> have you, <sup>8</sup> since the day that <sup>9</sup> you left, <sup>11</sup> not written to me <sup>10</sup> how you are? <sup>12</sup> As for me here, <sup>14</sup> my eyes are burning feverishly <sup>13</sup> each day because of (my) constant crying. <sup>15</sup> As soon as you have heard my letter, <sup>17</sup> write me <sup>16</sup> how you are, <sup>18</sup> so that my heart will be at ease.

172. a) Read perhaps in line 12. [š e-am šu-a-ti li-ša-a]l-[l]i-mu-[n]i-i-[n-ni]. "they should compensate me for this barley".

173. a) Read perhaps u du. b [i. a šum-ma]. The translation of this sentence is highly conjectural. b) Feminine. c) In view of the feminine imperatives I have taken lines 3"-6" as a quotation. The addressee is a male, as can be seen from the form apul in line 8" and -ka in line 4.

## 176. BM 103907.

(obv.) <sup>1</sup> a-na gi-mil—<sup>d</sup> marduk <sup>2</sup> [q]i-b[í]-ma <sup>3</sup> um-ma <sup>d</sup> marduk—na-  
 ši-ir-ma <sup>4</sup> d u [t] u ù <sup>d</sup> marduk li-ba-al-li-tú-ka <sup>5</sup> f [g] é me—<sup>d</sup> a sa l. l ú.  
 ḥ i <sup>a</sup> <sup>6</sup> [m]a-r[ā]-as-sà ḥa-ab-la-a[t-ma] <sup>7</sup> a-n[ā] ḫ-a-ri-ša it-ta-al-ḫ <sup>8</sup> ḫ[ x x x  
 o] ša qā-ti (lo. e.) <sup>9</sup> šu-UK/AZ-DI/KI-ir (ruling) (rev.) <sup>10</sup> a-[n]a k á. d i n g i r. r a <sup>ki</sup>  
<sup>11</sup> li-il-li-kam-ma <sup>12</sup> di-nam ki-ma ši-im-da-tim <sup>13</sup> li-iq-bu-ši-im <sup>b</sup>) (ruling)

## 177. BM 103909.

(obv.) <sup>1</sup> [a-na .....]ḫ[...] <sup>2</sup> [qí-bí]-m[a] <sup>3</sup> um-m[a] ḫ[-x]—i-lí-[x]-ma  
<sup>4</sup> d u t u ù <sup>d</sup> [marduk] li-ba-a[l-l]i-t[ú]-ka <sup>5</sup> aš-šum a-wi-lim [a]n-ni-im š[a  
 ṣ]ú-ḥa-ra-am a-ḥi im-ḥa-šú <sup>6</sup> [x x <sup>a</sup>] šar-ri-im a-na qá-bé-e-MA <sup>b</sup>) <sup>7</sup> i-na  
 é. g a l ki-a-am t[ā-ā]q-bi-a-am <sup>8</sup> um-ma at-ta-a-ma a-n[ā] ṣa-r-ri-i[m] ta-qá-ab-  
 bi <sup>9</sup> [k]i-[m]a a-na l ú ḫ x ḫ[.....] (remainder of obv., lo. e. and first half of rev.  
 broken) (rev.) <sup>1</sup> ḫ x ḫ x ḫ[.....] <sup>2</sup> a-wi-lam šu-ri-a-am-ma <sup>3</sup> pí-ḥa-as-sú li-pu-  
 ul <sup>4</sup> a-wi-lam ú-ul ta-ṭa-ra-dam-ma <sup>5</sup> a-na šar-ri-im a-qá-ab-bi (ruling)

## 178. BM 103940. Archaic script.

(obv.) <sup>1</sup> a-na ḫ-an-nu-[x o] <sup>2</sup> qí-[b]í-[m]a <sup>3</sup> um-ma ḫ x ḫ a-ni-ma <sup>4</sup> i-na li-  
 i[b-b]i <sup>5</sup> 20 [š e. g u] r <sup>6</sup> [š]a e-li-[k]a <sup>7</sup> i-šu-ú <sup>8</sup> ni-ka-sí <sup>9</sup> ni-t[ē]-pu-uš-ma  
<sup>10</sup> 3 [0] š e. g u r <sup>11</sup> ē-l[i]-[k]a <sup>12</sup> ú-ḫ x [...] (rev.) <sup>13</sup> ḫ x ḫ x <sup>14</sup> p[ḥ]u-nu-bu-  
 um <sup>15</sup> [aš]-ta-ap-ra-ku-um <sup>16</sup> id-na-šu-um-ma <sup>17</sup> li-ib (eras.) -lam (ruling)

## 179. BM 103958.

(obv.) <sup>1</sup> [i]t-t[i]-i-ka [.....] <sup>2</sup> ki-a-am aq-bi u[m-ma a-na-ku-ma]  
<sup>3</sup> p <sup>d</sup> EN.ZU—i-qí-šam <sup>a</sup>) PA.P[A i]t-ta-ā[š-š]i-a-am <sup>4</sup> lu-uk-šu-us-sú-ma ši-  
 bu-ti lu-pu-uš <sup>5</sup> ù a-wi-il—<sup>d</sup> u t u i-na k i š <sup>ki</sup> ak-šu-ud-ma <sup>6</sup> um-ma šu-ma a-  
 wi-lu-ú ú-ul ma-aḥ-ri-ia <sup>7</sup> ú-ma <sup>b</sup>) -am ù ur-ra-am ku-ru-ma-sú-nu <sup>8</sup> a-ša-mi-

176. a) The reading of the divine name was suggested by K.R. Veenhof. b) IM is written over an erasure.

177. a) Possibly [ma-ḥar]. b) Perhaps mistake for -šu.

179. a) Sic. b) Over erasure.



## 176. BM 103907.

<sup>2</sup> Speak <sup>1</sup> to Gimil-Marduk: <sup>3</sup> Thus says Marduk-nāšir. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> (As for) Amat-Asalluḫi, <sup>6</sup> her daughter has been wronged and <sup>7</sup> to/for her ..... <sup>a)</sup> ... <sup>8</sup> ..... <sup>9</sup> ..... <sup>b)</sup>. <sup>11</sup> Let her come <sup>10</sup> to Babylon <sup>13</sup> so that they will pronounce her <sup>12</sup> a verdict in accordance with (royal) regulations.

## 177. BM 103907.

<sup>2</sup> Speak <sup>1</sup> to ...: <sup>3</sup> Thus says ...-ili... <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> Concerning this man who wounded the servant (who is) my brother: <sup>6</sup> in the king's presence (and) at his behest <sup>a)</sup> <sup>7</sup> you spoke to me in the palace <sup>7,8</sup> in the following terms: <sup>8</sup> "You will say to the king <sup>9</sup> that to/for the man ..." (break) ... <sup>2'</sup> have the man brought to me, <sup>3'</sup> so that he will answer for his actions. <sup>4'</sup> (If) you do not send me the man, <sup>5'</sup> I will speak to the king.

## 178. BM 103940.

<sup>2</sup> Speak <sup>1</sup> to ...annu... <sup>3</sup> Thus says ...ani. <sup>4</sup> Out of <sup>5</sup> twenty kor of barley <sup>6,7</sup> which you owed me, <sup>9</sup> (now that) we have settled <sup>8</sup> the accounts, <sup>11</sup> you <sup>12</sup> still <sup>a)</sup> <sup>11</sup> owe <sup>10</sup> three kor of barley. <sup>13</sup> ..... <sup>15</sup> I (herewith) send <sup>14</sup> Hun-nubum to you. <sup>16</sup> Give (it <sup>b)</sup>) to him and <sup>17</sup> let him bring (it) to me.

## 179. BM 103958.

When <sup>1'</sup> I met you in ... <sup>a)</sup>, <sup>2'</sup> I spoke to you in the following terms: <sup>3'</sup> "Sin-iqīšam the captain is going to leave. <sup>4'</sup> I want to approach him and settle my affairs". <sup>5'</sup> I also approached Awīl-Šamaš in Kiš and <sup>6'</sup> this (is what) he (said): "The men are not with me; <sup>7'</sup> today or tomorrow <sup>8'</sup> I will

176. a) The signs suggest it-ta-al-pa-t[u], "(which) had been touched". A reading it-ta-al-ku'-n[i]m', "they have come (to ... her)", however, is preferable. b) Possibly šu-Az-ki-ir, "make (her) take an oath".

177. a) For the restorations, see the notes the transliteration; "at his behest" probably refers to the king.

178. a) In line 12 one expects a verbal form with the meaning "(is what) remains". However, the traces do not fit a form of either riāḫum or šētum. Read perhaps ū-b[u]-u[r]? b) I.e., the three kor of barley (line 10).

179. a) Restore probably <sup>(0')</sup> ..... i-nu-ma <sup>1'</sup> [i]t-t[i]-i-ka [i-na GN an-na-am-ru].

id-ma a-ṭa-ra-da-ak-ku-šu-nu-ti<sup>9</sup> a-wa-tam šu-a-ti a-na pgi-mil-ia ap-qí-id-ma  
 10' um-ma a-na-ku-ma eri[m]. ḫi. a giš má. 10. gur aga. silig. za-bar  
 11' ši-im-dam<sup>c)</sup> ṭú-ur-dam<sup>12</sup> a-di al-li-kam pmu-na-wi-rum ša-a-al (lo. e.)  
 13' nu-uḫ-ú ù bi-tum bé-ri<sup>14</sup> erim. ḫi. a ma-la iš-tu maḫ-ri-i-ka<sup>(15')</sup> il-li-  
 kam (rev.)<sup>16</sup> ù maḫ-ri-ia wa-aš-bu<sup>17</sup> aš-mi-id-ma gišPA i-na-ki-su<sup>18</sup> i-na  
 erim. ḫi. a ša ma-ḫar a-wi-il—<sup>d</sup>utu<sup>19</sup> te-sí-ḫu p d ù g-ab—na-ás-ḫu-ur—  
<sup>d</sup>utu<sup>20</sup> ú-ul il-li-kam<sup>21</sup> šú-ḫa-re-e i-na uru-bi-ir-bi-ri<sup>ki</sup><sup>22</sup> e-zi-ba-am-ma  
 23' aš-šum 0,1 še a-na šuk u-šu-nu a-ma-ri-im<sup>24</sup> a-na uru-du-um<sup>ki</sup> e-li-a-  
 am<sup>25</sup> 0,1 še ša pa-ni-ia i-le-qú-ma a-la-kam<sup>26</sup> giš má<sup>d</sup>utu—ri-im—i-lí ù  
 šú-ḫa-re-e<sup>27</sup> es-ḫa-am-ma ṭú-ur-dam<sup>28</sup> giš. ḫi. a ma-la i-ma-ḫa-ru-[š]u-  
 [n]u-[t]i<sup>29</sup> i-na-[ki-su]<sup>30</sup> x [x] x x[.....] (remainder of rev. broken) (le. e.) (first  
 column)<sup>1</sup> [..... x] sîla še i-na uru-du-um<sup>ki</sup><sup>2</sup> [..... ú]-ul i-ba-aš-ši  
 (second column)<sup>3</sup> 2 aga. silig. za-bar<sup>4</sup> l urudu MA ma-aḫ-rum ub-lu-nim

# 180. BM 103974.

(obv.)<sup>1</sup> [a-na a-w]i-lim ša<sup>d</sup>ma[rd]uk ú-[b]a-l[i]-[ṭ]ú-š[u]<sup>a)</sup><sup>2</sup> [qí-b]í-ma  
<sup>3</sup> [um-ma x x] x x-bi-ma<sup>4</sup> <sup>d</sup>utu ù [dmar]duk da-ri-i]š u<sub>4</sub> -<mi><sup>b)</sup><sup>5</sup> li-  
 [ba-al]-li-ṭú-k[a]<sup>6</sup> l[u] ša-al-ma-ta<sup>7</sup> m[ē-e] te-ep-te-e-ma<sup>8</sup> a-[d]i-n[i] x-lí ú-ul  
 es-ki-ir-ma<sup>9</sup> x x x x ú-ul ta-aṭ-ru-dam i-na-an-na ta-ki-rum<sup>10</sup> ša<sup>íd</sup>x-DI-la-tim  
<sup>11</sup> [t]e-ep-te-e-ma<sup>12</sup> pa-lí—ta-li-mi (lo. e.)<sup>13</sup> [k]i-a-am iš-pur-am<sup>14</sup> [um-m]a  
 šu-ú-ma (rev.)<sup>15</sup> [a-n]a se-ke-ri-im al-l[i-ik]<sup>16</sup> pgi-mil—<sup>d</sup>mar duk ra-bi-a-an  
 ki š<sup>ki</sup><sup>17</sup> p c) <sup>d</sup>mar duk—ni-šu uš-ta-ad-du-ni-in-ni<sup>18</sup> i-na ki-im-na-an-na  
<sup>19</sup> a-[n]a mi-li ki-iš-ša-tim<sup>20</sup> íd nu. giš kiri<sub>6</sub> ip-pé-et-te-e<sup>21</sup> a-na e-p[é-š]i-

179. c) One would expect -ma after šimdām.

180. a) The last part of the line is suppressed by signs from the reverse. b) MI has possibly been suppressed by signs from the reverse. c) Over an erased DUMU.

prepare <sup>7</sup> their food allowance <sup>8</sup> and I will send them to you". <sup>9</sup> I entrusted Gimilja with this matter and <sup>10</sup> this (is what) I (said): <sup>11</sup> "Make ready (and) send me <sup>10</sup> the workmen, a boat of ten kor (and) a bronze axe". <sup>12</sup> Before I come <sup>b</sup> ask Munawwirum; <sup>13</sup> *our people* <sup>c</sup> and the family are starving <sup>d</sup>! <sup>17</sup> I have made ready <sup>14</sup> as many workmen as <sup>15</sup> have come <sup>14</sup> from you <sup>16</sup> and are staying with me, <sup>17</sup> and they are cutting branches. <sup>18</sup> From the workmen whom <sup>19</sup> you assigned <sup>18</sup> in the presence of Awil-Šamaš, <sup>19</sup> Ṭab-nasḥur-Šamaš <sup>20</sup> has not come. <sup>22</sup> I left <sup>21</sup> the servants in Birbirum <sup>22</sup> and <sup>24</sup> I went upstream to Dûm <sup>e</sup>, <sup>23</sup> to look for the six seah of barley for their food allowance. <sup>25</sup> They will receive the six seah of barley *from me personally* and I will come. <sup>27</sup> Assign and send to me <sup>26</sup> the boat of Šamaš-rim-ili as well as the servants. <sup>29</sup> They will *cut* <sup>28</sup> as many trees as they will find <sup>f</sup>. (break) (le. e.) <sup>1</sup> ..... (even one) liter of barley in Dûm <sup>2</sup> ..... is not available. <sup>4</sup> They have brought me <sup>3</sup> two bronze axes <sup>4</sup> (and) one copper *spade* <sup>g</sup>.

#### 180. BM 103974.

<sup>2</sup> Speak <sup>1</sup> to the gentleman whom Marduk keeps in good health: <sup>3</sup> Thus says ...bi. <sup>5</sup> May <sup>4</sup> Šamaš and Marduk <sup>5</sup> keep you in good health <sup>4</sup> forever. <sup>6</sup> May you be well. <sup>7</sup> You opened the water (flow), but <sup>8</sup> I had not yet closed my ..., and <sup>9</sup> you did not send me ... Now <sup>11</sup> you have opened up <sup>9</sup> the ... *branch* <sup>a</sup> <sup>10</sup> of the ...dilātim <sup>b</sup> -canal <sup>11</sup> and <sup>12</sup> Ali-talimī <sup>13,14</sup> wrote me in the following terms: <sup>15</sup> "I went to close (it), <sup>16</sup> (but) Gimil-Marduk, the mayor of Kiš, <sup>17</sup> (and) Marduk-nišu prevented me from doing so". <sup>18</sup> Right now <sup>c</sup> <sup>20</sup> the Nukaribbum-canal is being opened <sup>19</sup> for the height of the

179. b) The temporal clause has the preterite and the main clause an imperative. This construction is irregular for *adi* but common with *adi lā* (see GAG § 173f, h). The use of the preterite may go back to the latter. We can also emend to *a-di <la>*. c) I.e., nûm. Despite the aleph hardly nû<sup>3</sup>um, "stupid". d) The verb is in the singular. The two entities were apparently treated as a collective. e) Probably the same place as Dîm, which is attested in other letters from the same archive: AbB 6, 114:23; 10, 15:6f., 32:25. f) Literally, "as will confront them". g) Read possibly *urudu ma-<ma>-aḥ-rum* (for -ra-am).

180. a) For *takkirum*, see AHW s.v. *takkîru(m)* 2: "Ableitungskanal", which seems to fit the context here. CAD s.v. does not translate the word. Note that the word is in the nominative although it is the object to *teptēma*. b) The name is reminiscent of the place name DI/KI-la-nu-um, for which see AbB 6, 114 note c to the transliteration. c) For the various spellings of the expression *ina kîma inanna*, see CAD s.v. *inanna* b4'; AHW s.v. *inanna* 3.



im an-ni-im <sup>22</sup> be-lí i-še-em-me-e-ma <sup>23</sup> hi-ṭum šu-ú ša íd a-di i-na-an-na  
<sup>24</sup> x KU x <sup>d</sup> RI ID i-na mu-uḫ-ḫi-ka <sup>25</sup> [h]i-[tu]m iš-ša-ak-ka-<an> <sup>26</sup> [x x o]  
 ]x-e-ma <sup>27</sup> [x x x x o] x es-ki-ir (u. e.) <sup>28</sup> [x x x x x o]-ni-ma [o] <sup>29</sup> [x x x x x]  
 ]x x[ x] (le. e.) (first column) <sup>30</sup> [.....]x la ta-ap-pa-lu <sup>31</sup> [.....] l ú ù íd  
 ta-ki-rum (second column) <sup>32</sup> šq íd x-DI-la-tim <sup>33</sup> qá-at-ka ú-sú-ḫ[h]

# 181. BM 103979.

(obv.) <sup>1</sup> a-na a-wi-lim ša <sup>d</sup> marduk ú-ba-al-la-ṭú-šu <sup>3</sup> qí-bí-ma <sup>4</sup> um-ma  
 PA x x-ma <sup>5</sup> <sup>d</sup> utu ù <sup>d</sup> marduk da-ri-[i]š u<sub>4</sub>-mi <sup>(5)</sup> li-ba-al-li-ṭú-ka <sup>6</sup> aš-  
 šum ša um-ma at-ta-a-ma <sup>7</sup> Pnam-ra—ša-r[u]-u[r] du[mu] a-bi-ia <sup>8</sup> 2 ma.  
 na kù. babbar-ia a-n[a š]i-bu-tim <sup>9</sup> a-na nibru<sup>ki</sup> ú-ša-b[i]-il-ma <sup>10</sup> šú-  
 ḫa-ru [š]a i-na ga-ra-ta-ia-mi<sup>ki a)</sup> <sup>11</sup> il-qú-ú x x šu-bi-lam <sup>12</sup> šum-[m]a [l]a  
 [k]i-ā-ā[m] a-na é. ga[l] a-ša-pár <sup>13</sup> ša-tu-úr-ri-KAM <sup>b)</sup> -ma x-x-[r]a-am (lo.  
 e.) <sup>14</sup> ša-pa-rum an-nu-um na-ṭ[ú-ú] <sup>15</sup> lú. nu. kár<sup>ki</sup>. meš kù. babbar-  
 am i-le-q[ú-ú] (rev.) <sup>16</sup> šú-ḫa-re-e ša <sup>d</sup> marduk —na-š[i]r <sup>17</sup> nu-AZ-sú-nu ad-  
 di-im-ma ú-x <sup>c)</sup> -x-in-š[u-nu-ti] <sup>18</sup> ù la-ma du b-pa-ka i-sa-an-ni-qá-am <sup>19</sup> a-  
 na nam-ra—ša-ru-ur ki-sa-am <sup>20</sup> ní g. x <sup>d)</sup> . za-bar ù tú g lu-ba-ar-tam <sup>21</sup> i-  
 na qá-ti i-bi-la. meš ú-pí-ḫu-ma <sup>22</sup> it-ta-ad-nu-šum <sup>23</sup> ša la ši-ri-ka am-mi-ni  
 an-ni-tam <sup>24</sup> ta-aš-pur-am i-nu-ma kar—<sup>d</sup> na-bi-um<sup>ki</sup> uš-bu <sup>25</sup> šu-ri-ni ša é.  
 gal i-qí-ša-am <sup>26</sup> i-na <sup>gi</sup> kid šu. i šú-ḫa-ri-ia <sup>27</sup> a-na nu-kár<sup>ki</sup> ú-ša-bi-lam-  
 ma <sup>28</sup> ppir-ḫu-um šú-ḫa-ar <sup>p e)</sup> <sup>d</sup> marduk —na-šir <sup>29</sup> ša i-na-an-na gír.  
 za-bar (u. e.) <sup>30</sup> i-na qá-ti-šu ša-ab-tu <sup>31</sup> iḫ-bu-us-sú-nu-ti i-na mi-it-ḫu-ri <sup>32</sup> l  
 dumu nu-kár<sup>ki</sup> di-i-ik (ruling) (le. e.) (first column) <sup>33</sup> p d ù g-ab—mi-lum a-  
 wa-tim ši-na-[t]i i-de-e <sup>34</sup> gír. za-bar ša it-ta-nu u g ula mar. tu <sup>(35)</sup> it-ti-  
 šu wa-ar-ka-tam (second column) <sup>36</sup> pu-ru-ús

180. d) The first sign looks like AD, the third like GUD.

181. a) The last sign is suppressed by signs from the reverse. b) Mistake for IM.  
 c) Possibly ŠA. d) Probably GAZ. e) Since this would be the only place in this  
 text where a personal name is preceded by a vertical in the middle of a line, the vertical  
 after AR could also be a mistake.

flooding. <sup>22</sup> My lord will hear <sup>21</sup> about this act <sup>22</sup> and, <sup>23</sup> (as for) this damage to the canal, till now <sup>24</sup> ... d). <sup>24</sup> (So it is) you <sup>25</sup> (who) will be charged with the damage! (five broken lines) <sup>31</sup> ... and (as for) the ... *branch* <sup>32</sup> of the ... *dilātim* <sup>b)</sup> -canal, <sup>33</sup> leave it! <sup>e)</sup>

# 181. BM 103979.

<sup>2</sup> Speak <sup>1</sup> to the gentleman whom Marduk keeps in good health: <sup>2</sup> Thus says ... a). <sup>5</sup> May <sup>4</sup> Šamaš and Marduk <sup>5</sup> keep you in good health <sup>4</sup> forever. <sup>6</sup> Concerning what you said: <sup>7</sup> "Namra-šarūr, a son of my father <sup>b)</sup>, <sup>9</sup> has sent <sup>8</sup> two minas of my silver for business purposes <sup>9</sup> to Nippur, and <sup>10</sup> the servant(s) <sup>c)</sup> which <sup>11</sup> he received <sup>10</sup> in Garatajami <sup>d)</sup> <sup>11</sup> ... send to me. <sup>12</sup> Otherwise I will write to the palace. <sup>13</sup> In the early morning ...". <sup>14</sup> This message is just fine! <sup>15</sup> The people from Nukar will collect the silver. <sup>16</sup> (As for) the servants of Marduk-nāšir, <sup>17</sup> I have given (them) their ..., and I have ... *them*. <sup>18</sup> And before your letter arrived <sup>22</sup> they had given <sup>19</sup> to Namra-šarūr a purse, <sup>20</sup> a bronze ... and a garment <sup>21</sup> as a replacement, <sup>21</sup> through the hands of the heirs. <sup>23</sup> Without your ... why <sup>24</sup> did you write me <sup>23</sup> this? <sup>24</sup> When I was staying in Kar-Nabium, <sup>25</sup> he <sup>e)</sup> presented the emblems of the palace to me. <sup>27</sup> I sent <sup>26</sup> my servants *with* a basket of the 'barber' <sup>27</sup> to Nukar and <sup>28</sup> Pirḫum, a servant of Marduk-nāšir, <sup>29,30</sup> who is now holding the bronze dagger in his hand, <sup>31</sup> robbed them (of it). <sup>32</sup> One man from Nukar was killed <sup>31</sup> in the clash. <sup>33</sup> Ṭāb-šillum knows about these things. <sup>34</sup> The bronze dagger belongs to *Ittanu* the general. <sup>35,36</sup> Investigate the matter with him.

180. d) See note d to the transliteration. e) The translation is uncertain, literally: "Withdraw your hand". One can also translate: "Finish up (with it)"; see CAD s.v. *nasāḫum* 9, *qātu*, and text 153, note b to the translation.

181. a) Either a name beginning with PA, cf. *pa-ia-kum* (text no. 7:5), or a profession preceded by *u g u l a*. b) Since the word *aḫum*, "brother", is avoided by the writer, we have to assume that he and Namra-šarūr had different mothers. c) Nominative. d) The name is also attested in TCL 10, 66:13, see Rép. géogr. 3, 78. e) Probably Namra-šarūr.

## 182. BM 103983.

(obv.) <sup>1</sup> a-na ì-lí—x<sup>a</sup>) [ x x ] <sup>2</sup> qí-bí-[ma] <sup>3</sup> um-ma d<sup>EN</sup>.ZU—i-qí-ša-am-ma  
<sup>4</sup> d<sup>u</sup> tu ù d<sup>mar</sup> duk li-ba-al-li-tú-ka <sup>5</sup> p<sup>dingir</sup>—d<sup>mar</sup>. tu x x <sup>6</sup> a-na ma-  
 aḥ-ri-ka aṭ-ṭar-dam <sup>7</sup> ki-ma is-sà-[an-q]á-a[k-k]um <sup>8</sup> kù. babbar iti [ x x x  
 o ] (lo. e.) <sup>9</sup> ša má[ š ]. š [ u. g í d. g í d ] <sup>10</sup> [ ..... ] b) (rev.) <sup>11</sup> x [ ..... ]  
<sup>12</sup> i-di-iš-šu[m-ma] <sup>13</sup> a-na ma-aḥ-ri-ia tú-ṭ[r-d]ā-š[ṭ] <sup>14</sup> má š. š u. g í d. g í d  
<sup>15</sup> la ú-da-ab-ba-ba-an-ni

## 183. BM 103992. Same script as no. 191.

(obv.) <sup>1</sup> [a-n]ā dumu. munus—er-še-tim <sup>2</sup> q[í]-[b]í-ma <sup>3</sup> um-ma i-  
 d[i]n—d<sup>za</sup>. ba<sub>4</sub>. ba<sub>4</sub>-ma <sup>4</sup> d<sup>u</sup> tu ù d<sup>mar</sup> duk l[i-b]ā-al-l[i-t]ú-[k]i <sup>5</sup> [...  
 .....]-BU-šu <sup>6</sup> [ ..... ] x-ḥi-IR/NI <sup>7</sup> x[-x-p]u-[r]a-ma <sup>8</sup> [ x x o k ] ù. babbar li-  
 iš-ī-[m]a (lo. e.) <sup>9</sup> [ ..... ] x-am <sup>10</sup> [ ..... ] x x x (rev.) <sup>11</sup> [ x ] x x x NI-šu <sup>12</sup> a-na  
 ma-ā[ḥ-ri]-ka x x <sup>13</sup> [l]u-uš-KI-x <sup>14</sup> x x i-zi-[x...] <sup>15</sup> [an]-ni-ki-a-am x x <sup>16</sup> [o  
 ] x a. š à-am [ x x ] x <sup>17</sup> [ ..... ] <sup>18</sup> [...] x a-na x ZA x <sup>19</sup> [ ..... ] x i-di-in  
 (u. e.) <sup>20</sup> [ ..... ] x <sup>21</sup> [a-n]ā mi-ni[m x] UD <sup>22</sup> [x] pa-ga-ar GA

## 184. BM 104008.

(obv.) <sup>1</sup> a-na uš-x x x [o] <sup>2</sup> q[í]-[b]í-ma <sup>3</sup> um-ma d<sup>EN</sup>.Z[U—x-]x<sup>a</sup>) <sup>4</sup> ša-al-  
 ma-[t]i-x <sup>5</sup> mi-im-ma x x x <sup>6</sup> š e-a-am ša i-na <sup>7</sup> <<ša i-na>> ḥa-ra-ab x x <sup>8</sup> e-  
 ri-šu <sup>9</sup> mu-du-ud-ma (rev.) <sup>10</sup> a-na [ ..... ] <sup>11</sup> mu-d[u-ud-ma] <sup>12</sup> šu-[ ..... ] <sup>13</sup> 2  
 x [ ..... ] <sup>14</sup> ki-ma x x x <sup>15</sup> ra-ma-ni-ka <sup>16</sup> i-ḥi-id <sup>17</sup> ša la ka-ti [o] <sup>18</sup> mu-ša-al-  
 li-x[ o ] l -x <sup>19</sup> x[ x ] i-x[...] (u. e.) <sup>20</sup> x x x b) <sup>21</sup> a-ḥ-ka (le. e.) <sup>22</sup> la ta-na-an-di

## 185. BM 104010A.

(obv.) <sup>1</sup> a-na dingir—mu-tab-bil <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma a-ḥu—da-di-ma  
<sup>4</sup> [ ..... ] x x x x (remainder of obv. broken) (rev.) <sup>1</sup> x<sup>a</sup>) la x[...] <sup>2</sup> la ta-bi-ta-am  
 (double ruling)

182. a) Possibly b[ā]. b) The insertion of this line is uncertain.

184. a) The last sign is not MA. b) A[D or Š[L].

185. a) Possibly an erasure.



## 182. BM 103983.

<sup>2</sup> Speak <sup>1</sup> to Ilī-bani <sup>a</sup>); <sup>3</sup> Thus says Sin-iqīšam. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>6</sup> I (herewith) send <sup>5</sup> Ilum-Amurru ... <sup>6</sup> to you. <sup>7</sup> As soon as he has arrived <sup>12</sup> give him <sup>8</sup> the silver for the month of ... <sup>9</sup> for the diviner (two broken lines) <sup>b</sup>) <sup>12</sup> and <sup>13</sup> send him <sup>c</sup>) to me. <sup>14</sup> The diviner <sup>15</sup> must not complain to me!

## 183. BM 103992.

<sup>2</sup> Speak <sup>1</sup> to Mārat-eršetim; <sup>3</sup> Thus says Iddin-Zababa. <sup>4</sup> May Šamaš and Marduk keep you <sup>a</sup>) in good health. (three fragmentary lines) <sup>8</sup> Let him search for the ... *shekel(s)* of silver and (three fragmentary lines) ... <sup>12</sup> to you ... <sup>13</sup> I want to irrigate it <sup>b</sup>). <sup>14</sup> ..... <sup>15</sup> Here <sup>16</sup> ... the field <sup>c</sup>) (remainder too fragmentary for translation).

## 184. BM 104008.

<sup>2</sup> Speak <sup>1</sup> to Uš...; <sup>3</sup> Thus says Sin-... <sup>4</sup> ... *is/are well*. <sup>5</sup> Do not ... at all! <sup>9</sup> Measure <sup>6</sup> the barley which <sup>8</sup> I will seed <sup>6</sup> with <sup>7</sup> the ... plow of ..., <sup>9</sup> and <sup>11</sup> *measure* <sup>10</sup> for ... (two broken lines) <sup>16</sup> watch out <sup>14</sup> like a ... <sup>15</sup> of yourself. <sup>17</sup> Without you <sup>18</sup> the *escort* <sup>a</sup>) (two fragmentary lines) <sup>21,22</sup> Do not be negligent! <sup>b</sup>)

## 185. BM 104010A.

<sup>2</sup> Speak <sup>1</sup> to Ilum-muttabbil; <sup>3</sup> Thus says Aḫu-dādī. (break) <sup>2'</sup> Do not stay overnight!

182. a) Possibly -b[a-ni]. b) These lines still belong with idiššum in line 12 and should contain either details about the silver or other items to be conveyed. c) Ilum-Amurru.

183. a) Feminine. b) Read possibly lu-uš-qí-š[ū]. c) Accusative.

184. a) Read perhaps mu-ša-al-li-m[a] l -a[m], and cf. the mušallimum, "escort", in Mari, CAD s.v. mušallimu s. b) For the form tanandi, see text 135 note b to the translation.

## 186. BM 104010B. Archaic script.

(obv.) <sup>1</sup> a-na <sup>d</sup>u tu — ga-mi-il<sub>5</sub> <sup>2</sup> qí-bí-ma <sup>3</sup> [u]m-ma <sup>d</sup>EN.ZU—re-me <sup>a)</sup> -ni-ma <sup>4</sup> ḥa-ra-an šar-ri-im <sup>5</sup> x-x-BI-ID <sup>6</sup> [.....]x (remainder of obv. broken) (rev.) <sup>1'</sup> DI/KI RU BI ID/DA <sup>2'</sup> [x] x x x (ruling)

## 187. BM 104016.

(obv.) <sup>1</sup> a-na dingir-šu—x[ x o ]x <sup>2</sup> q[í-b]í-ma <sup>3</sup> um-[m]a <sup>d</sup>u tu — lu-mur <sup>a)</sup> -ma <sup>4</sup> 0,3 še <sup>1/2</sup> síla ì. giš <sup>5</sup> a-na n[i-]x-li-ia (rev.) <sup>6</sup> lu-x-x-x [o] (ruling)

188. BM 104023. <sup>a)</sup>

(obv.) <sup>1</sup> a-na a-x-x ù a-wi-il—<sup>d</sup>iš kur <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma a-li-tu-um-ma <sup>4</sup> <sup>d</sup>u tu ù <sup>d</sup>marduk li-ba-al-li-tú-ku-nu-ti <sup>5</sup> 1,0 še. gur [x] x [o] <sup>6</sup> x x [... ..]x ú-ul x x [... ..] <sup>7</sup> a-nu-um-ma li-x [... ..] <sup>8</sup> x x x [... ..] (remainder of obv. broken) (rev.) <sup>1'</sup> ú-x [... ..] <sup>2'</sup> x x x x <sup>3'</sup> d u b -pí x x x x x <sup>4'</sup> a-x ka x x x x <sup>5'</sup> x x x ar-x x <sup>6'</sup> x x x ti x x x <sup>7'</sup> x a x-tum-ma <sup>8'</sup> šú-ḥa-ru la ša-li-im <sup>9'</sup> x x x x x x x x x x (u. c.) <sup>10'</sup> x x x x x e-te-x x <sup>11'</sup> x x x-im-ma <sup>12'</sup> [... ..]x

189. BM 104028, ze <sup>2</sup>pum.

(obv.) <sup>1</sup> še-am ša šàm kù. babb[ar o] <sup>2</sup> a-di-ni ú-ul i-ma-aḥ-ḥa-ar <sup>3</sup> zì. d a a-na re-ši-im ku-ul-lim <sup>4</sup> pgi-mil—<sup>d</sup>marduk ša qá-bu-šu <sup>5</sup> ú-ul iš-te-en <sup>6</sup> i-na-an-na ze-eḥ-pí uš-ta-bi-la-ak-kum <sup>7</sup> 0,1 še a-na gi-mil—<sup>d</sup>marduk i-di-in-ma <sup>8</sup> a-ḥi-tum ša it-ti-ia ma-da-at <sup>9</sup> p<sup>f</sup>su-ur-ra-tum x x (rev.) <sup>10</sup> ù ni-iḥ-du-ši x x [o] <sup>11</sup> zì. d a ma-la š u k u -ia <sup>12</sup> [ša] ḡ<sub>4</sub>-mi li-iš-ta-lu-ši-m[a] <sup>13</sup> [i-dam] la tu-ša-ar-ša <sup>14</sup> [x x] ḡ šàm kù. babbar ša a-ša-am-mu <sup>15</sup> [x x o] a-ap-pa-al-ka (ruling after an empty line)

186. a) Only a vertical is written.

187. a) The sign LU seems certain, the sign after LU looks like UD. The reading is conjectural.

188. a) The tablet is in a bad state of preservation and only a few signs can be read. About half of the tablet is missing.

## 186. BM 104010B.

<sup>2</sup> Speak <sup>1</sup> to Šamaš-gāmil: <sup>3</sup> Thus says Sin-rēmēni. <sup>4</sup> The king's expedition <sup>5</sup> *has been delayed*. <sup>a)</sup> (remainder broken, rev. too fragmentary for translation)

## 187. BM 104016.

<sup>2</sup> Speak to Ilšu-...: <sup>3</sup> Thus says Šamaš-lūmur. <sup>4</sup> 18 seah of barley (and) half a liter of oil <sup>6</sup> I want to ... <sup>5</sup> to/for my ... <sup>a)</sup>.

## 188. BM 104023.

<sup>2</sup> Speak <sup>1</sup> to A... and Awīl-Adad: <sup>3</sup> Thus says Alitum. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5</sup> One kor of barley (remainder of the text too fragmentary for translation)

## 189. BM 104028.

<sup>2</sup> He <sup>a)</sup> has still not received <sup>1</sup> the barley to be purchased for the silver <sup>b)</sup>. <sup>3</sup> The flour has to remain at (my) disposal <sup>c)</sup>. <sup>4</sup> (As for) Gimil-Marduk, whose statements <sup>5</sup> are inconsistent, <sup>6</sup> I herewith send you my note <sup>d)</sup>. <sup>7</sup> Give Gimil-Marduk six seah of barley. <sup>e)</sup> <sup>8</sup> The stranger <sup>f)</sup> who is frequently with me <sup>9</sup> is called <sup>g)</sup> Surratum, <sup>10</sup> and we have been pleased with her ... <sup>12</sup> They should consult her <sup>11</sup> about the flour as much as (is needed for) my food allowance <sup>12</sup> *for one day*. <sup>13</sup> Do not raise objections! <sup>14</sup> The ... <sup>h)</sup> to be purchased for the silver <sup>b)</sup>, which I will buy, <sup>15</sup> ... I will pay you.

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186. a) The signs can be read [u]l-t[a]p-pi-it.

187. a) Or a personal name.

189. a) Probably the Gimil-Marduk mentioned in lines 4 and 7. b) For this construction, see Kraus, AbB 7, 37 note a to the translation. c) Compare the flour that is used for the writer's food allowance (line 11). Line 3 is a nominal sentence. d) Obviously this tablet. e) The text has: "give and (etc.)". f) Feminine. This translation seems to fit the context better than "additional payment" or the like. g) Read perhaps š[um]-š[a] or even m[u]-ša. h) Probably a noun in the accusative, the commodity that was paid in exchange for the silver.



## 190. BM 104030.

(obv.) <sup>1</sup> a-na a-wi-lim ša <sup>d</sup> marduk ú-ba-al-li-tú-šu <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma a-wi-il—<sup>d</sup>na-bi-um-ma <sup>4</sup> <sup>d</sup>utu ù <sup>d</sup> marduk aš-šu-mi-ia <sup>5</sup> li-b[a-a]l-li-tú-ka <sup>6</sup> a-[nu-um-m]a PAN—[K]A—<sup>d</sup>na-bi-ù[m] <sup>7</sup> [aṭ-ṭar-da-ak-kum] (remainder of obv. broken) (rev.) <sup>1'</sup> [id]-na-šu[m] (ruling)

## 191. BM 104032. Same script as no. 183.

(obv.) <sup>1</sup> a-na UŠ <sup>a)</sup> GA [x o] <sup>2</sup> qí-bí-m[a] <sup>3</sup> um-ma i-din—<sup>d</sup>za. ba<sub>4</sub>. ba<sub>4</sub>-ma <sup>4</sup> [<sup>d</sup>ut] ù ù <sup>d</sup>ma[rd]uk li-ba-al-li-tú-k[i] <sup>5</sup> x [x o i]p-qú—an-nu-ni-tum <sup>6</sup> [.....]x[.....]-nim (remainder of obv. and beginning of rev. broken) <sup>1'</sup> [.....]x GI x[...]<sup>2'</sup> [.....]x x[...]<sup>3'</sup> [.....]x x <sup>d</sup>KA.DI <sup>4'</sup> [.....]x x x <sup>5'</sup> [ša t]a-aš-p[u-r]a-am a-ka-ša-a[d] <sup>6'</sup> [x o] [x]-ID-ki [o o] <sup>7'</sup> [... ]x x x x ša <sup>d</sup>x x[...]<sup>8'</sup> [.....]

Seal impression on the upper edge: <sup>1</sup> i-din—<sup>d</sup>[za. ba<sub>4</sub>. ba<sub>4</sub>] <sup>2</sup> *dumu* x x[...]<sup>3</sup> èr [<sup>d</sup>za. ba<sub>4</sub>. ba<sub>4</sub>]

## 192. BM 104048.

(obv.) <sup>1'</sup> [.....]x x x[.....]<sup>2'</sup> a. šà ša i-na a-aḥ x[.....]x x x <sup>3'</sup> wa-ar-ka-at [k]ù. ba[bb]ar ša ta-ad-di-nu <sup>4'</sup> pu-[r]u-ús <sup>5'</sup> [š]ú-[b]a-t[a]m babbar ap-ta-ra-ás <sup>6'</sup> ù a-na aš-la-k[i]-i[m] (le. e.) <sup>7'</sup> at-ta-di-in <sup>8'</sup> ri-qà-ku (rev.) <sup>9'</sup> i-na kù. babbar š[a a-n]a i-ni-a-tim <sup>10'</sup> na-ši-a-t[a a-n]a <sup>1</sup> gín k[ù. babbar] <sup>11'</sup> síg. ḥi. a [š]a-ma-[a]m <sup>a)</sup> <sup>12'</sup> šum-ma síg. ḥ[i. a] <sup>1</sup> im-qú-ta-ni-ik-kum <sup>13'</sup> <sup>1</sup> gín kù. babbar šu-bi-lam-ma <sup>14'</sup> a-[n]a-kū an-ni-ki-a-am lu-na-AB-BI-IK-ma <sup>15'</sup> [.....] ù ša-am-ma (remainder broken) (le. e.) <sup>1</sup> [.....-k]a la i-ba-aš-ši <sup>2</sup> [..... me-ḥe-er] du b-pí-ia šu-bi-[l]am

193. BM 104051, *ze pum*.

(obv.) <sup>1</sup> a-na a-wi-lim <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma <sup>d</sup> marduk—dingir-ma <sup>4</sup> <sup>d</sup>utu ù <sup>d</sup> marduk li-ba-al-li-tú-ka <sup>5</sup> iš-ti <sup>a)</sup> -tu ù ši-NU <sup>b)</sup> <sup>6</sup> aš-pu-ra-ak-

191. a) Or DA or IŠ.

192. a) Another sign could be restored after the last sign. However, there is very little room for MA.

193. a) Over erasure. b) Possibly a contraction of ši-ni-šu.

## 190. BM 104030.

<sup>2</sup> Speak <sup>1</sup> to the gentleman whom Marduk keeps in good health: <sup>3</sup> Thus says Awil-Nabium. <sup>5</sup> May <sup>4</sup> Šamaš and Marduk <sup>5</sup> keep you in good health <sup>4</sup> for my sake. <sup>6</sup> Herewith <sup>7</sup> I send you <sup>6</sup> An-pī-Nabium. (break) <sup>1'</sup> give him (...).

## 191. BM 104032.

<sup>2</sup> Speak <sup>1</sup> to ...: <sup>3</sup> Thus says Iddin-Zababa. <sup>4</sup> May Šamaš and Marduk keep you <sup>a)</sup> in good health. <sup>5</sup> ... Ipqu-Annunitum (remainder of the text too fragmentary for translation)

Seal impression: <sup>1</sup> Iddin-Zababa, <sup>2</sup> son of ..., <sup>3</sup> servant of Zababa.

## 192. BM 104048.

<sup>2'</sup> The field which (is situated) on the bank of the ... canal ..... <sup>3',4'</sup> Take care of the case of the silver that you spent. <sup>5'</sup> I have just put aside a white garment <sup>6'</sup> and <sup>7'</sup> I have handed (it) <sup>6'</sup> to the cleaner. <sup>8'</sup> I am (now) idle. <sup>11'</sup> Buy for me wool <sup>10'</sup> for one shekel of silver <sup>9'</sup> from the silver which <sup>10'</sup> you have on you <sup>9'</sup> for the hire of the oxen. <sup>12'</sup> If wool does not come your way, <sup>13'</sup> send me one shekel of silver <sup>14'</sup> so that I myself can ... <sup>a)</sup> here and <sup>15'</sup> buy ..... (break) (le. e.) <sup>1</sup> If your ... is not available <sup>2</sup> ....., send me an answer to my letter.

## 193. BM 104052.

<sup>2</sup> Speak <sup>1</sup> to the gentleman: <sup>3</sup> Thus says Marduk-ilum. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>6</sup> I have written to you <sup>5</sup> more than once <sup>a)</sup>,

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191. a) Feminine.

192. a) The only possibility seems to be a derivation from napāqum D, which according to AHW means "to be constipated" (CAD gives no translation), see also AbB 11, 61 rev. 10' and note d to the transliteration. This meaning does not fit our context.

193. a) Literally "once, twice". The form ištittu is also attested in AbB 11, 67:22 and 12, 103:8. For "twice", see note b to the transliteration.

kum-ma <sup>7</sup> š e-am ú-ul tu-ša-bi-la <sup>c)</sup> <sup>8</sup> i-na-an-na e-tel—pu <sup>9</sup> aš-ta-ap-ra-am  
<sup>10</sup> š e-am ša <sup>1/2</sup> gín kù. babbar <sup>11</sup> šu-bi-lam <sup>12</sup> i-dam la tu-ša-ar-ši-a-am  
 (ruling) (rev. not inscribed)

194. BM 104054.

(obv.) <sup>1</sup> a-na mi-na[m]—e-pu-uš—dingir-lam <sup>2</sup> qí-bí-ma <sup>3</sup> u[m]-ma ì-lí—  
 ì-qí-ša-am-ma <sup>4</sup> d utu ù d mar duk li-ba-al-l[ì]-t[ù]-[k]a <sup>5</sup> [dingir na-ši-ir-  
 k]a r[e]-e[š]-k[a a-na da-mi-q-tim] <sup>6</sup> [li-ki-il] (remainder of obv. broken) (rev.)  
<sup>1'</sup> a n š e dE[N.Z]U—x[.....] <sup>2'</sup> šum-ma x x x <sup>3'</sup> [l]a ki a x ù UB BU [...] <sup>4'</sup> x  
 [.....]x x-je <sup>a)</sup> -e (ruling)

195. BM 104058.

(obv.) <sup>1</sup> a-na a-wi-lim <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma èr—<sup>d</sup> m q[r]. t[u] <sup>4</sup> [<sup>d</sup> ut]u ù  
<sup>d</sup>[... da-ri-iš u<sub>4</sub>-mi l]i-ba-al-li-tù-ka (remainder of obv. broken) (rev.) <sup>1'</sup> a-na ša-  
 ka-an š u k u x x[...] <sup>2'</sup> i-na i-di-ka an-ni-tam ep-ša-am (ruling)

196. BM 104059.

(obv.) <sup>1</sup> a-na x x x-ru-ú <sup>2</sup> qí-bí-ma <sup>3</sup> [um-m]a x x x—<sup>d</sup> m [ard]uk-[m]a  
 (remainder of obv. broken; rev., as far as preserved, not inscribed)

197. BM 104066.

(obv.) <sup>1</sup> a-na dEN.ZU—be-e[l—num]un <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma dEN.[Z]U—e-ri-  
 ba-am-ma <sup>4</sup> aš-šum [x x]x šu NI e/ia <sup>5</sup> TE KU-ú x šum-ma—dingir <sup>6</sup> a-ta-  
 di-šum <sup>7</sup> kù. babbar šum-ma i-te-ri-iš-ka <sup>8</sup> kù. babbar ta-na-di-in (lo. e.  
 and rev. not inscribed)

193. c) Sic.

194. a) Or read GI instead of x-ḫl.



but <sup>7</sup> you have not sent me any barley. <sup>8</sup> Now <sup>9</sup> I send <sup>8</sup> Etel-pû. <sup>11</sup> Have (him) bring me <sup>10</sup> barley worth half a shekel of silver. <sup>12</sup> Do not raise objections!

**194.** BM 104054.

<sup>2</sup> Speak <sup>1</sup> to Mīnam-ēpuš-ilam: <sup>3</sup> Thus says Ilī-iqīšam. <sup>4</sup> May Šamaš and Marduk keep you in good health. <sup>5,6</sup> May your protective deity be favorably disposed towards you. (break) (rev. too fragmentary for translation)

**195.** BM 104058.

<sup>2</sup> Speak <sup>1</sup> to the gentleman: <sup>3</sup> Thus says Warad-Amurru. <sup>4</sup> May Šamaš and ... keep you in good health *forever*. (break) ... <sup>1</sup> for presenting the food offering ... <sup>2</sup> at your side. Do this for me.

**196.** BM 104059.

<sup>2</sup> Speak <sup>1</sup> to ...rû: <sup>3</sup> Thus says ...-Marduk.

**197.** BM 104066.

<sup>2</sup> Speak <sup>1</sup> to Sin-bēl-zērim: <sup>3</sup> Thus says Sin-erībam. <sup>4</sup> Concerning (the fact) that <sup>5</sup> you have received <sup>a)</sup> <sup>4</sup> ... <sup>b)</sup>, <sup>6</sup> I have just given him <sup>c)</sup> <sup>5</sup> the silver <sup>d)</sup> of Šumma-ilum. <sup>7</sup> If he asks you for silver, <sup>8</sup> you must give (him) silver (as well).

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197. a) Read perhaps te-<el>-qū-ú. b) Possibly a commodity and a personal name: "the ... of PN". c) Probably the assumed PN in line 4. d) Reading k[ù], [bā]bbār. The silver could have served as payment for the commodity assumed in line 4.

## 198. BM 104071.

(obv.) <sup>1'</sup> [.....]x[.....] <sup>2'</sup> [du b-p]f uš-t[a-bi-lam] <sup>2'</sup> [me-ḥe]-er du b-pí-[ia] <sup>4'</sup> ú-[u]l tu-ša-bi-[lam] <sup>5'</sup> i-na x x šu i x[ x o] <sup>6'</sup> ma-aḥ-ra-[x x o o] (lo. e.) <sup>7'</sup> a. šà iš-tu 10 u<sub>4</sub>-m[i] (rev.) <sup>8'</sup> e-ri-iš <sup>9'</sup> mu-ú iš-tu 5 u<sub>4</sub>-mi <sup>10'</sup> [i]b-ba-šu-ú-ma <sup>11'</sup> x-qm-ḥa-a-ZU <sup>12'</sup> [ù m]a-am-ma-an ú-ul i-š[ā-...] <sup>13'</sup> [x]x a-wi-lum el-me-šum <sup>14'</sup> [x x x x x]x x (remainder of rev. broken) (le. e.) <sup>1</sup> [.....] x<sup>a</sup> -tu[m] <sup>2</sup> [.....]x<sup>3</sup> [.....]x x x

## 199. BM 104122.

(obv.) <sup>1</sup> a-na i-bi—ab-lu-ut <sup>2</sup> qí-bí-ma <sup>3</sup> um-ma e-tel—KA—<sup>d</sup>ma rdu k-ma <sup>4d</sup> u tu ù <sup>d</sup>ma rdu k li-ba-al-li-tú-ki <sup>5</sup> a-nu-um-ma <sup>d</sup>EN.ZU—iri-ba-am (lo. e.) <sup>6</sup> [a]ṭ-ṭar-da-ak-ki-im (ruling) (rev.) <sup>7</sup> [u ru]du. [š]en ša ma-aḥ-ri-ki <sup>8</sup> ša-ak-na-at <sup>10</sup> id-ni-šum <sup>11</sup> [x]x i-na DUG.GAR<sup>ki</sup> ki-nu <sup>12</sup> [x x o]-ti e-pu-šu <sup>13</sup> [x x o] ti [x o o] (u. e.) <sup>14</sup> [x]x NI x[.....] <sup>15</sup> [a]r-ḥi-iš ap-li-šu (le. e.) <sup>16</sup> [k]ù. babbar ša qà<sup>a</sup> -tim ša ú-bi-la-ki <sup>17</sup> [a-n]a be<sup>b</sup> -le-tum id-ni

## 200. BM 104190.

(obv.) <sup>1</sup> [x x x x o]-pu-uš <sup>2'</sup> šum-m[a] x[ x]x ši-bu-tam šu-a-ti <sup>3'</sup> te-ep-pu-uš <sup>4'</sup> ṭe<sub>4</sub>-em-ka a[r]-ḥi-iš šu-up-ra-am (ruling) (one erased line) (rev.) <sup>5'</sup> x da-ba-ab x x [x]x <sup>6'</sup> il-li-ka-ak-kum-m[a x]x x <sup>7'</sup> du b-pa-ka a-na šu-x[ x x]x-ka <sup>8'</sup> [ma-l]a [š]i-bu-tim š[ā a-na e-p]é-ši-im <sup>9'</sup> [.....]x x[.....]x x (remainder of rev. broken)

198. a) The sign is BA, MA or KU.

199. a) For KA = qà, see AbB 12, 27 note b to the transliteration. b) Or [b]j.

## 198. BM 104071.

2' "I have just sent you my letter". a) 4' You did not send me 3' an answer to my letter. 5' *Now, the 'barber' ...* b). 6' ..... 8' I seeded 7' the field ten days ago, 9' (but) the water 10' arrived 9' (only) five days ago and 11' ..... 12' and no one will ... 13' ... the honorable Elmešum (break) (remainder too fragmentary for translation)

## 199. BM 104122.

2 Speak 1 to Ibbi-abluṭ: 3 Thus says Etel-pī-Marduk. 4 May Šamaš and Marduk keep you a) in good health. 6 I 5 herewith 6 send you a) 5 Sin-irībam. 10 Give a) him 7 the copper kettle which 8 is deposited 7 with you. 11 *When* in Damru ... b) 12 I had taken care of my business, (two fragmentary lines) 15 Pay a) him immediately. 17 Give a) 16 the silver, which is on hand and which he brought you, 17 to Bēletum.

## 200. BM 104190.

1' ..... *doldid*. 2' If 3' you want to take care 2' ... of this business, 4' send me your report immediately. 5' *Because of the rumor concerning* a) ... 6' he has gone to you and ... 7' your letter to/for ... 8' whatever business 9' *you will write me* b) 8' to take care of 9' ..... (remainder broken)

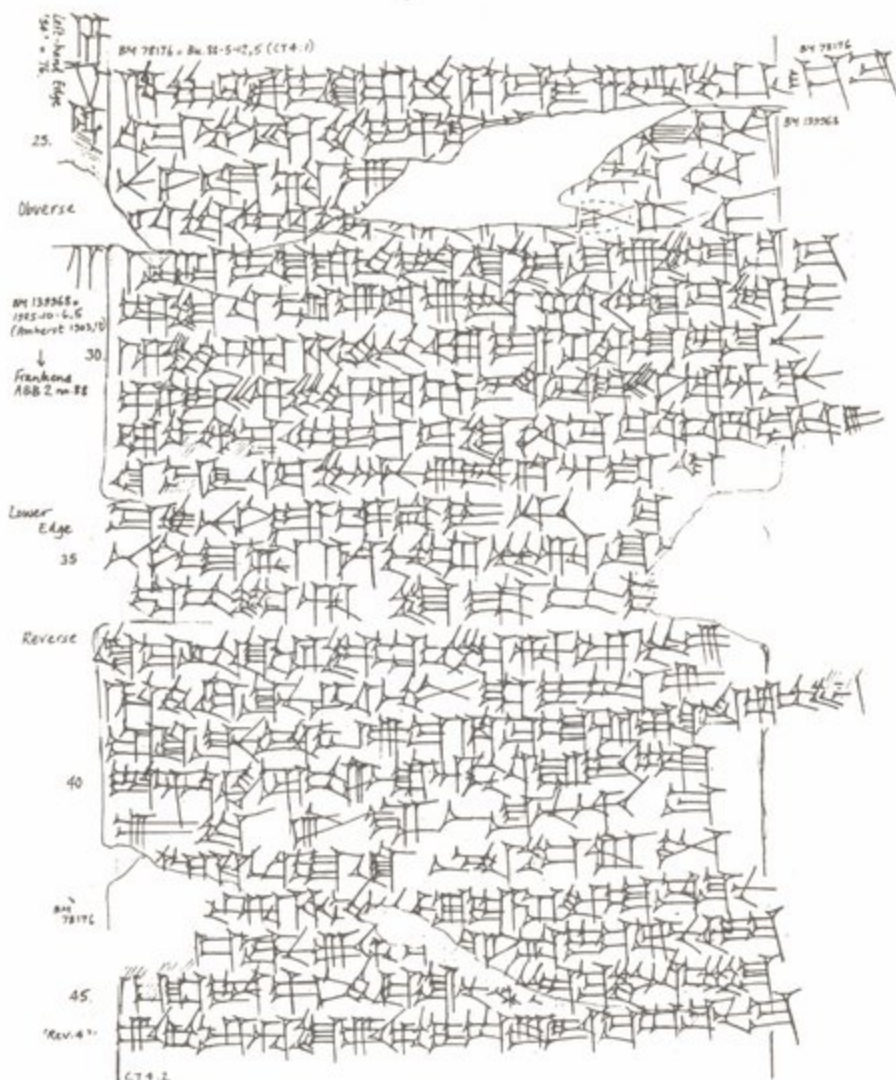
198. a) In view of the sequence of the tenses in lines 2'-4' (perfect - preterite) I take line 2' as a quotation of the promise which is denied in lines 3'-4'. b) Read perhaps i-na-a[n]-[n]a šu. i x[ x o].

199. a) Feminine. b) Possibly a personal name: Ina-Damru-kīnu? Read [it-t]i at the beginning?

200. a) Read perhaps: aš-šum<sup>i</sup> da-ba-ab x x [x ]x. At the end there is perhaps a personal name. b) Restore perhaps in line 9': [ta-ša-pa-r]a-a[m (etc.). The restoration is dubious.







Text no. 60, copy of lines 24-46 (copy by I.L. Finkel).



Text no. 143, copy of the second divine name in line 4 (signs after DINGIR).

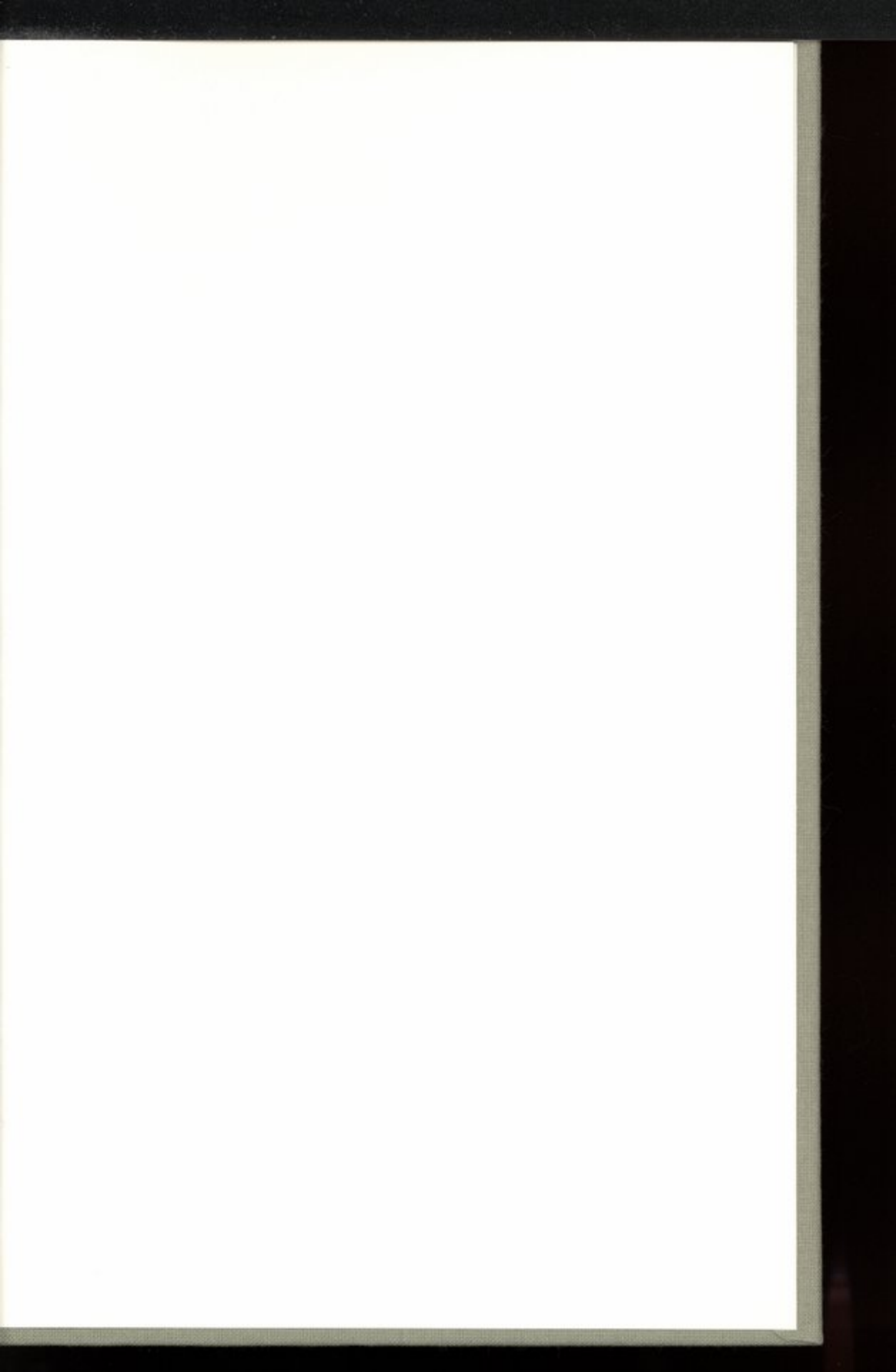
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